

The Lutheran.

**God's Word and Luther's Teachings Are Now and Never Ever Fading
Away
Thirty-eighth year.**

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Register for the thirty-eighth year of the "Lutheran".

A. Abyssinia 102.

Apostasy to Judaism 85.

Formula of absolution 62.

Descent of man 156.

Egypt 133.

"Allein Gott in der Höh' sei Ehr'" 17. Allendorf a. d. Ulm 54. a. d. Lumda 180. apostles 98. Peter 51. John 75. Jacobus the Elder and Jacobus the Younger 98. Paulus 123.129.

Give trouble 54. take 95.

Atheist baptism 4.

Australia 12. 29.

Withdrew from Missouri Synod 29, 93,101. from Ohio Synod, see Ohio Synod.

B.

Baden 181.

Baptists and Jews 189.

Basil the Great and the Jew 5.

Breaker, H. W., 28.

Confession registration 149.

Conversion after death 109.

Berlin 85.

Bible, for whom it is 134.

Bible reading 21.

Bohm, E., Director of the Progymnasium in New York 158,174.

Boy Preacher 44.

Brenz on Luther 45.

Brunn, pastor in Steeden 53.

Books, pamphlets, pictures 2c...: Berichtigung der Prüfung Hrn. Prof. Stelhorn's by C. F. W. Walther 8. Erntekranz by F. W. A. L. 8. Osterhymne by W. Burhenn 16. Manual of English Grammar 24. Weiland Past. H. G. Crämer, the faithful angel of this congregation. Sermon by C. A. Frank 32. deaf and dumb institution 32. young Pilgrim by C. A. Frank 32. Dr. D. Livingstone - by Past. A. E. Frey 32. Sermon on the Election of Grace by C. F. W. Walther 48. The New Testament in 80 Pictures 48. Timothy 48. *Lutheran Hymns* 56. Proceedings of the 5th Annual Meeting of the Synod of the Lutheran Free Church in Saxony, etc. 64. Luther's Complete Writings, Vol. XI. Kirchenpostille, Evangelien, 64. 81. 93.116.156. Orthographisches Regel- und Wörterbuch by C. K. 72. Das Leben Dr. M. Luthers by W. W. 72. Schmücket das Fest mit Maien. Festive song by C. Wonnberger 72. "Kinderblättchen" 80. "Lutheran Witness" 84.93. First Synodal Report of the Southern District 88. Luther picture 88.104. Stories in poems 88. Temple sounds 88. The hymn before Luther 104. Proceedings of the 24th Annual Meeting of the Eastern District 112. Sixth Synodal Report of the Illinois District 120. Hymn stories 120. first synodal report of the Wisconsin district 128. curriculum vitae of the weiland ehrw. pastor I. F. Bünger 128. I. Knade's self-knowledge 128. doctrinal poem of the election of grace 136. Hans Egede 136. honorary memorial of faithful witnesses of Christ, vol. IV. 136. proceedings of the 26th annual meeting of the Michigan district 144. First Synodal Report of the Lutheran Concordia Synod 144. sermon on the election of grace by C. Dowidat 144. evening school calendar 1883 144. second reader 152. American calendar for German Lutherans 152. third synodal report of the Iowa- District 152. the golden ABC 152. American Lutheran Epistelpostille by C. F. W. Walther 160. First Synodal Report of the Minnesota and Dakota Districts 160. First Synodal Report of the Nebraska District 176. Grains of Gold, Sermons by C. F. W. Walther 176. Doctrine of the Means of Grace by F. Brunn 176. Song Stories by W. W. 176. Pilgrimage Calendar 1883 176. Open Wide the Gates. Festive hymn by C. Wonnberger 176. Christmas lights of the Christian 176. Proceedings of the ninth meeting of the Synodal Conference 184. Third Synodal Report of the Canada District 184. Life of the Honorable E. G. W. Keyl by J. F. Köstering 184. comfort and refreshment for the sick by H. Hanser 184. the office of the pastor as school supervisor by C. A. T. Selle 184. the heathen christmas by H. Fick 184. luther's reformation by A. Biewend 184. flowers, bouquet, stories for children 184. jesus, the friend of children 184. ev.luth. choir book by Burhenn and Ilse 192. proceedings of the ninth meeting of the synodal conference 192. youth bulletins 192. Bilderlust 192. Luther anniversary booklet 192. temple sounds, issue 51. 92. blossoms from Eden 192. honor cards 192. Brobst'scher calendar 192.

C.

Chemnitz, laying of foundation stone in - 139. chiasm 76.

Christian 134. What should he give thanks for on his birthday? True Christians do not revoke the doctrine by which they became Christians 38.

Persecutions of Christians in the First Three Centuries 130,137. 145.

Concordia Seminary 84. new building 52. 65. 93. laying of cornerstone 156. 172. report of building committee 164. history of seminary 155,171,186.

Conference, English Lutheran - of Missouri 172. 189. Council, see General Council.

D.

Servant of the Lord, faithful 69. doe 71.

E.

Introductions: PP.Rabe,J.H.,6. Franke, F. W., 6. Mayer, K.A., 6. Brunn, F., 6. Brandt, I. v., 13. Wahl, L., 22. Steffen, W., 30. Lewerenz, W., 30. Spehr, O., 30. Heyer, I., 39. Häßler, Tr., 39. Meyer, M., 39. Hafner, C., 46. Sprengeler Sr., H., 46. Fritze, Ph. M., 46. Tilly, A., 55.

Schenck, L. v., 55. Fischer, W. L., 63. Goßweiler, V. P., 63. Kühn, H., 63. Bäßler, A., 63. Kaiser, C. R., 63. Feiertag, I. T., 70. Stubnatzy, E., 70. Oetting, W., 78. Bretscher, C. A., 78. Grüber, I. G., 78. Eggerking, F. W., 78. Sieck,H., 78. Salinger, I., 78. Erck, H., 78. Tisza, I. H., 86. Alexander, A., 86. Kogler, I., 95. Heid, P., 95. Schäfer, I. G., 95. Haar, G., 95. Scholz, C. F. W., 103. Rohlfing, H. C., 103. Bräuer, Th., 103. Claus, A., 110. Hudtloff, W., H8. Scheips, E. H., 118. Schulte, P., 118. Weber, K. W , 125. Detzer, A., 125. Heumann, H. W., 125. Stiemke, T., 125. Moll, I. M., 125. Horn, I., 125. Hesse, I., 134. Wangerin, G., 134. Otto, M., 134. Kühn, G., 141. Pechtold, A. T., 141. Nützel, I. G., 141. Reichmann, F. H-, 149. Speckhard, H., 149. Maisch, I. M., 149. Kaiser, C. R., 157. Bremer, H., 167.

Dröge, Fr., 167. Detzer, L. A., 167. Zimmermann, I., 167. Daib, I. L-, 167. Estel, Ph. S., 174. Seuel, Cl., 174. Schatz, C. F., I 74. Bürger, M., 174. Reuschel, Chr., 174. Bayer, G., 174. Buch, G., 181. Hantel, E., 181. Trautmann, C. A., 182. Kipple, I., 182. Birkmann, G., 182. Hertrich, S., 182. Claus, M., 182. Hunziker, H., 190. Cämmerer, H., 190.

Unity with false teachers not a laudable thing 102. the teacher against the spirits very necessary 114.125.

Emigrant House in New York, statement regarding - 158.

Episcopal 109.

Epitaph of the life rock placed in the rock grave 52.

Tales, Anecdotes 2c: A Good Confession 4. Our Father as a Certificate of Home 13. Into the Mouth of Infants 13. Lead Us Not into Temptation 13. Strange Rule of Repentance 13.

Preparation for Death 30. Blessed Are Those Who Are Persecuted for Righteousness' Sake 30. To Die Lutheran Is Good 30. How Once a Poor, Pious Pastor's Wife Betrothed Her Son to the Lord 44. Wasn't That God's Finger? 45. 45. thou shalt not take the name of the LORD thy God in vain 54. i will give him the name of the LORD thy God.

How a poor tailor's apprentice was once persuaded to study to be a pastor 125. On the 2nd commandment 133. How a Christian can forestall his preacher, that he may not punish him for his sins 134. A legal man does not look at his own, but rc. 134. For whom is the Bible? 134. the 7th commandment 141.

Evangelical Community 74.

F.

Fairs 45.140.

Fasting, what's up with the - 25.

Frank, L. D., takes profession to a poor community 69. France 4.102.133.

Freethinkers Assembly 140.149.

Free will 95.

Free Church in Germany, Synodal Assembly 173. see Chemnitz, Allendorf, Planitz, P. Brunn, P. Willkomm.

To become pious, how to start 38.

G.

Thoughts, random54.

Poems: Behold, what a man! 54. on the image of Luther 117. the main pieces of the word of God 121. on the day of St. Martin Lutheri 161. i am coming soon 177. the Christmas Gospel 185.

Cheapskate 133.

Raising money for a bell, God displeasing way IM. General Council 69.140. IM.

General Synod 28. 69. 85,109.

Faith, true and sham 21. What does the true faith have to do with in relation to the promises 177. 186.

Grace 95.

Grace election doctrine dispute, judgment on the - 62. the actual point of dispute 92.

God denier, two 37.

Gregory Day 35.

Roughness 12.

"Goodness and mercy shall follow me" rc. 29.

H.

Hamann, P. E., professor at Milwaukee Progymnasium 126,141.

Hanover 4. 45. 53. hymnal 53.

Hanser Jr, ?. O., Professor at the Progymnasium in New York 158.174.

Paganism, abomination of the - 20.

Salvation Army 94.

Hermannsburg, Separation 4.

Holland 4.

Hospital, Lutheran, in St. Louis 69.

Call for help in great distress 121.

Hunnius, Aeg., on conversion 162.

I. / J.

Ingersoll 37.

Jonas, Justus, 102.

Iceland 101.

Italy, Catechism 4.

Jewish Christian congregation at New Dork 93rd Jewish Mission IM.

Jews' Temple inaugurated by Protestant preacher 167. Jews and Baptists celebrate "Day of Thanksgiving" together in the Jews' Temple 189.

Young readers, a picture for - 132.

K.

Fight necessary 1.

Pulpit abuse 94.

Catechism, Luther's, in Italy 4.

Heresy, origin 38.

Children, omission" of the - 11.

Infant baptism yimmt ab unter den amerikanischen Sectm 20.

Church, the Christian 9. their struggle 1. what glorious an
fang them taken 42.
Church, Lutheran 37.
Church and State 68.

Church dedications: At Yorkville, Ill, 6th Ottawa, Ill , 6th Town Union, Wis. 6th Town Madison, Jnd, 6th at Lyons, Nebr, 6th Hancock, Mich, 6th Alden, Iowa, 6th St. Joseph, Mo, 13th Mt. Olive, Ill, 22nd Town Oliver, Mich, 22nd New London, Wis, 39th Centreville, Mich-, 39th Marquette, Mich, 39th Genoa, Ill., 46th Town Clayton, Ill., 46th Warda, Tex., 71st at Colon, Nebr., 78th Jamestown, Mo., 95th Long Prairie, Minn., 95th Little Valley, N. Y., 111th Maple Grove, Minn., 111th Lake George, Minn., 111th Union Hill, Ill., 111th Bmona, Mich, 111th at Wall Lake, Dak., 118th Ludington, Mich., 141st Herndon, Kans., 142nd Big Cypress, Tex., 142nd Seward County, Nebr., 142nd St. Louis, Mich., 142nd Georgetown, Tex., 149th Dalto', Illrd, 149th Gowen, Mich., 157th Roseland, Jlls., 174th Sugar Grove, O., 174th Arlington Heights, Ill, 174th Lo- gan, O., 190th at Chmoa, Ill, 190th Belvidere, Minn, 190th at Mattoon, Ill, 190th Anderson, Tex, 190th Town Olive, Nebr, 190th St. Ansgar, Iowa, 190th New Haven, Jnd, 190th Lanaconing, Md>, 190th Washington, Mo, 190th Erie, Pa, 190th.

Church schism, sin of the - 95.
Church charity 133.
Church consecration in the Grand Duchy of Hesse 179.
Kromayer, M. J. Abr, 174.

L.

Refreshment on the bed of the sick and dying 19.

Luther, Dr. M., 38. 157. ready to become a martyr 5. his reformation God's cause 157. God's word and Luther's teaching 157. his comfort in danger of persecution 29. his small catechism in Italy 4. his wife 38. signatures under his picture 38. Brenz's judgment of him 45. L. saint 189.

Luther and the Methodists 131.
Luther, Paul 21.
"vutkeran fitness" 84. 93.
Lutherans, what is a 10th the abandoned 157.
Lutheran is good die 30.
Luther song, bastardized 53.

M.

Marcion 95.
St. Matthew's Parish in New Dock 12.
Mecklenburg 62.
Human idolatry 117.

Methodism 12. 77. 109. 131. See Evangelical Fellowship, United Brethren.

Methodists in Germany 45. Northern and southern acrimonious 94.

Methodist Church, a pastor of the Northern - and the Negroes 149.

Methodist Dishonesty 94.
Milwaukee 20.
Missionary in East Indies 85.

Mission, internal, 121st in Minnesota and Dacotah 2nd in Northwest 17. 115.

Negro Mission 59. dedication of neum church for - in New Orleans 188.

English Lutheran Mission in the West 52. 61,100.
148. 172.

Emigrant Mission in New York 26. in Baltimore 36.

Mission success 5th mission festivals 147th mission festivals: Bartholomew County, Jnd, 110th's Janes- ville, Wis, 110th Town Herman, Wis, 110th William Penn, Tex, 110th Bloomfield, Wis, 110th Cohocton, N. A., 111th at Cascade, Wis , 111th Whitewater, Wis., 126th Edger- ton, Wis., 126th Danville, Minn., 126th Ahnapee, Wis., 126th Reedsburgh, Wis., 126th Cleveland, O., 126th Honey Creek, Mo., 126th New York 135th Mount Olive, Ill, 135th Altamont, Illth, 135th Berlin, Can., 142nd Jron Mountain, Mo., 142nd Berlin, Wis., 142nd Middle Creek, Nebr., 142nd Central Township, Mo., 142nd Morgan County, Illrd, 142nd Wilton, Iowa, 142nd Webster City, Iowa, 142nd Denison, Iowa, 142nd Boone, Iowa, 142nd Cool County, Illrd, 142nd New Gehlenbeck, Ill, 142nd Van Wert, O., 142nd Nokomis, Ill, 142nd East Portland, Oreg, 142nd Fayette County, Ill, 150th Sterling, Nebr, 150th Washington County, Nebr, IM. Bethel, Ill, IM. Jackson County, Jnd, IM. Altenburg, Mo., IM. Mine Hill, Ill, IM. New Bielefeld, Mo., IM. West Point, Nebr., IM. Olean, N. Y., IM. Alma, Kans., IM. Antonia, Mo., IM. Woodworth, Ill, IM. Spring Valley, Kans., IM. Champaign, Ill, IM. Adrian, Mich., IM. Hay Creek, Minn, IM. Laldwell, Nebr. 150th, IM; Lowden, Iowa, IM; Horicon, Wis.
Ierville, Ill, 157th St. Louis, 157th Champaign, Ill, 157th Humboldt, Kaisr., 157th Hermannsburg, Kans., 157th Hano" ver Township, Iowa, 157th Lancaster, O., 157th Olive Branch, Nebr., 157th Saline County, Nebr., 157th Limestone, Ill, 157th Spring Creek, Texas, 157th Darren Township, Iowa, 157th Farmers Retreat, Jnd, IM. Effingham, Ill, IM. New Mile, Mo., IM. Nebraska Township, Ill, IM. Atchison.Kans., IM. Warda, Tex., IM. Fort Wayne, Jnd, 158th, Beardstown, Ill, IM. Quincy, Ill, IM. Giddings, Tex, 158th, South Ridge.O., IM. CapeGirardeau.Mo., IM. Strasburg, Ill, IM. Town Olive, Nebr., IM. Concord, Wis., 174th Lincoln, Mo., 174th Johnsburgh, Pa., 174th Carlinville, Ill, 174th Milwaukee, Wis., 174th Northeast, Pa., 174th Lewistown, Minn., 174th Fort Smith, Ark., 174th Secor, Ill, 174th Watertown, Wis, 174. south Litchfield, Ill., 174. Accident,Md., 174. Milwaukee, Wis., 174. Morris, Ill., 174. Ruma, Ill., 174. Buffalo, N. Y., 174. Red Bud, Ill., 174. Evansville, Jnd-, 174. Hannibal, Mo., 174. Beaver Creek, Nebr., 174. Wellsville, N.. Y., 190. oshkosh, Wisc., 190. wilbersorce, Can., 190. madison, Nebr., 190. milwaukee, Wisc., 190.
Montalcinus,a witness of JEsu, murdered by the papists 77th anniversary of murder 5.

R.

New York Teachers' Conference 28 Nuremberg 38.

O.

Odd Fellows 94.

Ordinations: E.Saupert 13. J.E.A.Müller 22. O.Hanser jun. 30. C. Huth 46. F. C. Leeb 63. H. Rauh 63. F. W. Herzberger 70. H. Frincke 70. Fr. Bente 78. G. W. Behnken86. W. I. Kaiser 95. H. Speckhard 103. L.Schwartz 110. I. Schaller 118. C. G. Umbach 118. L. Lange 118. A. C. Dörffler 118. Th. Bünger 118. E. G. Stark 118. H. T. Fellen 125. W. Heinemann 125. G. Weller 125. H. A. Meyer 125. K. Noack 125. E. Meiländer 125. F. Heinke 125. F. Cämmerer 125. B. Potzger 134. T. Hink 134. C. Beker 134th W. Weigle 134th Brockmann 134th C. W. Nickels 134. W. Bröcker 134. G. Rumsch 134. W. Gans 134. G. I. Wegener 134. E. Werfelmann 141. I. Deckmann 141. C. Keller 141. J. Trinklein 141. W. v. Schenck 149. H. Hamm 157. I. Frick 157. W. Heyne 167. E. Bohm 167. A. Pfotenhauer 174.

P.

Pabst and Turk 133.

Pabstism, enmity against the Bible 94. 116. invocation of Mary 28. deification of the same 157. murder of witnesses JEsu 77. 85. persecution 69. maltreatment of a colporteur 94. from the time of dawn 53. "herald of faith" 68. fair 85. masses for souls 125. see Roman.

Papal monument of honor, inscription 134. Palestine 43.

Papist saints 76. missions 85. Philippi, Dr. Fr. Ad., dies beatified 173. 180. Planitz, distress of the congregation in - 86.

Hearing sermons of even less gifted preachers 140. Polynesia 102.

Sermons and speeches:

Sermon on the urgent obligation which Christian parents have towards adolescent youth, by C. Groß 90.

Sermon on Worldly Dancing by C. A. Mennicke 146. 153. 161.

Speech at the laying of the foundation stone for the new Concordia Seminary by C. F. W. Walther 169.

Speech at the introduction of Herr Direktor Bischoff by H. G. p. 33.

Presbyterian 94th United 85th.

Priesthood, spiritual 62.

Progymnasium in New Orleans 92. in Milwaukee 109. 126. 141. in New York 116. 118. 126.

Q.

Quedlinburg, Reformation in- 30.

R.

Ratzeberger, M., 102.
Speeches see Sermons.
Rescue House, Lutheran 28.

Ritz, Quir. persecuted for accepting the Lutheran confession 69.
Rockville, Conn, 163, 182.

Rohe, P., a word on his "Reply" 29th Rome 117.

Roman Church in the United States 44. The Catholic Church and Modern Society 94.
See Pabstthum.

S.

Saxony, Landeskirche 38. See Free Church.
Sacrament does not help without faith 174..
Schmidt, Prof., 173. 178.
Scripture, seek in the - 77.

Schools in France and Holland 4. State and Community Schools 12. Abolition of Prayer in School (Baden) 181.
Schools, Christian, what shall move us to establish them rc. 76. parochial schools in Pennsylvanian" Synod 101. 172.

Rhapsody 44.
Dizziness indicator 28.
Sects, how to stand among them in judgment 114.

Cult preacher, a - praises the merits of Odd Fellows 94.

Sectirerei, origin 38.
Masses for souls 125.
Seiß, Dr., 37. 180.
Seminar in Springfield 84. 122. 140. 180.
Separate 140.
Siemon, Dr. O., Professor elected 55.
Socialists 20.
Spain 117.
Player 95.
Stellhorn 124. 147.
Synergists 95.
Synod treasury 171.
Synodal Conference IM. 165. 173. 178.
Synods:

Missouri Synod: newly formed Southern District 37.
Assembly of the Eastern! District 84. 93. of the Jowadistrict 99. of the Illinois District 99. of the Michigan District 107. of the Minnesota and Dakotadistricts 108. of the Wisconsin District 180. of the Nebraska District 133. of the Canada District 148. of the Western District 166. of the Middle District 172.
Wisconsin and Minnesota synods 101. 106. Concordia synod, formation 71. assembly 100. Ohio synod, its apostasy 139. testimony against - 5. rectification (Humberger) 11.
Ohio and Missouri 93. takes Hahn up 100.124. 155. resignation 29. 93. 101. resignation (? Engelder) 20. (? Mahlberg) 21. (k. Henkel's congregation) 39. (? W. L. Fischer) 62. (k. H. Hunziker) 141. (? R. Herbst) 101. 116. 124.
Iowa Synod 28. 140. 149. 170.
Synod of Pennsylvania 101. 169. 172.
See General Synod, General Council.

T.

Dancing 62. worldly 146. IM. 161.
Dance fee 94.
Deaf and Dumb Institute 117.
Baptism use 149.
Millennial Empire 76.
Death, preparation for the - 30.

Obituaries and necrologies: k. I. F. Bünger 21. 41. 49. 57. 66. 73. 82. 89. 97. 105. 113. k. A. E. Friedrich- sen 39. k. A. Volquarts 55. 69. ?. F. Lehmann 86. x. I. I. Rauscher" 103. ?. F. Eisenbeib 167. ?. I. L. Hirschmann 181. I'. H. Semmann 181. v. W. Noll 181. teacher I. A. Gießmann 39. teacher G. H. Fischer 39. teacher I. D. Köhnke 95. teacher A. Mangold 118.
Toledo 102.
Tolerance edict 46.
Comfort in danger of persecution 29.
Tyrol 20.

U.

Unbelievers, full of rage gegm the scripture 28. a well-
109 thousand.
Unitarian 189.
Immature, Matth. 11:25, 54.

V.

Our Father as a Home Note 12.
United Brothers 124th IM.

W.

Warnings, advertisements 2c. : L. Schümperlin 6. P. and H. Küster 13. th. fr. f. Hahn 55. theiffen 96. p. wolfs 142.
Orphanage near St. Louis 69. to Boston 181.
Christmas thoughts 189.
Weybel, M., Lutheran martyr 85.
Refund 69.
Willkomm, P., 85. 124.
Word of God can not be heard enough 38.

Z.

Signs of the times 4.
"Witness to the Truth" 4.
Coincidence does not exist 86.

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Foreword.

The "Lutheran" has now been in the service of the Lord and His heavenly truth for seven and thirty years. There were often times of difficult struggle. But it could not be otherwise. He could not have done his work without this struggle. Of those who help to build the kingdom of the Lord Jesus, what is said of the builders of the new temple in Neh. 4:17 applies: "With one hand they did the work, and with the other they held the weapons. For this reason, the "Lutheran" has designated from the outset as one of his tasks: "to discover, refute and warn against the false seductive doctrines in circulation, and especially to expose those who falsely call themselves Lutheran, who under this name spread misbelief, unbelief and fanaticism, and who therefore arouse the most evil prejudices against our church in the members of other parties. (Jahrg. 1. No. 1.)

Things are no different today. The "Lutheran" cannot lay down his arms yet. And thank God that he is still fighting for the cause of the Lord. It is indeed a most distressing thing that there is so much strife in Christendom. Many are offended by it and go astray. Many fall in battle or are wounded. "It is also," we say with Luther, "the greatest and most harmful evil of the church, to cause dissension and division of doctrine; which also the devil drives to the highest, and comes commonly from some arrogant, obstinate and ambitious heads, who want to be something special, to fight for their honor and glory; They cannot hold it equal with anyone, think it would be their shame if they should not be praised for a more learned and greater spirit (which they do not have at all) than others; they do not grant anyone the honor, although they see that he has greater gifts. Item, out of envy, anger, hatred or revenge against others, seek to make ruthlessness and to attach people to themselves ... It is clear and evident enough from experience what harm and ruin the church brings about through the trouble of division and discord of doctrine.

That many people are deceived, and the multitude falls in with a start when they hear something new preached by the hopeful, meager spirits with great pretense and excellent words, it also follows that many of the weak and otherwise good-hearted people fall into doubt, not knowing with which they should remain; from which it further follows that the doctrine is despised and blasphemed by many, who seek cause to contradict it. Item, that many become quite nefarious and epicurean, and regard all religion, and what is said of God's word, as nothing at all. Item, even those who are called Christians, become embittered in such quarrels against one another, biting and devouring themselves with hatred, envy, and other vices, whereupon both love grows cold and faith is extinguished." (Church Post. Epist. Sonnt. 17. after Trin. E. A. 9, 290 f.)

Indeed, fighting is not a pleasant thing, nor is it pleasant to be blasphemed as quarrelsome people, as those who start quarrels, who rejoice when quarrels break out, and who fan the flames. The "Lutheran" would also like to be relieved of this unpleasantness, would rather enjoy peace and live in peace.

Well, they say to us, why don't you keep peace there, why do you always fight with the Papists, why don't you leave the Uniate, the Methodists, the Baptists and others alone?

It cannot be otherwise, we answer; it requires the glory of God. The glory of God is our ultimate goal. God has given us his word; this we are to believe and accept, this we are to submit to, this we are also to confess, of this we are not to forgive even one jot. By this he wants to be honored. Where the word of God is taught purely and truthfully, and where we live by it as holy children of God, the name of God is sanctified. If we bow down in humility before the high, unfathomable mystery of the Holy Trinity and the incarnation of the Son of God, if we do not attribute any ability to man but everything to grace, if we confess: The work of the Lord Jesus alone makes me blessed, if we diligently practice the teaching that we are justified without works by faith alone, etc., then God will be glorified.

Satan cannot stand this; he wants us to teach and live differently than the word of God teaches; he tries to lead us away from the word in all ways, in a crude way so that we reject it completely, or in a subtle way so that we allow the right meaning of it to be misinterpreted. Where God builds a church for himself, which confesses his word, honors him and serves him, the devil builds his chapel next to it to prevent God's name from being sanctified. "When God's word has risen and God has gathered a multitude to him through it, the devil has soon become aware of the light and has blown against it from all angles, gusting and storming with strong, great winds to extinguish such divine light. And even though one or two winds have been controlled and blown, they have always blown and stormed against the light from one hole to another, and there has been no end, nor will there be before the last day. (E. A. 63,407 f.)

And Satan never lacks tools. The world is devoted to the word. It takes away all glory from the haughty heart of man, does not accept man's own wisdom and virtues, nullifies everything that the world considers great and high, disturbs it in its lust for sin.

Shall we stand by calmly when Satan thus robs God of His honor, when he wants to deceive us into not giving God His due honor? Shall we watch idly when the pope, as the real antichrist, fights with his servants against Christ? Shall we be calm spectators when the rationalists put blind reason above God's Word and want to take away the sole dominion of the divine Word? Shall we calmly allow the unrationalists who give away the heavenly truth and consider error to have equal rights? Shall we remain silent when the doctrine of grace is obscured by countless people?

No, we cannot. If there is to be peace, if the struggle is to cease, this is only possible if Satan ceases to be Satan and God's adversary; - but this is not possible; or if we deny Christ and his word and make common cause with the enemies; - we cannot do this, we do not want to do this, this would make us

2

God dishonor. Also," says Luther, "we must first put away the Lord's Prayer, in which we pray that His name be hallowed, that His kingdom come, that His will be done, and that we not fall into temptation, etc.". When there will be no more blasphemous teaching under God's name, it is time to stop praying: Hallowed be thy name, let thy kingdom come rc." (E. A. 23, 267.)

Some fall in the battle, but many are won for the truth. And as often as a soul is won, the number of those is increased who sing: "Amen, praise and honor and wisdom and tank and praise and power and strength be to our God from eternity to eternity. Amen." Revelation 7:12.

Each number of the "Lutheran" reminds us of the angel with the eternal gospel, who flew through the church sky and spoke with a great voice: "Fear God and give Him glory!" - of our dear father Luther, who, like no other teacher after the time of the apostles, so wonderfully encouraged us by his word and example not to deviate a hair's breadth from God's word, to accept it as it reads, and to oppose all those who want to dispute even a single word with us.

It cannot be otherwise. The salvation of the Church also requires struggle. Only through struggle will the treasures given to her be preserved, which the enemies want to snatch away from her. He who does not keep what he has and does not defend himself against those who want to snatch it from him will be robbed of the crown. But is it not worth the effort, just to mention a few things, to fight for the sweet consolation of our baptism against the baptismal swarms? Is it unnecessary to fight for the precious treasure of the true body and blood of Christ in Holy Communion against those who want to rob us of it? Is the fight against the papacy, which wants to snatch Christ from us, which wants to snatch Christ's rule in the church, an unnecessary and useless one?

In the struggle, the church also learns to recognize its glorious treasures better and better. It is driven into the Scriptures, promoted in its knowledge and stimulated to gratitude to the gracious God who has given it so much. Among our readers will be many who cannot thank God enough for the blessed knowledge they have attained through the struggle for the pure doctrine of the church, of the preaching ministry, of the rights of the congregation 2c.

Souls are won for Christ by fighting; where there is no fighting, they fall prey to the wolves. Satan rages against Christ's kingdom. His confederates cry out: We do not want him to rule over us: but where the truth is fought for, Satan's kingdom is weakened, Christ's kingdom is strengthened; for Christ's truth is always victorious.

Those who think that it is best for the church to live peacefully, without struggle, are very wrong. God's word and experience tell us otherwise. How can the church be in a happy state if truth and error get along peacefully, if the wolves are not prevented from tearing the sheep? "These," says Luther, "are wise and excellent people who can teach the Holy Spirit how to govern the Christian church. Yes, dear, if the devil did not want to bite Christ's heels, or if he had to refrain from doing so, such a quiet, peaceful church would be easy to have. But now that he is Christ's enemy and wages war in his church, Sec.

If the church is not at peace, if it does not want to listen to the enemy of its Lord Jesus Christ, how can it do otherwise? The dear church must be unpeaceful, if she does not want to hear the enemy of her Lord Jesus Christ; how else can she do to him? The heel-biter, the devil, will not rest nor give peace to his head-biter; so the head-biter, our Lord, will not suffer such heel-biter." (E. A. 23, 263.) "It says St. Bernard,.... the church is never worse than when it has peace and tranquility. And this is also the truth; if the Christians are not at war with the devil or heel-biter, it is not a good sign; for it means that the heel-biter has peace and his will. But if the heel-biter rages, and has not peace, it is a sign that he is to succumb touched, and that Christ is storming his court." (ib. p. 266.)

What was the situation in the "Lutheran" church in this country before the "Lutheran" entered the battlefield? Well, there was peace. He destroyed the peace to a large extent. But what kind of peace was it? A peace of the churchyard; there was no life, no strength; the faith in reason flourished; the fanatics had a free field and devastated the church quite horribly. And that the local Lutheran church has experienced a time of prosperity, was this the work of the ecclesiastical papers that still preach a false peace? They will probably not dare to claim that themselves.

But if this flowering time is to last longer, if we want to preserve our treasure, we must not cease the battle, for Satan never rests.

So it can't be any other way. We send ourselves into it. Christ went ahead of us. He cried woe on the Pharisees and warned against the leaven of the Pharisees and Sadducees. The dear apostles did not let the false apostles who invaded their churches and wanted to reimpose the law of Moses on the believers, they did not let the deniers of the deity of Christ, of the resurrection 2c. go unpunished. Athanasius was a brave, courageous fighter for the deity of Christ against Anus. Augustine argued mightily for grace against Pelagius. Where would we be if God had not awakened the brave fighter Luther, if Luther had not attacked the pope, if he had peacefully let Zwingli, the Anabaptists, and other fanatics? if after Luther's death M. Chemnitz and other fighters of Christ had not fought for his heavenly truth?

And let us take a look at the battles that the "Lutheran" has fought since its publication in 1844 - no one can prove on the basis of the Holy Scriptures that even one of them was unnecessary, useless or harmful. Was not the fight against the papacy, against the arch-enemy of the Christians, necessary? Shouldn't the "Lutheran" have taken off the mask of the rationalists, the believers in reason, who call themselves Protestants here and protest against God's word instead of against man's word? Should he have let the religious mongering of the Protestants go unpunished? Should he have left the General Synod, which calls itself Lutheran and yet pays homage to Unionism, Rationalism, Methodism 2c., in peace? Or should he not have fought the Methodists with their soul-dangerous heresies, the Chiliastes and other enthusiasts? Should the fight of the "Lutheran" for the free grace of God, for the exclusive rule of the divine word, for the rights of the congregations, have been left undone?

should? No, experience confirms that it was necessary, that it was useful.

The "Lutheran" will also never forget the word of the apostle: "Be diligent to keep unity in the spirit through the bond of peace", Eph. 4,3. but he will, God willing, never speak the word of a churchyard peace, he will oppose all who touch God's word and honor and endanger the welfare of the church.

The dear readers will therefore not become unwilling if they now and then find an article of controversy in the "Lutheran"; the controversy is also led to their salvation. If they cannot join the ranks of the fighters themselves, they will certainly pray all the more in their closets for those who are called to lead the fight, that God will give them one victory after another, that they will continue courageously, in the certain confidence that the Lord, whose cause they are leading, will not abandon them.

If it's too hard for you, I'll go ahead, I'll stand by your side,

I fight myself, I break the course, I am everything in the fight.

A wicked servant who may stand still when he sees the commander approaching.

G.

(Submitted.)

Interior Mission in Minnesota and Dakota.

On the occasion of the mission festivals celebrated everywhere, as well as on other occasions, the dear synodal congregations are earnestly and urgently called upon to support the work of the inner mission, partly by their prayers and intercession, partly by mild contributions. Our work in the Lord is also not in vain, but we may boast that the Lord is gathering and building His church even in such places where a few years ago individual scattered Lutherans only lived as in a spiritual sand desert. These desolate places are now gradually becoming lovely green meadows. It can be assumed that the dear Lutherans in general, but especially our dear synodal congregations, would like to hear a report about the work and hardship, but also joy and refreshment, as it is prepared for a traveling preacher. Let it be communicated here a report of Hm. Pastor Pfotenhauer, who has been at his post for a year. - —

"Odessa, Big Stone Co, Minn, Nov 16, 1881.

"To an honored commission of the innermission of the Northwest District of the Missouri Synod 2c.

"Dear friends, dear fathers in Christ!

"I have already been here in the far West on my mission field for a year. It is therefore time to give you a brief overview of what the Lord has done. First, I must tell you how things stood when I arrived.

"I received a call from my local congregation in Minnesota (17 members strong) and some Lutherans in Dakota. I was installed on the 24th Sunday after Trinity. This is the most important day of my life. My heart was full of joy and thanksgiving to God that He has also made me worthy to be His servant. The service was in the house. I knelt down in front of a chair and was committed to the symbols. - Pastor Vetter then showed me a part of Dakota's corridors. It was quite cold. I was shivering like a leaf. Also a

3

small adventure we had to pass. We came to a stream that was half frozen. A Lutheran lived on the other side. It was impossible to pass through. We unhitched. Father Vetter and I mounted our noble steed. Soon we had ridden through the stream. On the other side it went steeply up. The horse galloped. I slid, holding P. Vetter in my arms. Soon we were both in the snow, tumbling down the hill. Laughing, we got up. - A few days later Fr. Vetter left me, and I was now alone in the distant land. However, the faithful God did not leave me alone, but faithfully stood by me. - After visiting my parishioners, I made my first missionary journey. I went west to Milbank (now already a thriving city), which had been founded four weeks ago. Here I sought out a dear young man, Stein, a Missourian. Great was his joy at my appearance. He hurriedly hitched me up and drove me to all the Lutherans living there, who were very happy to be able to have church service in the evening. Here I learned that a Lutheran named Schulze lived south of Milbank - where? - no one could tell me. The following day I set out with Stein to find him. We first went to the Indians in the Dakota Mountains. In the midst of them we found a fellow believer. From the Indians we could at least get the direction of Schulze's farm. On and on we went. Finally in the evening at 5 o'clock we reached our destination. From Mr. Schulze, whose wife at that time was unfortunately influenced by Methodist priests, but now diligently attends our church, I learned that there was a German settlement not far from him, that there were Lutherans there who had been served for some time by a Unirt Protestant pastor, but that a man named Vogelfang had not gone to the Protestants, and that he might be able to give me information. I thought: you must see this man tonight; and although it was already dark and Vogelfang lived 6 miles away, we set out. It was bitterly cold, prairie far and wide. We sang an evening song. Soon we lost direction and wandered for a long time, not knowing where to? We feared that we would have to spend the night outside. Suddenly we saw a light. We joyfully drove towards it, and behold, we had reached our destination. Here I met a richly blessed family that was busy making sausages. Great was their rejoicing when they heard that I was a Lutheran pastor. Vogelfang said that he had dreamed that night that a great sun was rising, and that it must be me. I let the dream be a good sign for me that the sun of pure doctrine would go out here. The man then told me that there were 14 Lutheran families there, that a Lutheran (Unirt) preacher had served them, but that he had not gone there; he asked me to supply them with God's word. I promised to come back the next Sunday and preach. How happy I was when I found a large congregation on Sunday! Everyone had come. After the service I asked the people if I should serve them further? They sincerely wished to do so, since they **wanted to** remain faithful to their faith. Thus these dear people were preserved for us. It is true that the Methodist preacher tried to make my name bad, but without success. I have much joy in this settlement. There is a school of 18 children there. As often as I am there, I teach. **Also**, the people have already organized themselves into the St. Paul's Lutheran congregation. - —

"During the winter, I diligently held school and confirmation classes here in my main parish. Since I did not have a schoolhouse, I gave lessons at farmers' homes. The woman of the house cooked sauerkraut, I taught; all in the same room. I had great joy in my children. Although my 12 confirmands could hardly read, they were promoted so far that they could joyfully confess their faith at Palmarum to the joy of many a Christian and the angels in heaven. - —

"The winter was horrible. One snowstorm chased the other. Usually there were 4 parhelia in the sky. As a result of the many snowfalls, we were completely cut off for a long time. Many were grinding their flour on the coffee grinder. One man told me how long he had been out of kerosene, he did not know; twice the full moon had shone for him. It was terrible to break railroad with the cart. I often broke down or got caught in snowdrifts, especially in the early days, when I often got lost. At first, something like that is annoying, but later you get used to it. Where there is joy in one's profession, one pays no attention to such things. One is richly rewarded when one sees the joy of the people about the coming. There one feels something that, I believe, only a traveling preacher can feel. Yes, nothing is more wonderful than to visit children of peace. - The winter did not want to end, more and more snow fell. With horses it was hardly possible to get through. I walked for a while on snowshoes. They consisted of 8 foot long narrow broad shoes with a leather strap to fasten the foot in the middle. Like the wind it went downhill, but badly uphill. There one took rather its long legs and/or shoes under the arm.

"Finally, at the end of April, the snow disappeared. A strong thaw set in. In 3 days, the prairie, after 5 months of constant white, was visible again. It was a wonderful sight for me. It must have been similar for Noah when he saw land again. - Driving was now out of the question. On Easter afternoon I tried to ride to Big Stone. Often my pony sank into the soft snow. In the following days the waters came. It was a terrible roar and tosm. The creeks rose over 20 feet, bridges, houses, railroad 2c. carrying away. We down here in the Bottom were completely surrounded by water. Many had to flee at night. I lived on a complete island. Everybody made a barge. Wild ducks and geese came. It was a wondrous life. On Sunday Quasimodogeniti I went to church with my landlord. As we were in the middle of the water, a great storm arose. Not far from us two bachelors were berthed. Their barge swayed and swayed. Suddenly we heard a terrible cry. I see their barge turning over. Quickly we hurry to help. After a short struggle, one of them sinks into the tide. The other rescues itself on the undefeated boat. As we were with him and took him into the boat, ours was completely filled with water. The waves were raging terribly. I had decided that we would all have to die. The land was too far to reach by swimming in the cold water. We worked terribly, for how long I don't know, and finally reached the shore, thanking and praising God for our salvation.

"About this time I also sought out a new settlement, 10 miles north of Big Stone. With God's help, a beautiful community can be established there. - —

As I stepped into my house one summer, I found a letter. People at Browns Valley asked me to visit them. I went and found brave, Christian young people there, whom I now serve diligently. - Throughout the summer I have been diligently traveling back and forth. My dear brother, who stayed here during his vacation, helped me faithfully. - In October we had a conference with Pastor Hertwig. We were our ten. I had to go through six counties with Father Vetter. It was a pleasure. Fr. v. Brandt and my brother-in-law were with us. Northern Minnesota is wonderful. Forests and lakes refresh and delight the heart. I returned from the conference richly blessed. Conferences are glorious after all, a foretaste of that eternal conference which will not

end. - —

"After the conference, I went to the James River (120 miles from here). It is 'a *new oountry*'. Most of the people had only been there a few weeks, building houses, or earth huts. Almost no one knew their neighbor yet. When I called them to the service, everyone was surprised that so many Germans were there. I met several Missourians there, among them a very old couple, devout Christians who long to be dissolved soon. Oh, that was joy! Ample compensation for all the work! James River justifies great hopes, especially since I am the first German preacher to come there. So the area is ours until now. Oh, if only we had help! Many churches could be planted there.

"So I have let you have a little look at my effectiveness. In addition to the places mentioned above, I still have a few small ones to attend to - I have so much work that I can hardly manage it all. My local congregation has also grown considerably, now has 29 members, and is still getting more. We dedicated our beautiful church a few weeks ago. The Methodists have their main power here, their predatory castle. So I must not be absent as much as I have been until now; otherwise much can be lost.

"I want to close with the word that all the traveling preachers here keep coming back to: 'See that we get help/Dakota must become Lutheran with God's help.' Let us lift up our praying hands to the Lord, so that His gracious and good will may also be done in this distant Northwest. Oh, how glorious it would be if the light of the pure doctrine of our church could shine on the streams of the westward migration, so that they would not perish on the way!

"God's protection be with you! Your

Fr. Pfotenhauer."

Only a short epilogue. The sender thinks that anyone who has read this letter would first of all thank God that he has given us such faithful, hard-working workers in this important work; he would also in the future intercede quite earnestly for these workers, that God would protect and preserve them in the dangers to which they are exposed, and that he would bless their work; But if he did not have a heart of stone, he would certainly feel moved and driven to dig deep into his pocket and do something quite considerable for the treasury of the inner mission; At the same time, he will remember that he is offering this sacrifice as a thank-offering to the Lord, who has also blessed him with spiritual gifts in heavenly goods; he may also take comfort in the promise of the Lord that he will amply repay in time and eternity what has been done for his own. G. Kühle.

A good confession.

The "Pilger" of Reading reports from the 9th annual report of the Saxon Association for the Distribution of Bibles and Christian Writings in Saxony an experience of the president of the association which deserves to be brought to the attention of the readers of the "Lutheran", because it shows what a power an open, decisive, simple confession often is at the right time and in the right place. The "Pilgrim" writes of that association president:

He was once riding in a large railroad carriage, which was very crowded. Several gentlemen were talking about religion in a mocking manner; then a gentleman, it was a Jew, shouted loudly: "Now, gentlemen, we are all agreed: the Lord Jesus, the Son of God, born of the Virgin Mary, no one believes that anymore," and many joined in with cheers. Then our leader (club president) shouted twice so loudly that it resounded through the whole carriage: "Do you believe that I am a man?" And when all became attentive, but the main mockers said: "Well, what is it? he spoke loudly and powerfully: "I believe that Jesus Christ, truly God, born of the Father in eternity, and also truly man, born of the Virgin Mary, is my Lord, who redeemed me, a lost and condemned man, purchased and won from all sins, from death and from the power of the devil, not with gold or silver, but with his holy and precious blood, and with his innocent suffering and death, that I might be his own, and live in his kingdom under him, and serve him in everlasting righteousness, innocence, and blessedness, even as he is risen from the dead, and lives and reigns forever. This is certainly true." And now don't say that no one believes it anymore, I can name hundreds more who confess the same.

The effect of this confession was tremendous; the scoffers were instantly struck dumb, and some other people who were there reached out to him (the confessor) and thanked him with tears in their eyes. After he had seriously admonished the scoffers, he made friends with all but one of them. Later, when he left the carriage, the Jew came up behind him on the platform and said: "Dear sir, forgive me! Please, give me your hand and tell me where you live; I would like to visit you sometime. I thank you for everything you have told me."

Thus the "Pilgrim's" message. The sender also thought of Spitta's word, among others:

Unbelief and foolishness - arm themselves more insolently now than ever, Therefore you must arm us with weapons from on high. You must give us strength, patience and faithfulness, And must free us completely from all timidity.

A free confession is required in this day and age, an open confession in the face of all opposition;
In spite of all enemies' raging, In spite of all paganism To praise and extol the gospel. F. L.

To the "ecclesiastical" chronicle.

I. America.

The "Witness to Truth." This paper, founded 4 years ago by the Protest Party of the New York Ministry, has recently been adopted by our New York Conference. Mr. Sieker writes about it in the Witness: "The New York Pastoral Conference, whose members belong to the Missouri Synod, has taken over the Witness. It is convinced that the Eastern Church cannot do without it. If we look, for example, at our local interests, such as Wai- If we look at the existing mission churches, the home for the aged, the hospital, and the emigrant mission, all of which require the heart and hand of our Christians, it is obvious that we must have an organ that keeps these institutions in the memory of Christian love by means of notifications, receipts of gifts received, etc. If we look further at the already existing mission churches and the areas of work still to be occupied, whose needs, prospects, etc. should be made known to our Christians, so that prayer and encouragement are awakened, it is again clear that such a journal is necessary for our large area. If we look at the whole eastern area of our church and consider how much teaching, rebuke and instruction for faithful Lutheran work is necessary so that the corruptions in doctrine and practice that have been torn down can be seriously combated, then it is again undeniable that our 'Witness' has a great mission. - Here in the East it also happens most frequently that the Missouri Synod and its associated bodies are slandered, partly out of malice, partly out of ignorance, but always to the detriment of the pure confession. Here we use a paper that can serve the truth and counter the lie in all urgent cases. Finally, it should be mentioned that the church of the East has its own special tasks, needs and difficulties, which should be confronted with teaching, comfort and admonition. The "Witness" is intended to serve this purpose. He will therefore nowhere and never become a rival of the dear and faithful 'Lutheran' of St. Louis, but rather his foreman and pioneer, and then his small but faithful helper. God help it!" - We warmly welcome the proven fighter.

II. foreign countries.

The Hermannsburg Separation. From the last report of the Hanoverian regional consistory, Dr. Münkkel reports, among other things, the following about the growth of the Hermannsburg Separation. In May 1878, only 1557 souls with 6 congregations and 4 pastors belonged to the Separation in the Hanoverian Consistory District, and only a few in the country. At present the same counts 4009 souls in 16 congregations with 7 clergymen, 8 churches and 5 chapels. However, Dr. Münkkel adds: "The number of souls will presumably be even greater, because in this sum only those are included who have judicially executed their resignation."

Hanover. The "Niedersächsische Zeitung" (Lower Saxony Newspaper) reports the following in No. 44 from the district of Wittlage: "The resignation from the regional church, which had been expected for some time, in order to join the Hermannsburg Separation on the part of several former members of the Barkhausen congregation will take place in the course of the next week, since the necessary registrations were made yesterday at the district court of Wittlage. The regional church will lose 20 persons as a result. The small separated congregation forms a branch of the free church congregation of Werden, and the Countess v. Reventlow there donated an altar some time ago."

In France, a certain Professor Paul Bert, a rabid denier of God, has recently been appointed to the Cult. The state has appointed a minister, i.e. the highest official of the state, who is responsible for the supervision of religion, church and school.

State and parochial schools in France and Holland. The official general synod of the Reformed Church in France held its meeting in Marseille from October 18 to 26. Among the items on the agenda of the meeting, which "*Le Temoignage*" reports, was religious education in elementary schools. The synod agreed with the principle that religious instruction should be omitted from the state schools, the use of which can be claimed by all kinds of people, and over which the church has no control. On the other hand, it was emphasized that it was the duty of parents and communities to support the Protestant free schools.

The government is committed to maintaining schools and to founding new ones wherever the need for them arises. - It is well known that in Holland, too, Christians receive their "school with the Bible" in addition to the non-religious state schools. The last collection, which was levied for this purpose by 550 local committees, resulted in the sum of 88,758.90 Dutch guilders, i.e. over \$35,000. (Wisconsin Municipal Gazette.) - Our dear Lutheran congregations here can see from this that it is not only we here in America who "expect" them, for the sake of the salvation of their children, to take upon themselves the double burden of paying their school tax to the state, and yet to establish and maintain their own parochial schools often at great expense. W. [Walther]

A Baptism of Atheists. In the paper "Unter dem Kreuze" of October 8 last year we read the following: A disgusting scene took place on September 25 in Saint Denis in an inn called "*lapin qui fume*" (to the tobacco-smoking canicle). Henri Rochefort performed there an act that was blasphemously called an atheistic baptism of children. Fifty freethinkers of the purest water were gathered in the aforementioned restaurant for the festive feast. During the dessert, the citizen Grossetete put the insignia of the free spirits association of Saint Denis on the editor of the "Intransigeant", whereupon Rochefort stood up and said: "Citizens, citizens! We do not want to proceed now to the baptism, but to the solemn introduction into life of three children, to whom free spirits open their gate. Even before one thinks of destroying the tyrants, one must free oneself from superstition. Our fathers would not have destroyed the Bastille if they had not first thrown Christ to the ground." At these words a young mother stepped forward, a newborn child in her arms and a boy and a girl, both about four or five years old, at her side. The latter two children took their places on the right and left of Rochefort; the latter seized

broad red ribbons and looped them around the children's necks. To the great jubilation of the assembly, the swaddled child, probably attracted by the red color, grabbed his ribbon with his little hands, emitting a cry of joy. Finally, a record of the celebration was taken and signed by all present! What an abomination!

Luther's Small Catechism in Italy. In several papers we read that Luther's Small Catechism is being translated into the Italian language in order to be disseminated throughout Italy. This is most gratifying news, and the people who are taking care of the translation and its dissemination put to great shame those Germans who in their own country are endeavoring to replace this delicious book as of little use by modern works of fiction. It is as if the dear Enchiridion wanted to call out to them: "But now you push me away from you and do not consider yourselves worthy of God's grace, behold, I am turning to the Welsh!" G. (Wisconsin Parish Journal.)

A sign of the times. In the Hanoverian paper "Unter dem Kreuze" we read: The English police

recently raided one of the most notorious parts of London and arrested 71 suspicious, mostly drunk people at a drinking party. One of these wretches testified that he and the other guests had been invited by one of their comrades, who wanted to celebrate his hundredth murder. So a murder jubilee, not among man-eaters, but in the capital of a Christian country!

Rare Baptism. Miss Mary Travis, of Jewish origin, who had celebrated her hundredth birthday a few weeks before, was baptized the other day in the church at Cottingham (England) by the vicar there, in the presence of several aged friends. Thus Dr. Munkel reports. There one is reminded quite vividly of the laborers in the vineyard, who were not hired until the eleventh hour. Matth. 20, 6. 7.

W. [Walther]

Basil the Great and the Jew.

At Caesarea in Cappadocia, at the time when Basil the Great was a teacher and faithful nurse of the church of the Lord in that city, there lived a Jew named Joseph, who had such deep insight and great experience in natural and medicinal medicine that no other physician in the country could compare with him. Among other things, this Joseph had such a sure foresight of the outcome of diseases that when he was called to incurable patients, he predicted the time of death from the movements of the pulse and other signs three, even five days in advance. With this naturalist doctor, who was the object of envy and hatred of all other physicians and their followers, Basil, who himself had diligently pursued philosophy and natural history in Athens for fifteen years in his youth, often conversed and kept company. Yes, the two loved each other; and on this love rested the wish and the faithful, firm hope, which Basil often expressed toward Joseph, that before God would claim one of them from life, it should happen that Joseph would recognize Jesus the Anointed as his Lord and Savior and be baptized in His name. But as often as Basil expressed this hope, the Hebrew replied each time that this would never come true, because he intended to live and die in the faith of his fathers. And when Basil then endeavored with all the art of speech and with all the power of faith and love to prove to his friend that Christ was the Messiah, the longing and hope of the nations and the fulfillment of the law, Joseph nevertheless remained unmoved by his opinion, and his ear was closed to all such speeches.

After this it happened that Basil died. When he felt that his end was near, he sent to Joseph the physician as if to ask his advice about his weakness. The Hebrew came, looked at the dying man and felt his pulse. Then Basil asked with a smile: "Tell me, what do you think of my illness? - Joseph, moved, turned to the friends around him and said, "Prepare and bring what you need, for his end is at hand. Then Basil said, "How can I not be kept alive until tomorrow? - The physician replied, "My lord, that cannot happen; today one sun will set with the other. Basil will not see the future morning. Therefore, if my lord still has to make any arrangement for his church or for his own, let him hurry, for he will not be alive for more than an hour. - Thereupon the dying man spoke: But how if I now lived till noon tomorrow? - Joseph, in the security of his art, answered: Then I would die. - Well, said Basil, you shall die to the sin of unbelief and live to the Lord Jesus, who became a man and died on the cross for the salvation of your soul. - The Hebrew, recognizing the good opinion of his dying friend, replied: "Well, my Lord, if this serves to reassure you, I promise that if your life is prolonged until tomorrow, I will be baptized in the name of Him who only by a miracle of divine omnipotence can give new movement to the already almost still heart and the sight of light to the broken eyes. Joseph then departed. Basil, however, folded his cold hands and prayed: "O Lord Jesus, who gave life and breath to this wretched body and gave me strength to use this breath many a year for Your service and to recruit the souls of men for Your holy kingdom, give life and breath to the dying members for several more hours, so that the soul of this man may be made a partaker of Your salvation, O You my God, and of Your blessedness.

When morning came, Basil ordered the doctor to be called. Joseph did not want to believe the messengers, what they told him; and although the friendship of many years, which he carried to the man, induced him finally to go along, so he did this nevertheless only in the opinion, one would try to move him perhaps by the sight of a loved dead person. But when he enters the room and Basil, still alive, greets him with his usual friendliness, he sinks to his knees beside the bed of the sick man and cries out: "Now I truly recognize that your God, O Basil, is the true God, the God of Abraham, Isaac and Jacob; for only He, the God of the gods, could create this miracle. Well, I do what I vowed yesterday: I go to be baptized in the name of Jesus with my whole house. - Wait, my friend, said Basil. I myself will baptize you. - Then Joseph felt the pulse of the sick man and said, "My Lord, there is very little strength left in you; it will be impossible for you to rise from your bed and speak a few words. But Basil answered: "We have a Lord who called nothingness into being and gave the creature its being. He, Jesus Christ, has been my strength and my great comfort from my youth. It is easy for Him to give me strength even for this work. - Joseph the Hebrew then goes to prepare himself and his family for baptism.

When the hour of the holy act had come, behold, it was Basil who stood before the altar of the Lord, Basil, the supposedly already deceased, who called the assembled congregation of Christians to the praise of God and to common intercession, who then baptized the Hebrew and his whole house in the name of the Lord Jesus and gave them all the bread of grace and the holy cup. About this great matter all the captains and nobles of the city had gathered in the temple of God. Basil once again testified to all of them that there is salvation and happiness in no one else but in Jesus, and that we should remain faithful to Him in faith, love, hope and patience until the end. When Basil thus administered the ministry of the Word until the third hour after noon, it was as if his face were illuminated by the power of a kindness and love that is not of a human but of a divine kind, and above this the man was different. This happened on January 1, 379, after the birth of our Lord.

Joseph the Hebrew received the name John at his baptism. And this John, as long as God preserved his life, became an example of faithful love for the Lord and the brethren. He became an example of faithful love for the Lord and the brethren to all who knew him. For all his powers and He used goods in such a way that he testified that it is not he who uses the mortal body and the goods of life for himself, but it is Christ who created this body for himself a blessed temple and consecrated it for his praise and for the service and salvation of men.

Missison success.

Some years ago, a native of the island of Raratonga in the South Seas, who had come to London as a sailor, visited the museum of the London Mission House. Among the many strange things he saw there was a collection of idols, and in it was one from his native island. He looked at it for a long time with the greatest attention; then he asked for permission to hold it in his hand. After looking at it from all sides, he returned it to the guide with the words: "I thank you; this is the first idol I have seen in my life. Two ages ago Raratonga was full of such idols, and since then they had disappeared so completely that the young islander no longer saw a single one in his native land. (Dr. Warneck.)

Luther, ready to become a martyr, not considering himself worthy of martyrdom.

When in 1519 Luther's friend Spalatin wrote him a letter in which the latter expressed his fear that the papists would kill him for the sake of his frank writing, Luther finally replied, among other things, as follows: "In short, if I perish, nothing of the world will be lost. The Wittenbergers, praise God, have already learned so much that they no longer need me. What do you think? - I poor man only fear that I am not worthy to suffer and be killed for the sake of such things; for such happiness there will have to be better people than such a shameful sinner." (See Luther's works according to Walch, XV, 991.)

Do you, dear Lutheran Christian, not even consider yourself worthy of being so happy that you are persecuted for the sake of truth? - then you are not yet a true Lutheran, as he should be.

W. [Walther]

A testimony against the position of the Ohio Synod.

Father Brandt of Pittsburg, until now a member of the Ohio Synod, has sent us a statement in which he professes the doctrine of election by grace, which we now have to defend according to Scripture and confession. We are printing this statement in its entirety in "Lehre und Wehre", January issue, since it contains a detailed explanation of why Father Brandt and his dear congregation must declare themselves against the Ohio Synod. We highlight a few sentences from the "Zeugniss": "With such sad conditions in the Church of God, it is necessary to confess those to whom Luther's word must be applied: 'Are therefore all who believe and live according to the doctrine of the Confession and the Apology, according to such faith and doctrine our brethren, and do their danger concern us as much as ours/ I am not ashamed to bear shame with the Missouri Synod, which also gives all glory to God

in this doctrine now so often obscured by reason." The congregation of Father Brandt, soon after the synod at Wheeling, passed a resolution "that under present circumstances we must withdraw from the association of the Ohio Synod, 1. Because we have at our confession a perfectly sufficient unanimous form of doctrine, and wish to commit ourselves to this only, but not 'to be led in the fathers' and church teachers' writings as into the wide sea.' Catal. test. N. p. 826. 2. because we cannot make ourselves part of the perversion of a Lutheran synod and are still willing to maintain ecclesiastical fellowship with the congregations of this synod."

Inauguration and launch.

In the past it was decided at a synod that the announcements of church dedications and inaugurations should be short, unless there was something important to report; this is now the case here.

Rahe Yorkville in Kendall County, Ill, is a community I served from Aurora 16 years ago. When I moved away, it became independent and Fr. Hallerberg served it. When the latter went to Quincy, Fr. Dörmann became its pastor. The latter sided with his brother-in-law, Prof. Schmidt, in the doctrine of election by grace, and revealed this to us especially in Fort Wayne at the last delegate synod, at which I was also present. As soon as I was back home, I set out to visit my old friends, especially since they had urged me to do so often before. Without anyone knowing anything about it, I entered the home of a parishioner W. K.. He was very happy and said with tears in his eyes: "God has sent you. Oh, how things are going here, the pastor is making a mess of everything; now we are about to have a congregational meeting at 1 o'clock, so you will go with us." He fetched me a letter from J. W. Walther to read. In Fort Wayne, D. had stated in the pastoral conference that he had never touched the point in his congregation before, - namely, the grace election doctrinal controversy; but now I learned that even before the synodical meeting he had twice dealt with the point publicly before his congregation. Yes, at the time of the synodal assembly in Fort Wayne, a letter from W. K. was waiting in Dr. W.'s room for an answer. In this letter he complained about his Roth and asked if it was true that we had fallen away, as his pastor said. I went with him to the congregational meeting, where an investigation by President Wunder was to be discussed. After other arrangements had been made, D. - he was chairman - asked if anyone else had anything, to which W. K. replied: he had meant that this afternoon the investigation should be discussed. D.: "Yes, about the new false Missouri doctrine." When he said that, I stood up, "Mr. Chairman, I beg to speak, I am only a guest here, but I hope the congregation will let me speak; I would like to reply to this." D.: "The congregation hears there is a stranger here and a stranger asks to speak: now the question is whether the congregation wants to give the floor to a stranger in this important matter." It was proposed, seconded and polled. Some said yes, others no. The chairman left off. He counted a few more on the side of no, and triumphantly exclaimed, "Playful, he must not speak." R. then asked - still on D.'s side: "But why is our old pastor not allowed to speak?" D.: "You have heard that he is not allowed to speak." R.: "But I would like to know where Pastor Strikter stands on this point." D.: "I can tell you that, we two are like fire and water against each other." R.: "But I would like to hear Pastor Strikter as well." D.: "After the meeting you can hear him as much as you want; now he should not speak." Then there was a row about W. K., because he was bringing a spy here. I asked again for the floor with the remark that this time it was only a declaration of honor. D. told me that I should speak then. I demanded that the community allow me to do so. That is what happened. I stood up, lifted my rolled up pamphlets and said: "I knew about your meeting as much as this paper; and W. K. knew about my coming as much as this paper. I came here to visit my old friends, arrived this noon at W. K.'s, who invited me to join the meeting. D.: "Fine, so I invite you to visit me too." Mr. Otto, teacher of the congregation, said, "I also have something to bring forward." D.: "What is it?" O.: "I would like to ask whether it is right to spread skriften in a Missourian congregation, in which the Missourian synod is slandered in the most shameful way?" D.: "What kind of writings do you mean?" O.: "I mean the pamphlet by Stelhorn." D.: "That's how you say pamphlet." O.: "Well, then I will say pamphlet." D.: "Who did that?" O.: "I don't know. I only know that much, that the same thing was in my box in the church on Sunday." To which he replied, "In mine, too; in mine, too." D.: "You could have - let stuck. Can we read nicks whAt we want?" Then it was said, "Yes, yes, we can read what we want." The meeting decided that inquiry should be and that the coming of the President should be announced 14 days before the meeting in question. On the way out, D. said to me, "Are you going?" Me: "No." Outside I was now surrounded and asked if and where I was staying the night? To my answer: "At W. K.'s," they said: "You'd better come to Hage tonight, we're closer there. We'll come, we want to hear you too." In the evening we went to Hage and there was quite a crowd gathered. I took the Bible and the Concordia book and began to let them hear the teaching. When I came to the passage: "And became believers. big, as many of them were ordained to eternal life" - someone behind me shouted, "Where does it say that?" Me: "Here." A young man, T. H., stepped forward and looked at my book, sat down, was silent for a moment, and then said: "But W. himself used to teach that we are chosen in respect of faith." Me: "Where does it say that?" He rose, went out the door, soon returned and handed me a book. I, looking at the title, said, "That is Löber's Dogmatics." He, turning over some leaves, pointed with his finger to W.'s name. Me: "The preface is by him. But let us read this one." As soon as I came to it, "By the way, this dogmatic suffers from the same weaknesses." I: "Do you hear what W. says about his book? And among these weaknesses he counts the doctrine of election." My opponent stood up, walked toward the door and said: "Faith goes first" - and was gone. The next morning I visited four families, but I asked only one man if he also believed that we had fallen away. He said yes, and referred me to Prof. Crämer, who had earlier taught his pastor himself as he claimed to us. I told him that I had been Prof. Crämer's student before D., that he had pointed out to me and my colleagues that Hunnius was not right in the election, and that my former college Wagner had read to me a marginal gloss from his Hunnius (on the passage that God had looked at man's faith in the election), which read: "False, for it is all grace."

Whoever now reads "Old and New", compare what D. writes of me in 1881, p. 277, "I would have rummaged wolfishly in D.'s congregation." I had a double right to do what I did, 1) in that D. reproaches me, a Missourian, with new, false Missourian doctrine in a Missourian congregation; to be silent on this would be to deny his Savior and become a traitor to his synod. Either D. had to keep silent or give me the opportunity to defend myself, be it in his church meeting or wherever he wanted; 2) that he explicitly said in the meeting in front of the same people: "After the meeting they could hear me as much as they wanted."

The investigation by Mr. Präses Wunder took place. He brought Pastor Wagner with him and also called on me because I had been the former pastor of the congregation. Wunder defended our doctrine in the clearest, most simple and modest way, but at D. it was as unsuccessful as what was said at Fort Wayne. In the evening quite a number gathered at W. K.'s and wanted advice. To the teacher Otto the Praeses gave the council to submit his resignation. I was asked by the president to advise the congregation. My advice was that they should leave everything to them, although with little exception the congregation's property came from them, and should leave empty-handed; they should organize themselves again into a congregation and appoint a pastor, and thus in God's name start over again. My advice was well received by the other ministers and accepted by the dear people. The following Sunday, under my leadership, the organization took place and the building of a church was decided. Quickly everything was put into action and soon the beautiful church stood there - paid for - finished.

It was inaugurated on October 23. Pastors Krebs, Behrens and Norden were there with a part of their congregations, also the former teacher Otto von Aurora with his singing choir. I preached in the morning and Father Behrens in the afternoon. We called a pastor, Pastor Rabe from Kansas City, who also accepted our call and was introduced by me on behalf of the honorable President on the 2nd Sunday of Advent. Praise and thanks to God for everything.

Proviso, CookCo., Ill, 8th Der. 1881. Joh. Strikter.

Address: Rev. II. Rade, VorkvMe, LeuckuU 6o., III.

Inaugurations.

On behalf of the honorable Presidium of the Middle District- Mr. P. F. W. Franke was installed on the 3rd Sunday of Advent in the congregation at Leslie, Van Wert Co., O., by the undersigned, assisted by Mr. P. E. Zehn.

G. F. Eeemeyer.

J. sick, Lsslie, Vrm ^Vert 6o., 0.

On behalf of the Presidency of the Illinois District- Mr. k. K. A. Meyer on the 22nd Sunday after Trin. in his parish at Osnabrück, Clinton Co, Ill, introduced by the undersigned. I. G. O. Katthain.

Address: Lev. L. Lieber,
Olemevt, OlloTOQ 6o." III.

On the last Sunday of Advent, Father F. Brunn, in accordance with the order received, was inducted by the undersigned with the assistance of Mr. K. F. W. Schlechte of Strasburg, Shelby Co. F. W. Schlechte at Strasburg, Shelby Co, Ill, was inducted. K. Th. Grüber.
Address: Usv.I.'vnuw, Lo" 80, Strwldllrx, 8delbz- 6o., III.

Church dedications.

On the 4th Sunday of Advent, the Zion Lutheran congregation in Ottawa, Ill, dedicated their newly built church to the service of the Triune God. The church is built of brick, 82 feet long and 40 feet wide with an altar niche and spire. Festive sermons were preached by Pastors A. Wagner and W. Krebs and Prof. Th. Brohm, the latter preaching a sermon in English. H. Sieving.

On the Sunday of Advent, my little congregation in Town Union, Wis. had the joy of dedicating their new little church (20X36 feet) to the service of God. Festive sermons were k. E. G. C. Markworth and undersigned.

I. I. Walker.

On the 4th Sunday of Advent, the Lutheran congregation of St. John's in Town Madison, Allen Co. consecrated their newly built church to the service of the Triune God. The building is 82 feet wide and 71 feet long with steeple and altar niche, the steeple 97 feet high. - The farewell sermon in the old church was preached by Pastor Stock, the consecration prayer by the local pastor, the dedication sermon by Pastor Zschoche, the English sermon in the afternoon by Pastor Berg.

G. Rosenwinkel.

On the 2nd Sunday of Advent, the little church (20X30) of St. John's Parish near Lyons, Burt Co, Nebr. was dedicated to the service of the Triune God.

A. Bergt.

On December 11, our new church in Hancock, L. S., Mich. was dedicated to the service of the Triune God. Festive preachers were Bro. E. Heinecke of Marquette and Bro. Arnold of Lalumet. Ph. Wambsgaß jr.

On the first Sunday of Advent, the church at Alden, Iowa, was dedicated to the service of the Triune God. The festival preachers were Pastors C. F. Herrmann of State Centre and Diedrich of Hampton. The former preached in German in the morning, the latter in English in the afternoon. The church is 40 feet long and 26 feet wide, the tower is 26 feet high. A.Alexander.

Conference - Displays.

The Pastoral Conference of the 2nd District of Min nesota meets, s. T. w., January 24 and 25, 1882, at Røthester.

K. Wende.

The mixed German-Norwegian conference of northern and central Wisconsin will meet, s. G. w., at Wausau, January 24-26, 1882. - One does not forget to register. I. I. Walker.

The Northern Illinois Pastoral Conference will meet, s. G. w., January 17, at the congregation of Father Reinke at Chicago. The meetings will close on January 19. - Registration is requested. Take Milwaukee Avenue Cars to Paulina Street. L. v. Schenck.

Pratense Conference.

The same assemblies, w. G., on January 17, 1882, at Logan, O. - Registration with P. H. Henkel. P. Brand.

Official announcement.

It is hereby brought to the general knowledge that the former pastor L. Schümperlin Lhatsworth, III, is no longer a member of our synod. He had to resign from his office because of a given serious aversion and has withdrawn from further negotiations with him by declaring his resignation from our synod.

Chicago, Ill, Dec. 23, 1881; H. Wunder,

d. Z. Pres. of the Illinois District of the Synod of Missouri, Ohio and St.

Correcting.

The "undersigned", who has only now become aware that he is erroneously listed in our calendar for German Lutherans for the year 1882 as Vice-President of the Michigan District, hereby makes this error known. The President Fürbringer has only assigned two persons, namely P. I. Schmidt in Saginaw City and myself, with the possible work of the Vice-President for the vacant period of the office of Vice-President. F. Sievers, seu.

For your kind attention.

It will be obvious to everyone that it is not very pleasant to receive mail from three different post offices: Lust (Aveluvä, Luolick and South Luolick. - The latter post office, South Luolick, Odlo, is there- right". Kindly ask to note this.

Sl. Serious.

Incoming to the "äffe des Illinois" District:-

To the synod treasury: Harvest Festival Collect: from ? . Dear congregation in Wine Hill -21.25 & by W. Mårten from ? . Gruber's congregation in Bethlehem 7.45. By ? . Nuoffers congreg. at Eaale Lake 14.10. Communion coll. by ? . Schuricht's congreg. in St. Paul 19.46. ? . Riedel's congreg. in Bloomington 20.00. ? . Löber's parish in Riles 11 a.m. ? . Hansen's parish in Worden 9.50. (Summa-102.76.)

To the building fund: ? . Heyer's Gem. in Crystal Lake 4.00. From Addison: by teacher H. Clüver 20.00 & by H. B. 10.00. (S. -34.00.)

For the new building in St. Louis: From Chicago: by ? . Succop by H. Holt 10.00, L. Plümmer, Fr. Knack, teacher Steinbach, Joh. Sagert, W. Consör 5.00 each, 1st payment by Joh. Geckel 5.00 & Franz Schwaner 2.00; by ? . Reinke by Aug. Pollex 10.00, L. Schlof, Joh. Brüning, Anna Schwartz 5.00 each; by ? . Äartling by Joh. Labahn 50.00, Joh. Becker 10.00, Karl Retchentoch 5.00, Ferd. Schulz 1.50, Karl Boll- mann 2.00; by ? . Wagner from the Jungfrauen-Verein 94.00. By ? . Große in Hartem by Chr. Bergmann & H. Weiß 3.00 each, Albert Jeske 10.00. By ? . Otto in Warsaw by members of sr. Gem. 18.00. ? . Nordens Gem. bet Hinckley (1. Zahlg.) 35.00. By ? . Wehrs in Oak Glen by F. Cluß- mann 1.00. ? . Steegr in Dundee 5.00, Mrs. Luther .50. (S. -305.00.)

For Negro mission: Through k. Meyer in Lincoln from G. T. Reinhardt 1.00. Through ? . Miracles in Chicago from the missionary box by the women in sr. Gem. 3.65. (p. -4.65.)

For poor students in St. Louis: From Chicago: by ? . Hölter's Gem. for Ad. Bünger 15.00; by ? . Miracles from the women in sr. Gem. for L. Schwartz and F. Herzberger 7.00 each; by ? . Succop from the Disciples' Association for G. Stark 16.00. By ? . Love in Wine Hill, Coll. at ? . E. Schutz's wedding, 5.25 for L. Schwartz. ? . Griffin's comm. in Lhanderville 13.00 for Ch. Otto. (S. -63.25.)

For poor students in Springfield: By H. Koboldt in Efsingham from the community 3.46 and by Mrs. ? . L. Frese there 1.70. From Chicago: by ? . Enyelbrecht of the Women's Association for Bendin 11.00; by ? . Wunder from the women in sr. Gem. for Spanuth 7.00; by ? . Succop from the Young People's Association for B. Mohr 11.00. ? . Schmidts Gem. in Schaumburg for F. W. Heinke 24.10. Half of Coll. at double wedding at Fr. Meyer's in Addison 10.00 for W. Brauer. (S. -68.26.)

For poor students in Ft. Wayne: By ? . miracles in Chicago from the women in sr. Gem. 7.00 for C. Köbel. Half of coll. on double wedding at Bro. Meyer's in Addison for Bro. Brauer 10.00. (S. -17.00.)

For poor students in Addison: From Chicago: by ? . Succop from the Jungfrauenverein for W. Ernst 12.50; by ? . Engelbrecht v. Jungfr.-Verein for A. Eichmann 10.00; by ? . Wagner from the Jungfr.-Verein for R. Erdmann 25.00. (p. -47.50.)

For ? . M. Wyneken: By ? . Engelbrecht in Chicago by Mrs. Treide 1.00.

For Wittve Crämer: By ? . Lochner in Chicago by H. Schierborst 2.00.

To the widow's fund: Harvest Festival coll. from ? . A. Wangerin's congregation in Town Sumner 7.00. N. N. there, thank offering from sr. Wife, 5.00. By ? . Love in Wine Hill: wedding coll. at F. H. Brammer 6.30, thank offering from Mrs. D. Brueggemann 5.00, thank offering from Mrs. Louise Buescher "for happy delivery of twin sons" 5.00. By ? . Franck at Steeles Mills by H. N. 2.00. ? . Frese's congregation in Champaign 5.20. By C. L. Winte, Coll. on the 1st Sunday of Advent from the congregation in New Minden, 22.03. By ? . Merbitz in Beardstown "from some unnamed" 12.00. ? . Greif's congregation in Chand- lerville 5.00. Coll. on 1st Sunday in Advent by ? . Knief's congregation in Golden 14.65. By E. H. W. Leseberg in Addison from Joh. G. Höhne in Metra, Jnd., .95. By H. Koboldt from the congregation in Efsingham 3.46. ? . Hansen's Gem. in Worden 7.50. Wedding coll. by ? . G. Gößwein in Altamont 1.06. By Mrs. Mangelsdorf of the Missionary Society in Rock Island 5.00. (p. -107.15.)

For inner mission: By ? . Lußky in Sterling by H. Grossmann 1.00. ? . Heyer's Gem. in Colehour 1.80. By ? . Hölter in Chicago by N. N. .50. (p. -2.80.)

For the deaf and dumb: Part of the Harvest Festival Coll. of ? . Steeges Gem. in Dundee 8.40.

To the orphanage near St. Louis: By ? . Franck in Steeles Mills "by two brothers" 2.00. ? . Hansen's pupil in Worden 7.00. (p. -9.00.)

For the progymnasium in Milwaukee: ? . Nuoffers Gem. at Eagle Lake 14.75. communion scoll. from ? . Schurichts Gem. in St. Paul 8.75. (p. -23.50.)

For the studying orphan boys from Addison: From Chicago: by ? . Wagner from the Young Men's Association 10.00; by ? . Engelbrecht from the Women's Association 5.00; by ? . Succop from the Women's Association 20.00, by C. Wiedbusch .50, I. M. .50 & from the piggy bank of Hedwig Hedder 1.07; by ? . Lochner from Mrs. Bertha Köhnel 1.00; by ? . Bartling from Mich. Mu- rawski and Joh. Tapper each .25, Rob. Richter, Mrs. Marie Richow & Ernestine Baumann each .50, Joh. Labahn 8.00, Anna Fehniger .50, Heinr. Pfister, Georg Heicher each 2.00, Wm. Sandberg 1.00; by ? . Hölter by A. G. 1.00, N. N. .50, Mrs. Engel Tatge 2.00, from the piggy bank of U.'s children 5.00, Louise Fischer 2.00, Wilh. Rohn 2.50. By ? . Loßner, thank offering from E. Klipp at Lake Zurich, 5.00. By ? . Lußky in sterling from R. N. for Alf. Johnson 1.00. (p. -67.57.)

For ? . Schwartz' Gem. in Michigan: By ? . Reinke in Chicago by Friederike Mein" 8.00, Mr. Zechlin, H. Höpe 2.00 each, Jul. Zählte, Jul. Koschnick, W. Hörmann, W. Petersen 1.00 each. (S. -11.00.)

For the Gem. in St. Clair, Mich.: ? . Mary's Gem. in Danville 12.85. N. N. from ? . Wagner's Gem. in Chicago 1.00. By ? . Bohlen from the Gem. in Lyons 6.13. (p. -19.98.)

For ? . Dunsing's Filial-Gem. in Indiana: By ? . Wagner in Chicago by H. Zuttermeister 2.00, E. Müller 1.00. (p. -3.00.)

For burned in Michigan: ? . Uffenbeck's Gem. in Lr- mont 30.65. ? . Mariens' Gem. in Danville 10.25. By ? . Lochner in Chicago from Th. Baumann 1.00, Auguste Lenz 8.00. By H. Block from the comm. in McHenry 8.00. By ? . North at Hinckley by H. Jlseman 1.00. ? . Heyer's Gem. in Crystal Lake 5.00. By ? . Lochner in Chicago by Mrs. Kleinow 2.00. From Communion Coffee by ? . Steeges Gem. in Dundee 10.00. (p. -65.90.)

For the Gem. in Morrisonville, Ill: By ? . Hansen in Worden from Mr. Pieper 4.00.

R? . To the required sum for new building in St. Louis were paid: From ? . Ott's parish in Warsaw 18.00, ? . Wehrs' parish in Oak Glen 1.00, ? . Heyer's Gem. in Crystal Lake 4.00. Signed were: From ? . Ottmann's Gem. in Collinsville 310.00, ? . Schieferdeckers Gem. in New Gehlenbeck 226.00, ? . Oetting's Gem. in Elliottstown 50.00. (S. -609.00.)

Correction.

In my receipt of Nov. 16 ("Luth." No. 23) under "oil?" read: From ? . Piffels Gem. in Benson -50.00 instead of "-5.00".

Addison, Ill, Dec. 16, 1881. H. Bartling, Kassirer.

Incoming in the "monkey of the Eastern" District:

To the synodical treasury: From Cohocton congregation -6.32. Town Ashfield congregation 2.06. East Boston congregation 3.71. Otto congregation 1.20. Martntsville congregation 3.00. (Summa 16.29.)

To the widow's fund: ? . Sieker 10.00. ? . Weidmann 2.00. Teacher Hölter 6.00. From the piggy bank of Emma, Mathilde and Heinrich Hölter 1.00. Parish in New Dork 15.00. Mrs. Pf. in Albany through ? . Frey 5.00. member of Jmm. congreg. in Lock Haven 5.00. Karl Schmidt 2.00. infant baptismal coll. with Jakob Neu in Cohocton 4.60. N. N. .40. congreg. in Otto 5.65. H. Harder in Buffalo 1.00. Jac. Uhl in Albany by ? . Frey 3.00. G. Muckel by ? . Strengths 2.35. ? . Tramm 5.00. (p. 68.00.)

For college maintenance: comm. in New Aork 7.75 and 9.25. Pauls comm. in Baltimore 26.91. (p. 43.91.)

For poor students in Fort Wayne: Peter Kompf by ? . H. Hanser 2.00. Part of the Mission Festival Coll. in New York 18.00.

For poor students in St. Louis: Cong. in Bayonne 5.50. Cong. in Otto 2.10. Jmm. Cong. in Baltimore 19.00. Part of Mission Fest Coll. in New Nork 13.00. (P. 39.60.)

For Negro mission: members of St. Matthew's congregation in New Aork through ? . Sieker 5.25. Part of the Mission Festival Coll. in New Aork 15.00. (p. 20.25.)

For poor students in Addison: part of Mission Fest coll. in New Aork 13.00.

For poor students in Springfield: Jmm. comm. in Baltimore 7 p.m. Part of Mission Fest coll. in New Nork 1 p.m.

For the burned in Michigan: Matthäus-Gem. in New Aork 133.50. Coll. at G. Ernst's child baptism by ? . Sieker 3.50, by Heinrich Brunges 1.00. Peter Kompf by ? . Hanser 1.00. children of the day school of the Gem. in New Uork 5.00. Gem. in Bayonne 8.25. by ? . Book of Stegemann 1.00, Hildebrand .50, N. N. .50, two confirmands .15. By ? . Rademacher 2.00. Mrs. R. Benton in East Boston 1.00. ? . Frey's Gem. in Albany 50.00. Marttni-Gem. in Baltimore, 3rd consignment, 25.00. (P. 232.90.)

For ? . Schwarz's Gem. in Michigan: Bon ? . Stürken 20.00.

For the ?? . Wyneken & Crämer: members of the congregation in New Aork 8.50. Wedding coll. bet I. Jänecke in Martins- ville 5.00.

To the orphanage near Boston: Gem. at College Point 4.75. Fr. T. by ? . Stürken .50th part of missionary festival coll. in New York 25.00. (p. 80.25.)

To the orphanage at Mount Vernon: part of the Mission Fest coll. in New Uork 21.00.

For the community in Neu-Ulm: Community in Otto 6.05.

For the comm. in St. Clair, Mich.: St. Andrew's comm. in Buffalo 10.81.

For the deaf and dumb: Trinity Comm. in Buffalo 18.58. Thank Offering from W. D. in Martinsville 5.00. Mission Festival Coll. portion in New Aork 20.00. (p. 38.58.)

For inner mission: From the three congregations in Baltimore coll. at a community service 21.31. G. Menkel through ? . Stürken 3.15. Half of the mission festival coll. in Johnsborg 21.50. Part of the mission festival coll. in New Uork 7.00. (p. 52.96.)

For inner mission in the West: Heinr. Pring through ? . Frey 2.00. Mrs. Cath. Münch through ? . Frinke sr. 3.00. Part of the mission festival coll. in New York 120.47. (p. 125.47.)

For college building in St. Louis: Cohocton congregation, 1st program, 28.00. Harlem congregation 130.00. Smallwood congregation 40.00. Trinity congregation in Buffalo, 5th program, 20.00. ? Stutz's in Albany 29.00. Martini congreg. in Baltimore, 3rd program, 23.50. Johnsborg congreg. 10.00. St. Andrew's congreg. in Buffalo subsequently 2.19. (p. 319.69.)

Also enrolled for college construction: ? . Linde- mann's comm. in Pittsburgh another -125.00. comm. in Port Richmond 265.00. comm. in Washington tentative 200.00. comm. in Johnsborg another -18.00.

New Aork, December 2, 1881. I. Birkner, Kassirer.

For the preachers "ad teachers "widows" "vd orphans ""äffe

(Western Districts)

have been received:

1. contributions:

Bon den ??: M. Adam, I. Grieoel, G. Stöckhardt each -5.00, E. I- Frese 10.00, A. Leutheuser, U. Jben each 2.00, O. F. Boigt 3.00, C. H. Demetro 9.50, F. G. Walther 4.00, H. Fick 1.00. From the teachers: M. Wukasch 5.00, C. Nagel 2.00.

2. gifts:

From H. Schäperkötter 50.00. F. Streutker 2.50. F. Schmidt 5.00. By ?. Estel, ges. on H. Beckelmann's wedding, 6.30. By ?. F. J. Biltz from sr. Gem. 10.00, by the Virgins' Association 10.00, by the Women's Association 8.00, A. Brakmann 2.00. F. Rank 1.00. By ?. Döscher from the women's association sr. Gem. 10.00, by N. R. 2.00. Mrs. E. Meyer by ?. Johanning 1.00.

From some members of the community of ?. W. G. Polack 1.75. P. Miesner 2.00. By ?. Bremer by I. Brödehoft 2.00. H. Baden 1.00. By ?. Germann by Mrs. Adrens 1.00. ?. A. Leutheusers Gem. 9.00. Baptismal coll. by I. Wukasch jr. 5.00. Virgins club of the Gem. of ?. Döscher 5.00. ?. Hafner's parish 3.00. H. Dierking & D. M. each 5.00. Unnamed 2.00. ?. C. A. Frese's comm. 7.00. O. Laudel 2.00. G. Hinrichs 1.00. E. Bollmann 10.00. ?. Jungcks Gem. 6.00. Two members of the Gem. of the?. Maisch 2.00. F. Reuter 2.50.

In response to request in "Lutheran" 2.00.

St. Louis, Mo., Dec. 1, 1881. C. F. Günther, Cassirer.

Kör the preachers" "ad teachers "widows" "nd orphans" ""äffe

(of the Illinois District)

have been received:

I. Contributions:

Don the ??: F. Döderlein -10.00, B. Burfeind 8.00. Bon the Chicago Teachers Conference 13.00.

2. gifts:

From Mrs. Hörmann by teacher Krumsteg .50. from the bell bag of the congregation of ?. H. Schmidt 10.00. Bon 8. Nitschkowsky in Chicago 1.00. ?. Dorns Gem. 9.00. From H. Fieseler in Troy, thank offering for recovery of his wife, 5.00. Through ?. Succop: Mrs. Niemeyer 5.00; Reinh. Gahl 2.00; Mrs. Meyne 1.00. By ?. Engelbrecht: Joh. Heiden 1.00; K. Krüger 1.00; H. Mehning .50; from the piggy bank of Mr. and Theodor N. 2.00; K. and wife 10.00; R. 5.00; W. Sch. 1.00. By ?. Lehmann: I. Brunow, Matth. Wrhrmeister each 2.00. By H. FASTER v. the Gem. in Strasburg 2.00. k?. Ch. Kühn and several members of his community. Mrs. C. Warneke in Chicago 5.00. Harvest festival coll. of the communities of ?. Rauschert 16.00. ?. Wartens' congreg. 8.25. By ?. Burfeind: Coll. sr. Gem. in Rich 10.15; H. Bl. 2.00. ?. Mueller's comm. in Kankakee 7.50. S. Narten by ?. L. Lochner 1.00. P. Bojrs by ?. Uffen- beck 1.00. Mrs. Riepel through ?. Wagner 2.00. ?A. Brauers Gem. 7.50. ?. Loßners Gem. 15.25.

By Mr. Kassirer H. Bartling 111.45 were delivered.

Chicago, Ill, Nov. 30, 1881. H. Wunder, Kassirer.

Kar the preacher" v "d teacher widtwen" and orphan""äffe

(Middle Districts)

have been received:

1. contributions:

Bon den ?.: F. Wendt, H. Kühn each -2.00, H. Jüngel, I. H. Werfelmann each 4.00, H. Schöneberg 5.00.

2. gifts:

From Mr. W. Boschers in Massillon, O., 1.00. By Mr. H. Müller from the parish of ?. H. Jüngel in Jonesville, Jnd, 10.97. teacher Th. F. Wichmann's school children 3.70. F. Bunte 1.00. ?. H. Kuebns Gem. collecte, 5.78, of individual members 7.10. By ?. F. W. Brüggemann of N. N. from sr. Gem. 6.00. ?. C. G. Hitler's Gem. in Pomeroy 10.20. Mrs. Fickinn in New Aork 1.50. By ?. I. H. Werfelmann, Coll. sr. Gem. in Marysville, O-, 81.97, by individual members sr. Gem. 7.50, Kindtaufcoll. at L. Ruhl 2.25, N. N. .12. By ?. H. Schöneberg by H. Meyer 1.00, Dennbardt 2.00, wedding scoll. at Baumgart 9.35. (Summa -118.44.)

Indianapolis, Dec. 3, '81 M. Conzelmann, Cassirer.

For the burned in this area I have also received: From the community in Lake Ridge -42.00 and several boxes of clothing. Fred. Pahnke in Batavia, Ill, 5.00. W. Hummel in Millbrook, Ill, 2.00. By ?. L. Schulze at Schenectadv, R. U., 15.80. Alb. Greiner at Benzette, O-, 2.00. By ?. H. Bauer at GrandHaven, Mich., 21.50, whose comm. at Luthersburg, 37.00. By ?. Hornberger at Wine Hill, Ill., 6.00. By ?. F. Keller in Racine, Wis, 64.60. durck ?. Hartmann at Woodworth, Ill. 180.00, 2nd Sendg. 4.25. Karl A. Schulz at Prairie Du Sac, Wis. 3.00. Mr. Wältner at California, O., 1 pack of woolen clothes. Durck ?. Torney at Montague, Mich, 23.25. Durck ?. Miller in Amelith, Mich., 71.00. By ?. Wolf in Pimperville, O., 65.00 & 1 boz with clothes & stuff. Durck ?. Cellar in Racine, Wis-, 2 barrels of clothes. Through ?. Markwortb in Wyandotte, Mich-, 25.00. teacher Maurer in Detroit, Mich-, 1.00. By ?. Senne in Buffalo: from the Women's & Maidens' Club of his Drerf. Gem. 87.00, Mother Schorr 10.25, I. Linke 5.00, F. Burow 3.00, G. Walther, A. Schmidt, A. Jox 2.00 each, P. Bürger, C. Steinfeld, H. Harder, Wittwe Steinhoff, Davis Schröder, Martha Herdach, Lewine Herbach, Ernst Asmus, Agnes Still, Marie Haag, Vater Mühlenkamp, Anton Siegel, Chr. Staffelt, Fr. Brück, Elias Rorsel, H. Fischer, H. Kleitsch each 1.00, A. Senne 1.75. By ?. Herrmann at State Centre, Iowa, 41.00. By ?. Heyer at La Fayette, Jnd, 132.20. By ?. Grossberger, Coll. sr. Andr. Comm. in Buffalo, N. U-, 68.00. By ?. Skwan- kowsky in Morris, Mich-, 25.00. Durck ?.. Latenhusen in Louis- ville, Nebr-, 80.00. a fellow believer 1.00. ?. L. Dulitz's Paulusgem. 11.40, Johannisgem. 23.70, Zionsgem. 21.80. By G. Dobler in Baltimore: of I. G. Lhapmann 10.00, E. F. Mudge, A. B. Barrington, H. each 5.00. Durck ?. Love, Coll. sr. Gem. 66.25, wedding coll. at A. Alms 5.30, v. a woman instead of dresses 2.00. By H. Bartling from the Gem. at Addison 144.75. By ?. P. Seuel in Indianapolis 106.65, by ?. Schmidt the. 86.00. Zion congreg. at Hamilton, Nebr. 34.00. Mr. Panitz 1.00. Paulus congreg. at Fort Wayne 10.00. Trinity congreg. at Lansing, Mich. 17.47, Karl Krüger .50. ?. M. Otto 3.75, 2nd mission. C. Neider at Apprltown, Mo., 1.00. B. Sckneidewind at Hillsboro, Ill., 5.00. By ?. Steyer, wedding coll. at W. Blenke, 16.75. ?. Cook at Whea- ton, Ill, 2.00. I. Allwardt 5.00. C. Werre at Wine Hill, Ill., 6.00. By ?. Roeder at Arlington Heights, Ill., 96.00. ?. I- L. Hahn at Sebewaing, Mick., 5.00, by dens. v. ?. M. Hahn at Dwight, Ill., 10.00, by Ed. Pommerenke and his father 2.00, by notier .25. by ?. Wille in Concordia, Mo., 42.10. by ?. Loßner in Lake Zurich, Ill, 27.38. jmm. comm. in Pilot Knob, Mo., 40.00. Mrs. ?. Brenham at TexaS, 3.00. By ?. Pröhl at Augusts, Wis., 55.00. By ?. Kluge in New London, Wis., 50.00. T h. Schock.

Freestyle received the English "Lutheran Misfiou" West:

-73.49 from the Norwegian Lutheran Synod by its casstrer G. O. Rustad. C. F. Lange, Kasstrer.

With heartfelt thanks to God and the generous donors, the undersigned hereby certifies that he has received the following gifts of love as support for the building of the church in his parish: By Fr. H. Starker from individual members of his parish -10.00. By Fr. M. Otto subsequently 25. By G. Blinn from the parish in Collinsville 8.55. Parish in Leland, sent by Mr. Claus Duhn 7.00. By Mr. H. Bartling 11.75. By Mr. C. Eilfeldt 6.00. P. H. Koch's congregation in Grand Rapids 36.00. By U. W. Linsenmann 5.65. By U. G. Runkel 5.00. By Kasstrer Simon 21.25. By Mr. E. Bandter of the congregation in Peoria, Ill. 5.00. By Mr. Rospke in St. Louis 8.50. By Mr. Fester of the church in Strasburg 4.00. By Mr. H. Bartling 5.00. By U. F. Sievers, Jr. in Monitor, on infant baptism at Mr. Sells's, 1.00, on infant baptism at S. Wegner's, 1.20. Ludington, Mich. 17 Nov. 1881.

Correction.

In No. 24 of the "Lutheran" vor. I. in the Outg. of Mr. Kasstrer Eilfeldt read instead of "From U. Keller's Gem. in Racine 7.66 for the Gem. in Leland, Mich.": For the Gem. in Ludington, Mich. I. Karer.

I have received the following gifts to date for my poor little parish: From the parishes of Messrs. ID.: Hattstädt in Mon-roc, Mich., -10.00. Bernthal in Richville, Mich., 5.00. Traut, mann in Adrian, Mich. 10.00. Blitz in Concordia, Mo. 3.00. F. Sievers in Frankenlust, Mich. 12.27. Stock in Adams Co. Ind. 15.25. Schoeneberg in La Fayette, Ind., 25.50. C. Strafen in Watertown, Wis., 10.00. By Mr. ? F. Weidmann at Springville, N. A. 1.00. On a holy time in the comm. of Mr. P. I. H. Werfelmann at Marysville, O., collected 4.00. By Kasstrer Schmalzriedt at Detroit, Mich. 25.00. By Kasstrer Bartling at Addison, Ill. 18.35.

For poor students received with heartfelt thanks from Mr. H. Thies in Schaumburg, Ill. (specifically for student Heinemann) -10.00. From the valuable women's association in the congregation of Mr. U. Sprengler in Milwaukee, Wis., 16 bust shirts, 6 sheets, 6 towels, 6 undershirts, 6 undershirt dresses, 6 pillow covers, 10 pairs of stockings and 6 handkerchiefs. From Mr. Schaperkötter in the Zion District of the local Lutheran congregation as a Christmas gift specifically for 8 students 30.00. Through Mr. P. Strafen in Watertown, Wis., from several young men and maidens in his congregation (especially for Kastenhuber) 15.20. From Mr. Meuschke in Lincoln, Mo. 2.00. By Mr. U. Brandt in Clarinda, Iowa, from Mr. Hermann Herzberg 4.00. From the worthy women's association in the Zion congregation here 8 bus shirts, 8 undershirts and 8 undershirt dresses. C. F. W. Walther.

Received for poor students: By Mr. U. E. Denninger, Colt, sr. Gemeinde -7.00. By Mr. C. F. Günther, Coll. of Christ in St. Louis, 6.00 for W. Meyer. By Fr. Karth, Pentecostal Coll. 3.00 and by him 2.00 for Grimm. By Mr. Lehenbauer, sent on Mr. F. Weber's wedding, 4.25. From the singing club of the community of Mr. P. H. Sieving 5.00 for Wehking. By Mr. ? Schulte, s. on M. Rehnwald's wedding 4.00 for Rumpsch. By Mr. I. H. Topcl in Detroit 10.00. By Mr. D. Schieferdecker, s. in sr. Gem. 12.00 for R. Gruber. By Mr. U. Castens, s. at a child's baptism, 3.00 for Heinze. By Mr. U. Reinhardt, sent to Mr. Nickel, 5.00 for I. Müller. By Mr. U. D. Graf, sent to the wedding of E. Lange, 3.60 for Jörnning. From Jul. Kampholz from the Berlin community, 1 pr. shoes. By Mr. U. Karth v. I. Wach from Milwaukee 1.00 and from Mr. P. Kohnack 5.00, also from himself 5.00 for Grimm. From the parish of Mr. U. Ehlers, donated at the baptism of Mr. Chr. Dreihl 2.55 for A. Ehlers. By Mr. P. Sander, harvest festival collecte sr. Gem., 12.00 for W. Meyer. By Mr. P. Th. Gruber, ges. on Mr. Zahnow's wedding, 2.00 for M. u. R. Gruber. By Mr. U. Starker v. Frauenverein sr. Gem. 16.00 for Her. By Mr. U. Barth from ? M. Claus 5.00 for Grimm. By Mr. Teacher Mackensen from the Sewing Association of the St. George District of Trinity Congregation in St. Louis 12 shirts. From Mrs. Sell here to pay for laundry 5.00. By Mr. P. C. F. W. Brandt from the Women's and Young Women's Association of his church. Gem. 1 quilt, 1 bed sheet, 2 calico shirts, 1 padded blanket, 3 underpants, 2 undershirts, 10 pairs of stockings and 7.00, from himself 5.00. By Mr. Prases Blitz 8.00 for Lehr. By Mr. U. Rabe, Reformation Festival Coll. sr. Gem. 10.00 for Dorfer. By Mr. U. Pöhl, s. at the wedding of Mr. U. Heiner 15.00 for Preuß. By Mr. U. Dr. Mielßler, sent on Mr. C. Bauer's wedding 5.30. For the housekeeping fund. By Mr. ? F. Lochner [z the Collecte at the Mission Feast at Sadorus 23.05. By Mr. W. Nickel, of Marysville, Wis. 5.00. By Mr. C. Schneidewind, of Hillsboro, Ill. 2.00. By Mr. P. M. Hahn, thanksgiving fctcolt. sr. Gem. 10.70. A. Crämer.

Received through Mr. U. Brandt from his congregation in Page City, Iowa, for inner mission in Iowa 2.80. Dexter, Iowa, Dec. 12, 1881. L. Vaudt.

Received through Mr. U. Stock -11.09 for E. Jüngel, sent at Mr. Wiese's wedding, and 25.46 for G. Stephan, sent at Mr. W. Hartmann's wedding. H. W. Diederich.

Get

for Stud. Noack -5.00 from Mr. U. H. E. Michels, 5.00 from the

Women's association sr. Parish.

Günther

For the students H. & M. Zagel thankfully received the wedding coquets at W. Hochemeier -19.00. L. Oetting -22.63 and I. Kraft -4.50. A. Zagel, Pastor.

Received for poor students from the Women's Association of Trinity Parish in St. Louis, Mo., 18 bustle shirts, 8 quilts and a pair of woolen socks. St. Louis, Dec. 10, 1881. Otto Hanser.

For the local Semmar library

received with heartfelt thanks: From ? C. Ar*Gräber Die Augsburgische Confession deutsch, lateinisch, ehstnisch und lettisch; von einem nicht genannten Gönner unserer Anstalt: Der Freimaurerorden m seiner wahren Bedeutung.

M. Günther.

Correction.

In No. 24 of the "Luth. read under "Wittwenkasse" instead of "Ludwig Schmidt in Dearborn": Ludwig Schmidt in Detroit.

Chr. Schmalzriedt.

New printed matter.

Correction of the "examination" of Prof. Stelhörn.

Adapted by C. F. W. Walther. St. Louis, Mo. Concordia Lutheran Publishers, 1881.

Herewith the dear readers receive the work of our dear Prof. Walther promised in No. 20 of last year's "Lutheraner" - a thorough refutation of the second Stelhörn pamphlet. Since Prof. W. could not immediately proceed to the correction due to overburdened work, he held out the following prospect in the above-mentioned number: We will infallibly prove that Prof. Stelhörn first of all applied a false touchstone in his so-called 'examination' and thereby violated the highest principle of our Lutheran Church law. That instead of interpreting Scripture and symbol conscientiously, he has put his own erroneous opinions into Scripture and symbol: that what he calls election by grace is no election at all; that by means of gross misinterpretation and distortion of Luther's words, he has ridiculously tried to make Luther himself a patron of his sham election and his gross synergism; that instead of the clear testimonies which the old dogmatists also gave for the truth, he has sought out and emphasized, indeed, made a rule of faith, precisely those passages in their writings in which, because of human weakness, they expressed themselves incorrectly in the struggle. - Whoever reads the now completed 'Correction' without prejudice will have to admit that the dear author has fulfilled his promise, indeed has accomplished even more, has proven even far more dishonestly 2c. of the opponents than he had mentioned.

In the 'Preliminary Remembrance' we first testify to those who are far away that we have not brought the doctrinal dispute about the election of grace into the public: "How gladly would we have prevented the dispute from becoming a public one! How gladly would we have made heavy sacrifices, if we could have had the effect that the dear Christian people would have been completely spared! But it has happened to us, as it once happened to the Wittenberg theologians, against whom a furious spirit by the name of Samuel über came out, who also accused them of Calvinism in regard to the doctrine of grace, as our opponents are now accusing us. How gladly the Wittenbergers would have prevented the controversy from being brought out into the open! But they could not prevent it, after it had already happened on the part of their opponents. For now they, too, were compelled to oppose publicly the false spirit that had arisen against them, and that precisely for the sake of the dear Christian people who were easily confused.

Then our opponents here, in America, "who are well aware of the origin and course of our public dispute," but "try to shift the blame for its development away from themselves and send it to us," are illuminated. This is followed by an explanation of why 1. the 'correction' is so extensive ("But consider that a writing of 58 pages, such as the so-called [Stelhörn's] 'examination', which contains nothing but attacks on what we had written, cannot be refuted on as many pages. How many accusations can an opponent crowd together on one page, which one can well deny in as many words, but cannot possibly refute in the same space! 2c.). 2. why even "the most trifling expositions made by our opponents have been taken into account. 3. why the author has "not infrequently dealt at length even with some individual words and phrases in a single sentence. 4. a brief reply is given to those who "find our judgments too harsh." 5. it is shown why the 'correction' keeps such a bad order. But they (the readers) "must not blame this on us as well as put it on the account of our opponent. Not only has he followed an order, or rather a disorder, in his first treatise, which is quite inexplicable to us in a professor of theology, but he has made it worse, rather than better, in his 'examination'. There he almost never leads his readers straight toward his goal, but in a veritable zigzag, sometimes to the right, sometimes to the left, sometimes forward, sometimes backward, so that one can only notice that he is now at his goal by the fact that he stops writing. But we had to follow him, as in our 'illumination', so also in our 'rectification', of course, step by step, if we wanted to reach our goal, namely a 'rectification'. At the end follows the declaration, "that we will hardly ever again set a pen to refute Prof. Stelhörn's sophistries. Whoever has read our 'Berichtigung' with attention, will hardly desire to read the new sophistries, with which he will now probably try to justify his earlier ones; but for those who do not read our writings (which we do not blame anyone for), we do not write.

Now that we have shown the dear readers what is offered to them in the present Scripture, we cannot but share with them the words with which the actual "rectification" begins, - words that will undoubtedly help them out of the soul are written. They read: "In the incomparable writing 'Von den Conciliis und Kirchen' (On the Conciliis and Churches), Luther presents, among other things, the longstanding, sometimes very bitter disputes about the secret doctrine of the person of Jesus Christ, which the arch-heretic Nestorius had once aroused in the old church by his denial of this doctrine and by his rationalistic attacks on it. At the end of his presentation, Luther, himself deeply moved, exclaims: Ah, Lord God, from such a blessed, consoling article one should always be joyful in right faith, untroubled, undoubted, catching, praising and thanking God the Father for such unspeakable mercy, that he has let his dear Son become our equal, man and brother. Thus the wretched Satan, through proud, ambitious, desperate people, causes such unhappiness that our dear and blessed joy must be prevented and spoiled. This be lamented to God! (XVI, 2728.) What Luther once felt when he vividly visualized the sad Nestorian disputes over the mysterious and comforting doctrine of Christ's person has certainly been felt in our time by many godly Lutheran Christians in the equally sad dispute that has arisen among us. The same is true of the ordinance of God to those who were chosen and ordained to eternal life before the foundation of the world was laid. When a truly believing Christian hears this teaching, viz: When a truly believing Christian hears this teaching, namely, when he hears that he is such a gracious Christian, and that he owes this not to his right conduct foreseen by God, but solely to God's banishing mercy and the most holy merit of Christ, and to God's eternal decree of grace based solely on this, then, far from being offended and annoyed by this teaching, he immediately accepts it with joy, falls on his knees, and sings, praises, and thanks God for such unspeakable mercy. If, however, quarrelsome people arise who try to confuse this article, which is just as simple as it is blessed and comforting, by all kinds of pleas, if they denounce those who confess it and thus arouse bitter quarrels and disputes about it, then his dear and blessed joy is also spoiled, and he too, therefore, often with many hot tears, breaks out with Luther in the words: 'God be lamented! First of all, no clear doctrine of the divine word has ever been publicly attacked by false spirits, without whole crowds of dear, simple Christians being misled by it, indeed, without many having been deprived of their souls and blessedness, even if the attacks are still warm and groundless. The simple-mindedness is soon overcome. Righteous Christians, on the other hand, exclaim with Luther: 'Let this be lamented to God,' because when false spirits come out, only God can help and protect souls from seduction, for false teachers can be refuted, but if God does not intervene, they cannot be silenced."

The publication contains 158 pages and costs 50 Cts. per copy, 84.50 per dozen.

To be obtained from "Luth. Concordia-Verlag"

Harvest wreath, wound from the gospel pericopes of the church year. By F. W. A. L. First part. Milwaukee, Wis. published by Georg Brumder.

"Now in winter a harvest wreath?" might this or that one ask at the sight of the above title, and we answer: "Yes, now in winter a harvest wreath, indeed not gathered in the bare fields of our cold Northwest, but in the garden of God, which is always green and blossoming and bearing fruit, blown through by the breath of the Spirit of God and radiated by the sun of eternal grace and trickled through by the Was far from life. And it is precisely those passages of the divine Word with which our Lutheran Christians have made particularly close acquaintance and, so to speak, have formed a particularly intimate friendship and maintain particularly familiar contact, namely the Gospel pericopes that recur annually in public worship, which are read and interpreted before the assembled congregation on Sundays and feast days. In the present first part, the texts of the first half of the church year from the first Sunday of Advent to the Feast of Trinity have been treated in such a way that each text has served as the basis for a hymn, And not only because of the subjects treated, but also because of their form, these songs, which are all composed with regard to the melodies of our hymns, will have a homely sound for the ears of Lutheran readers. The printing errors that unfortunately crept in as a result of the author's distance from the place of printing are to be corrected by the readers, who will hopefully find quite a few of these beautifully typographically designed booklets, after a note enclosed with each copy before using the book. Price 50 Cts. G.

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Lutvreck at tke ?O8t OKoe ut 8t. I-ouis, Llo., us seeouck-einss matter.

Volume 38. St. Louis, Mon., Jan. 15, 1882, No. 2.

The Christian Church.

Out of infinite goodness and mercy, the Lord gathers a church from the lost and damned human race. This church is, as our confession says on the basis of the divine word, "the assembly of all believers and saints" (Augsburg Conf., Art. 8); it includes "the holy believers and the sheep who hear their shepherd's voice" (Schmalk., Art. III, Art. 12.); it is "a congregation of saints, that is, a congregation in which there are saints of one kind, or more clearly, a holy congregation"; "a holy company and a congregation on earth of saints of one kind, under one head Christ, called together by the Holy Spirit, of one faith, mind, and understanding, with divers gifts, but of one accord in love, without divisions and schisms". (Large Cat. Art. 3.) The members of this church are indeed "bodily separated from one another and tossed to and fro through the wide world, but gathered and united in Christ". (Luther, E. A. 50, 15.) The all-seeing eye of the Lord sees the believers scattered throughout the world as one assembly, one community.

The church is the body of Christ and has Christ as its head, "from which the whole body by joints and unions receives and contains itself to one another, and so grows to divine greatness." Col. 2, 19.

She is the pure bride of the Lord, most gloriously adorned; for "Christ loved the church, and gave himself for it, that he might sanctify it, and cleanse it by the washing of water in the word; that he might present it to himself, a church glorious, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. 5, 25. f. "I rejoice in the Lord," she therefore sings, "and my soul is glad in my God: for he hath clothed me with garments of salvation, and with the robe of righteousness, as a bridegroom, adorned with priestly ornaments, and as a bride in her jewels." Is. 61,10. Every true member of the church can rejoice:

"Not a stain is to be found on me, I am pure and clear at all

Of all my sins;

I am pure for your sake, you give enough honor and adornment to wrap me in it."

As the bride of the Lord, the church shares in all his goods and riches. As an honor to the house she distributes the robbery. Ps. 68,13. The keys of the kingdom of heaven are given to her. "What ye shall bind on earth," saith the Lord unto her, "shall be bound in heaven: and what ye shall loose on earth, that shall be loosed in heaven." Match. 18,18.

The church is the kingdom of the Lord Jesus. "The LORD is King and gloriously adorned; the LORD is adorned, and hath begun a kingdom as far as the earth is, and hath prepared it to abide." Ps. 93, 1. This kingdom is on earth and yet not earthly, but heavenly. It is the kingdom of heaven on earth. It is a kingdom of peace in which Christ, the Prince of Peace, reigns. The prophet Isaiah prophesies of the same: "All warfare with impetuosity and bloody garments shall be burned up and consumed with fire.... That his dominion may be great, and that there may be no end of peace." Isa. 9, 5. 7. "Then shall they beat their swords into plowshares, and their spears into pruning hooks: for there shall no nation lift up a sword against another, neither shall they learn war any more." Isa. 2, 4. "Nowhere shall they perish on my holy mountain: for the land is full of the knowledge of the LORD." Isa. 11, 9.

It is a kingdom in which all who belong to it enjoy the most glorious freedom and reign as kings with Christ and are subject to no one but this their King.

The Church is the temple of God, in which all are priests. "But ye," says Isaias, "shall be called priests of the Lord, and ye shall be called ministers of our God." Isa. 61, 6. "Ye are," saith the apostle Peter, "the chosen generation, the royal priesthood, the holy nation, the people of ownership." 1 Petr. 2, 9. It is the house of God, where He dwells in grace. "The Lord has given Zion and have pleasure in dwelling there. This is my rest forever; here I will dwell, for it pleases us. Ps. 132, 13. 14. It is the city of God, firmly established and well-fortified with walls. "She is firmly established on the holy mountains." Ps. 87, 1. "We have a firm city; walls and fortifications are salvation." Isa. 26, 1. All the inhabitants of this city are well secure, and can mock the enemies that besiege them, saying, "Make a council, and nothing come of it; confer, and it stand not: for here is Immanuel." Isa. 8:10.

Great is the glory of the church and each of its true members.

But, one might object, where is such a church to be found? When I go through the church history, I do not find such a church, at any time, at any place. It is supposed to be a kingdom of peace and yet its history tells of so much struggle and strife! She is supposed to be Christ's pure bride and yet one sees so much infirmity even in her most faithful members! God shall dwell in her and yet we often see her as abandoned by God!

We answer: It is true that the Church does not appear as we have described her: but nevertheless all that we have said of her glory is true, yea, we have not yet said all of her glory, we cannot even speak out her glory.

We admit that the members of the church are still afflicted with many weaknesses; hypocrites are mixed in with their outer community; it appears as the wretched one over which all weathers pass, Isa. 54:11, e.g. at the time of the terrible persecutions of Christians; it often seems that the Lord has forgotten it, that it has completely perished, e.g. in the dark Pabstism before the Reformation; we often find its members tainted with error, e.g. Bernhard in the 12th century, who was entangled in Pabstism and yet, when he was challenged, threw away all trust in works and the intercession of the saints. We often find its members tainted with error, e.g. the pious Bernard in the 12th century, who was entangled in Pabstism and yet, when he came under challenge, threw away all trust in works and in the intercession of the saints and took comfort in the sole merit of Christ; the heretics who are found in its outer community often have the upper hand, presumptuous of the name "church," as happened in Pabstism, but not in the name of the church.

The people of the Church are the ones who denounce, heresy, and persecute the true members of the Church.

But we do not admit that therefore what we have said about the glory of the church must be taken back. For the church is an invisible kingdom, a kingdom of faith, in which the members of the kingdom themselves see its glory only with the eyes of faith. "The King's daughter is all glorious within." Ps. 45, 14. She believes forgiveness of sins. "Now faith is a certain assurance of things hoped for, and not doubting of things not seen." Heb. 11:1. We do not doubt the glory of the church, though we cannot see it before our eyes. We do not fret at her poor outward appearance.

"Luther says, 'This piece 'I believe in a holy Christian church' is just as much an article of faith as the others. That is why no reason, even if it puts on all its glasses, can recognize it. The devil can cover it up with aversions and mobs, so that you have to be annoyed by them. God can also hide her with infirmities and all kinds of shortcomings, so that you have to become a fool about it and make a wrong judgment about her. It is not to be seen, but to be believed; but faith is of that which is not seen. Hebr. 11: And she also sings with her Lord the song: Blessed is he who does not take offense at me. A Christian is hidden even from himself, because he does not see his holiness and virtue, but sees in himself all unholiness and unholiness. And you, the rude, wanted to see Christianity with your blind reason and unclear eyes? Summa, our holiness is in heaven, where Christ is, and not in the world before the eyes, like a junk in the market. Therefore, let malice, heresy, and infirmities be and work what they may; if only the word of the gospel remains pure with us, and we love and value it, we should not doubt that Christ is with us and with us, even if it comes to the worst, as we see here in this book (Revelation), that Christ is still with and with his saints through and above all plagues, beasts, and evil angels, and is finally subject to them.'" (Preface to the Revelation of St. John. E. A. 63, 168 f.) The church "is believed and not seen; as we confess in infantile faith and say, I believe a holy Christian church; for it is commonly weighted and covered with the holy cross. Just look at how it went with the pope." (E. A. 60, 381.) "It is the nature of this kingdom that it is altogether hidden: it is an almighty power, the highest wisdom, the greatest justice; and yet it seems to be the antithesis, that nothing is weaker than its power, nothing more shameful than its justice, nothing more foolish than its wisdom.... All this is so that it may be a kingdom of faith, which we teach to be true God, the highest wisdom, power, righteousness; but that it may be so covered that I do not see, feel, or grasp it." (Sermon on the Evang. on the 18th Sunday after Tr. E. A. 18, 227.)

Therefore, no matter how much the true members of the church may be despised, no matter how much they may appear to be relegated to the background even in the history of the church, they are still highly honored, highly respected before God.

They seem from the outside the worst people, A spectacle of angels, a disgust of the world;
And inwardly they are the loveliest brides, The adornment, the crown that pleases JEsu, The wonder of the ages, Who prepare themselves here,
To kiss the king who grazes among the lilies, dressed in golden pieces.

No matter how much enemies storm the city of God, they cannot overcome the gates of hell, Matth. 16, 18; Christ reigns among his enemies, Ps. 110, 2. No matter how much discord heretics cause in the outwardly visible church, the invisible church of the Lord lives in undisturbed blessed harmony. The peace of God, which is higher than all reason, preserves it. We sing with comfort: "All Christianity on earth is united in one mind. Elijah may say: 'I alone am left'. - The Lord answers: 'I will leave seven thousand in Israel, all the knees that have not bowed to Baal. 1 Kings 19:18. No matter how terribly the church is persecuted, the Lord has not forsaken it. It is then that it blossoms most gloriously. "With the blood of the martyrs the church field is fertilized."

This we must hold fast, if we do not always find, do not see before our eyes, what God's word says about the great glory of his church, in its history. "For the multitude of the ungodly," says the Apology, "is much greater, even near innumerable, who despise the word, bitterly hate it, and persecute it to the uttermost, as there are Turks, Mahometists, other tyrants, heretics 2c. In addition, the right doctrine and church is often suppressed and lost, as happened under the papacy, as if there were no church, and it can often be seen as if it had even perished. On the other hand, we may be sure, not doubt, but firmly and completely believe that a Christian church will actually be and remain on earth until the end of the world, that we also do not doubt at all that a Christian church lives and is on earth, which is Christ's bride, although the ungodly multitude is more and greater, that also the Lord Christ here on earth in the multitude, which is called church, daily works, forgives sin, daily answers prayer, daily in temptations with rich, strong consolation refreshes His own, and always again delivers, so the consoling article is set in faith: I believe a catholic, *) common, Christian church; so that no one may think that the church, like another external police, is bound to this or that country, kingdom or estate, as the pope of Rome wants to say; but that it certainly remains true that the multitude and the people are the true church, who now and then in the world, from the going out of the sun to the going down, truly believe in Christ, who then have one gospel, one Christ, one baptism and sacrament, are governed by one Holy Spirit, even though they have different ceremonies." (S. 153.)

O blessed who is a member of this church! He must indeed participate in its disgrace, in its struggle, but he also has a share in all its invisible glory.

G.

(Submitted by Dr. Sihler.)

What is a Lutheran?

I have already said and written several times: A Lutheran is a right-believing, but at the same time right-believing evangelical Christian. Now, dear reader, I want to explain this to you in a little more detail.

Our dear Church is not as short-sighted and narrow-minded as the Papal Church, which condemns all Christians who do not belong to it and do not follow the

*) By Catholic Church, the Apology understands not the Roman Apostolic, which calls itself so, but the Church of Christ spread throughout the world; for "Catholic" actually means general.

Pabst do not recognize as the governor of Christ, the visible head of the church. Our church, on the other hand, confesses that even in the pabstical church, through holy baptism and the reading of the gospel passages of the church year, these pieces of truth for salvation, individual members of this church of simple and sincere heart become true believers in Christ by virtue of a special preservation of the Holy Spirit and therefore become righteous and blessed before God.

If this had not been the case, where would the one holy Christian church, the congregation of the saints or true believers, have remained under the almost thousand-year rule of the papacy? It would no longer have existed, and it would no longer have been possible to confess: "I believe in a holy Christian church, the congregation of the saints.

Just as little does our church deny that there are truly believing Christians even in the enthusiastic ecclesiastical communities that hold and confess the biblical doctrine of the triune God and of the divinity of Christ, of righteousness and salvation through faith in Christ. And with these, as with those under the pope, the believing Lutherans are gathered in spirit before God, who alone knows His own as His holy Christian congregation.

On the other hand, it is just as true that first of all the pope's church is flooded with a curse of pernicious and damning, in some cases groundbreaking false doctrines. These then strike at the bright, clear words of Scripture, which establish articles of faith, in such a way that the Roman Pontifical Church cannot possibly be called a true believer. Rather, for centuries the basic soup of all kinds of heresies and abuses has flowed into it and condensed into a foul, stinking swamp. And it is truly one of the greatest miracles of the saving and preserving grace of the Holy Spirit, when in the above-mentioned way a few individuals are saved from this swamp and preserved and maintained in the childlike faith in Christ as their Savior, so that the corrupt lies and errors do not penetrate into their hearts and consciences. It is precisely through this special preservation of the Holy Spirit that their ears remain purer than the mouths of their teachers.

The situation is similar in the enthusiastic churches. They, too, are not lacking in pernicious and, in part, condemnable or ground-breaking heresies. Just as in the papistical church there is often superstitious touting, so here there is no lack of unbelieving rejection of the bright and clear words of Scripture, as they read; for they impute to them a meaning that they do not have, precisely according to their wording, and assert in a good fanatical way that the Holy Spirit works even without the Word.

The so-called Reformed Church, as in Germany, so elsewhere, is in both. It is therefore a great shame and disgrace when men who are considered pillars of the Lutheran Church, imbued with the unionist poison of our time, call the Reformed Church "a sister church" of the Lutheran Church; for the latter teaches decidedly contrary to Scripture, i.e. wrongly in the doctrine of the election of grace, of the person and states of Christ, of the holy sacraments, of irresistibility to grace, of the perishability of faith, of the salvific efficacy of the Holy Spirit without and apart from the divine Word, etc. etc.

Consequently, the Reformed Church is not an orthodox church either, and the individual who belongs to it is.

as such, as a reformer, is not an orthodox Christian, although he can be a true believer in his own person, through a similar preservation of the Holy Spirit, as the papist above.

By God's grace, however, our dear Lutheran church alone is the orthodox respectable church; for in it alone are all articles of its doctrine and confession founded on the bright, clear words of Scripture, as they read, may the simple sense of the words always resist natural reason and its conclusions and the swarm spirit; for truly, what I can comprehend with the natural mind, like a mathematical example, I do not need to believe. May we be surprised that God has not revealed such things to us in his word, which man can already conceive by his own reason and strength and therefore grasp and comprehend quite well, similar to the way a boy's hand grasps his cue ball? But even less than the hand of this boy is able to grasp the ball of the earth, is man able to truly recognize God from the light of his natural reason, as he has revealed himself in his Gospel according to his nature and according to his good gracious will towards us sinners.

It remains as it is written in 1 Cor. 2:14: "The natural man hears nothing of the Spirit of God," that is, of the truth revealed by the Holy Spirit in the Gospel concerning salvation. That is, the Holy Spirit must enlighten him through his word about the right meaning of it.

But even the most godly and learned theologians, whose reason is enlightened, can only grasp and hold on to the truth revealed in the divine word, especially Christ and his salvation, with the simple child's faith. And so the Lord also says Marc. 10, 15: "Truly I say to you: Whoever does not receive the kingdom of God as a little child will not enter it."

Even if the Lutheran Church is the visible church of orthodoxy because of its complete obedience to Scripture in all articles of the Christian faith and heavenly doctrine, it does not necessarily follow that every individual who belongs to it and professes to be a Lutheran is at the same time a true believer.

We have seen earlier that even in unbelieving churches there can be truly believing Christians. In the same way, Scripture and experience teach us that in the orthodox church there are Christians in name and in vain. These pretend to have faith in their mouths, which they do not have in their hearts, and at the same time conceal the unbelief which they really have in their hearts. Therefore, they are not true and proper Lutherans and do not inwardly belong to the Lutheran church.

Some of them, who have heard the orthodox sermon for years and decades, may possess a better external knowledge of the pure doctrine than many a hard-hearted and ignorant Christian who truly believes, who childishly and simple-mindedly clings to his Savior as a poor sinner and is comforted by the daily forgiveness of sins for the sake of Christ. This outward knowledge, however, which only puffs them up, does not help them before God as long as they hear God's word and come to the sacrament without righteous repentance toward God and without true faith in Christ. On the contrary, this makes them all the more criminal and wrong.

more damning before God and all the more insensitive to the preaching of the Word of God. Therefore, as long as they are hypocrites and pseudo-Christians, they do not belong to the One Holy Christian Church, the congregation of true believers from all the people who are under heaven, from the beginning of the sun to its end, who are always gathered before God in faith and spirit.

In their outward conduct and works, however, they keep themselves prudent and clean, so that they do not fall into gross and obvious sins; they are also not lacking in earnestness and zeal, when they are among themselves, to occasionally punish the false teachings of the popes and enthusiasts; likewise, there is no lack of Christian idioms and pious indignation about the churchless people among them; But they are partly the cause that many a bourgeois, righteous and moral churchless person feels no particular inclination to join such Lutheran congregations in which these Lutherans of the name are to be found; for they have a sharp eye on the conduct of the same; and there they find that just these Lutherans do not let any special light shine among the people in the good works of the serving, self-denying love of one's neighbor. On the contrary, it does not remain hidden from them that, as in their speech and judgments, so also in their works, business and social intercourse, they keep it just the same as other people who do not belong to any church, even have a somewhat broader conscience in business dealings, trade and commerce, buying and selling than some of the churchless.

Truly, if there were fewer such pseudo-Lutherans, who in all kinds of ways make themselves equal to the world, and if there were more true Lutherans, namely, rightly believing and at the same time orthodox, evangelical Christians, there would also be fewer unchurched people; for the seriousness of the righteous godliness of the true Lutherans in word and deed would not fail to have its attractive power and salutary effect on the salvable ones of these.

But there are, God be lamented, even some so-called Lutheran congregations, although in them the pure Word of God is mostly spoken in the pulpit, to which the punishing word of the apostle, Rom. 2, to the Jews who were in pagan cities, is applied. "For the same reason God's name is blasphemed among the Gentiles."

See to it, then, my dear Lutheran reader, that you daily, childlike and simple, as a poor sinner, believe in your Savior with all your heart and are certain of the forgiveness of your sins for His sake, but at the same time also be daily devoted with all your heart to every piece of "the example of the salutary words" in your little Lutheran catechism. For only then are you a true Lutheran; and only then, if at the same time you diligently attend to the teaching of the catechism in your church, are you able to testify to the pure doctrine and to defend it victoriously even against papist priests and zealous preachers who attack you with falsely drawn biblical passages. If, however, you abandon the diligent listening, reading and moving of the pure doctrine of your catechism, it would be no wonder if you became a prey to them.

There is no greater harm to Christendom than the children's neglect; therefore, if one is to help Christendom again, one must truly begin with the children.

(Luther.)

To the ecclesiastical chronicle. I. America.

Correction. In the "Lutheraner" of September 15 of last year, at the request and after the report of Father Humberger, we communicated the following about certain events in the Augustana Conference (belonging to the Ohio Synod). "I did not sign the report. Someone added my name against my will and unconsciously to me. I also did not vote for this report. One who signed this report was also no longer a member of the Conference, was also not recognized by the Conference as a member, as the Conference consists of pastors residing in Stark and adjoining counties. The other whose name is found under the report was not present at 'above mentioned meeting'. The report is not entirely accurate either. I only received three protests about three or four weeks after 'above mentioned meeting'. Whether this is 'right after' and whether 8 members protested: everyone can calculate for himself. The fact is that at that meeting the conference, which is a free one, unanimously adopted the resolution to publicize Dr. Walther's treatise on predestination. Likewise, the entire conference must also acknowledge as a fact that at the 'above-mentioned meeting' Theses 1-10 were adopted." So far then Pastor Humberger. Pastor H., however, as we see from a letter to the "*Standard*" of December 17, was mistaken in some parts. Since the "Lutheran" has not yet received a correction from Pastor H., we consider it our duty to translate the following from the "*Standard*" and to share it with our readers: "When I sent the above to St. Louis for publication, I considered myself obligated to do so. However, after consulting with the Augustana Conference at Canton, O., on the subject, I now see and acknowledge that I should not have sent the report. Furthermore, in sending the above, I have, without intending it, given an incorrect account of the conference. To prevent misunderstandings and resulting misrepresentations, I should have reported the above as follows: I did not sign the report; nevertheless, the Conference states that it was left under the impression that I signed the same. I must admit this. According to general custom, those entrusted with the publication were perfectly entitled - if they were not instructed otherwise - to publish the names of the committee members as well. By not voting at all when the Conference adopted the report, I tacitly agreed; I should have submitted a minority report to put myself in the right light before the Conference. One of the signatories of the report was, in my opinion, no longer a member of the Conference; however, the Constitution was invoked and the Conference recognized him as a member; consequently, I was mistaken in this matter. And the other member of the Committee was not present at the above-mentioned Conference assembled at Madisonburgh in May; but what was done and decided there (*action taken there*) was thoroughly considered by the whole Conference at North Lima before the Committee was appointed. It made no material difference that that member was not present at Madisonburgh. I received only four protests before and four protests after the tract was sent to St. Louis. The Convention, however, notifies me that six protests were sent to me before the tract left for St. Louis for publication. We, the majority of the Tractate Committee, should have received the four protests that were sent before the Tractate was sent to St. Louis.

should have heeded the protests that arrived. After receiving the four latter protests, I wrote to St. Louis and informed them (?) that the Augustana Conference did not want to be responsible for the publication. - By using the expression "free Conference" I did not mean to say that the Augustana Conference had no permanent organization and was without officers and constitution, but to express that the Conference was a voluntary organization on the part of its members. The Conference made no attempt to deny that at the former meeting at Madisonburgh it was unanimously decided to publish Dr. Walther's treatise on predestination; it also admitted that theses 1-9 incl. were adopted. - I also acknowledge that I have done injustice to Prof. Schütte by reporting that he came to North Lima to persuade the Conference to withdraw its earlier measures. His presence there, as I now see, was a mere coincidence." - So much for Mr. P. Humberger's explanation, as found in the "*Standard*" of December 17. Even so, one cannot yet see clearly in the whole matter, since even this explanation by Father Humberger does not quite agree with the committee report published in the "*Lutheraner*" of September 15 at the request of the "*Kirchenzeitung*". However, we only want to refer to one point in the last statement of k. Humberger's statement. He says after the "Stand- arä": "After I had received the four last protests, I wrote to St. Louis and notified them that the Augustana - Conferenz did not want to be responsible for the publication." It will suffice here to simply note that a letter of this content was not received by the Concordia Publishing House, nor by any member of the editorial staff of the "*Lutheran*". F. P. [Pieper]

Methodism. Recently, the well-known writer Friedrich Münch (*Far West*) died, an enemy of Christianity, against whom the "Lutheran" already defended it in 1845. Of this Münch, the "Christian Messenger" of December 19 says: "He wrote **valuable** treatises on politics and **religion** for various journals." - What a wide conscience the Methodists have!

The St. Mattheus congregation in New York. In the previous issue we informed you that the "Witness to the Truth" edited by Pastor Sieker in New York has been taken over by our New York Conference. Many of our readers will have heard that Pastor Sieker's congregation, the large St. Matthew's congregation, has unanimously decided to introduce the hymnal of the Missouri Synod and to grant their pastor, as well as Dir. Bohm permission to join our synod. Various judgments have been made in the church papers about this decision. It will be interesting for our readers to hear how Rev. Sieker expresses himself in the "Witnesses of Truth". He says: "Therefore, it can be communicated to all without self-praise that St. Matthew's congregation not only 'unanimously', but 'with joy' granted its pastor the affiliation with the Missouri Synod. This was a cause of joyful amazement to himself, since he was aware that he had not worked toward it at all. But how did the congregation come to decide it 'with joy,' since he did not even desire it? This may be said by the words of a dear brother of the congregation, from whom, years ago, it should have been least expected that the request would come from him. Since the congregation left the New York Ministry, I have examined the Missouri Synod wherever I could, and I find it everywhere the same; everywhere the same fidelity to the Confession, the same zeal for the kingdom of God, the same earnestness against the false Teachings'. It was also said: 'Our pastor needs the strengthening of brotherly fellowship and he brings it back home to us,' etc. No, you dear astonished gentlemen, the St. Matthew's congregation has not slept during all these years. It has read, observed, and questioned itself, and when it comes to the step of rejoining a synod, it does so not for the sake of its pastor, for it knows that this would be unconscionable human service, but because it has examined itself and recognized what is best for it."

"Roughness" is sometimes a necessity, especially towards the slippery, insidious creatures, whom one must tear off the mask with coarse words, be it in religious, political, or private life". Thus says the local Jesuit journal, the "Herald of Faith" in No. 8. He will be able to explain to himself why Luther could not deal with the Roman pope in an evenly clean manner, and why we cannot deal with the "sneaky, insidious" Jesuits in a fine way.

II. foreign countries.

Australia. Already in the issue of this newspaper of December 1 of last year we brought the news to our dear readers that the candidate of theology Mr. Kaspar Dorsch from Baltimore, who had received and accepted a call to a German Lutheran congregation in Australia, arrived happily and safely in Australia under the escort of the holy angels. Since we now find in the "Luth. Kirchenbote für Australien" of October 12 last year a description of how our dear young brother Dorsch was ordained, we also share this description with our dear readers. It reads as follows: "The ordination of the preaching candidate Caspar Dorsch took place, as already reported in our previous issue, on the evening of September 21 in the Bethlehem Church in Adelaide. The church, already beautiful in itself, was tastefully decorated with flowers and shrubbery and, combined with the bright gas lighting, provided a lovely sight. The celebration itself could justifiably be called sublime, to which the well-rehearsed church choir contributed in no small measure with its bravely sung old church tunes. After the choir sang a puffing introit, the numerous congregation sang in a rhythmic manner the hymn: 'Now we ask the Holy Spirit'. Thereupon the local parochus held the altar service with salutation, collect and reading of the Gospel prescribed for St. Matthew's Day Matth. 9, 9-13. After the choir had sung another thanksgiving and the congregation the hymn 'Sustain us, HErr, at Thy Word', Mr. k. Stempel ascended the altar and held the ordination address on 2 Cor. 3, 4-6. and spoke about the glory of the evangelical preaching ministry. After this edifying address and while the congregation sang the first two verses of the hymn: 'Erhalt uns Deine Lehre', all the pastors present stepped before the altar; in the middle stood Fr. Ötzer, who as president of the church council had to perform the act of ordination, and on his right and left were Messrs. kk. Appell, Stempel, Ey and Homann as assistants. The ordination took place according to the Missouriian Agenda, according to which the ordinand, kneeling in response to questions from the ordaining pastor, made the following double vow: 'I am willing, after serious consideration, to take upon myself this holy office to which God has called me; I vow and promise before God and his congregation, according to the ability which God has given, to render and administer it to the Lord, the Arch Shepherd and Bishop of souls, to all pleasure'. Further: 'I recognize the three main symbols of the church, the unchanged Augsburg. I have read and accepted the Burgundian Confession and its Apology, the Schmalkaldic Articles, Luther's two catechisms, and the Concordia Formula for the pure, unadulterated explanation and exposition of the divine Word and Will, I profess them as my own confessions, and I will faithfully and diligently carry out my ministry according to them until the end of my life. To this end may God strengthen me by His Holy Spirit! Amen.' Thereupon the ordinator and the assisting pastors laid their hands on him and each spoke a biblical wish, and the ordinator continued: 'We hereby confer upon you by the imposition of our hands the sacred ministry of the Word and Sacraments of God the Triune, ordain and consecrate you as ministers of the holy Church in the name of the Father, the Son and the Holy Spirit!' Then all the pastors prayed aloud the Lord's Prayer, and the sacred act was completed in the usual way. This was immediately followed by the celebration of Holy Communion, in which the pastors present as well as several members of the congregation took part. Father C. Dorsch was educated at the theological seminary in St. Louis, North America, and was called by the congregation of Appila to be their pastor. May the Lord make him a blessing for many. - So far the "Kirchenbote". May this message move many godly hearts to carry our dear Dorsch, who has left his father's house and fatherland to help build the kingdom of the blessed truth far away, on a prayerful journey, so that God may grant him wisdom and joy for his work and crown it with rich blessings for Jesus' sake. W. [Walther]

State schools and parochial schools. We have already given our readers several examples of the fact that even false believers preferred to make the heaviest sacrifices than to send their children to the religionless state schools. In the "Freimund" we find the following further examples of this kind. In the issue of December 8 of last year we read: "Catholic schools were abolished as a result of the new school laws in Paris 136; they counted 33,372 pupils. With an expenditure of more than 6 million francs, the Papal Church has already opened 118 free schools, which are attended by 29,131 pupils. - In Holland, in several places, the non-religious elementary schools established by the state at great expense have had to be closed, because parents prefer to send their children to the free schools, where the Bible is used." - It is also noteworthy that the established religious schools, in order to attract a large number of children to them, have been turned into free schools, in which instruction is given free of charge, just as in the state schools. This, too, is certainly worthy of imitation.

W. [Walther]

To our dear correspondents.

We have recently received several submissions from members of our congregations, in which they suggest the easiest way to collect the funds needed for the synodal buildings that have been decided upon. We must declare that, since the Synod has left the way of collection completely free to

the congregations, it does not befit the "Lutheran" to present such advice to its readers. Therefore, the dear brethren will herewith only accept our friendly thanks for their Christian concern for the furtherance of the Kingdom of God among us.

We also have beautiful testimonies from quite a number of Lutheran laymen from town and country for the pure doctrine of the election of grace and against the trafficking of the

We are pleased to see that there is no lack of Christians in our Synod who have not only clearly grasped the pure doctrine, but also know how to distinguish it from all false doctrine, no matter how apparent, by means of the touchstone of the divine Word. Since we are convinced, however, that further articles of controversy on the aforementioned subject are neither necessary nor beneficial, we persist in our decision not to submit further such articles to our dear readers.

The Lord's Prayer as a home bill.

Many Germans and Swiss have emigrated to the La Plata states in South America in recent years, ending up in Buenos-Ayres or in Montevideo.

In the state of Buenos-Ayres in the forties, a president named Rosas ruled as an unrestrained dictator. He had worked his way up from a wild shepherd boy, was cunning and cruel, and during his reign had more than 600 people executed, but he also lured European immigrants into the country out of prudence, promoted trade and change; however, no foreigner was allowed to hold public office or to join the soldiers, because he feared their superiority over the country's children.

In those days, as the Bremen Consul R. tells, a young man came to me from the country and asked me for a certificate that he was descended from German parents; if I did not give him this, he would have to become a soldier, and that was no fun under Rosas. But the young man spoke fluent Spanish.

Consul: Yes, dear friend, where is your birth certificate?

Man: I don't have one.

Consul: Do you have any other testimony?

Man: No, sir.

Consul: Yes, so bring your parents here.

Man: Father and mother died a long time ago.

Consul: So talk to me once in German, just a few words.

The man remained silent.

Consul: There is evil to help. How can I give you a certificate that you are a German and cannot prove it to me? Anyone could come to me like that.

Man: Certainly, Consul, as God lives, I am a German, my parents were Germans; I am telling the pure truth.

The Consul walked up and down the room, the young man had such an honest look, spoke so openly and freely and yet. Suddenly the consul was struck by a

The thought crossed his mind. He approached the man and said: "Good friend, have you not remembered anything from your youth? can you not say any prayer that your mother taught you?"

Now the interested reader should have seen the eyes light up. *Si, Signore* (Yes, Lord), he exclaimed. Like a little child, he folded his hands and prayed the Our Father from the beginning to: For thine is the kingdom and the power and the glory forever. Amen - without any offense - and when he had finished, a few big tears filled his eyes and from distant memory he remembered the little mother on whose knees he had learned this prayer before going to bed.

The consul was also deeply moved. Everything that could betray German ancestry had been obliterated for 20 years - only the first prayer was indelibly engraved.

Dear compatriot, said the Consul, now I want to give you a testimony - because you can only have learned the Our Father from a German mother. (Hess. Kirchenbl.)

Into the mouth of the underage.

Towards the end of the last century, a farmer and his wife went to Husum, on the west coast of Schleswig. There was a cattle market, the husband wanted to buy a cow, but the wife wanted to do all kinds of business in the city, and therefore the people in Husum soon separated from each other, because they wanted to finish as quickly as possible and return home; because the wife had a small child at home, which still had to be fed at the breast.

When she had finished her errands earlier than she thought, she set out to find her husband, who had promised to wait for her at the market. But she is unexpectedly held back; for on her way there she hears the voice of a crying child in a lonely little house, and as poor and at the same time sinister as the house looks, the faithful mother's heart goes in, but finds neither husband nor wife at home, only in the middle of the very poor and unclean room stands a cradle, and in it lies a crying child, who is obviously plagued by hunger. Therefore, the woman bends over the cradle and gives the infant her breast and rejoices in the full breaths with which it drinks, and is almost happy and blissful in her giving. Then she hears the door hastily pulled out and something thrown on the floor and hears the words: "Da, nimm dat glik un legget fix henweg" (There, take that right away and put it away quickly). Then the door is thrown shut just as hastily, and the woman is again alone with the child. When the child finally falls asleep and she straightens up, she is astonished to see a well-filled bag lying on the floor and - who can describe her astonishment - it is her husband's purse and inside it is all the money he took to Husum to buy the cow for it.

She takes the money to herself, seeks out her husband and finds him in great distress, learns what she already knew, that the money had been stolen from his pocket, and he learns what he did not yet know, that the thief, without knowing it, had thrown it to his wife for safekeeping. The cow was now bought, paid for and driven home; and if the reader thinks that the business of those industrial knights, who extend the duty of hospitality even to inanimate things and always find what no one has lost, dates back to the last century and is therefore already an old one, the narrator only wants to tell him that the word: "Take the little child and suckle it for me, I will reward you" is much older. (Stories by P. Paulsen in Kropp.)

Lead us not into temptation.

Some years ago in Berlin a poor barber came daily to a banquier to shave him. His way led him through the Komptor, which was still empty in the early morning. At home, he was plagued by bitter hardship; the numerous children demanded bread and clothing, the rent had been in arrears for a long time, and a debt of about 50 thalers was particularly heavy on his heart. In the chamber door he saw a whole pile of gold and silver rolls, one of which was worth more than his entire debt. When he entered the room, his hand twitched, but he resisted the temptation and went to his customer. The banquier, however, noticed that his barber looked so pale and that his otherwise so sure hand was trembling so much. But they did not come to speak of it. The next morning, gold and silver again tempted him with even stronger appeal, his hand twitched more strongly; the poor man had an uphill struggle. "Just take one of these rolls," the tempter whispered to him, "and your need will be satisfied. No one will suspect you. throw!" But he also heard the warning voice of the Spirit of God, who warned him against the theft and reminded him of God's commandment. His struggle became a prayer struggle, but he did not come to rest. On the third day his agitation reached the highest degree, sweat came to his forehead, his hand trembled, his face disfigured, when he entered the banquier's room again in the morning. "Sir," he cried, "I can no longer bear to come to you." When the latter, astonished, asked him the cause, the afflicted man told of his bitter distress and of his three-day struggle. Deeply moved, the banquier listened. Then he went to his office, took one of those rolls and gave it to the barber with the words: "This will satisfy your first need, later I will do more for you. He kept his word and the rescued man thanked him - but especially his God most sincerely.

(Ev. - Lutheran Messenger of Peace from Alsace.)

Peculiar rule of repentance.

It is said that an old Jewish teacher, Rabbi Eliezer, when asked when they should repent, gave his students the rule: "Repent one day before your end. Astonished, the disciples heard this and said, "No one can know the day of his death beforehand!" - For this very reason," replied Eliezer, "it is

necessary for you to repent today, for tomorrow may be the day of your death. Let us remember this, beloved readers! W. [Walther]

Ordination and introductions.

After Candidate E. Saupert had accepted the call as a missionary to Blumenau, Colorado, he was ordained on behalf of the Misfionscommisflon on the 22nd Sunday after Trin. by the undersigned with the assistance of Father Bachmann.

A. Saupert.

Address: Rev. L. Saupert,
Llumeuau, Ouster Oo., 6ol.

After Rev. I. v. Brandt accepted the call of Imma- nuels parish near Albany and St. Paul's parish in Lake George, Stearns Co., Minn. he was introduced by me by order of the honorable President Strafen in his parish at both places on the 4th Sunday of Advent and Tuesday following.

May the Lord bless the work of His servant on many souls.

C. Kollmorgen.

Address: Uev. v. Lrauilt,

^ldLnzf, Stearus 6o., Llluo.

School dedication.

On the 4th Sunday of Advent, the Lutheran "Zion" congregation in Wilton, Muscatne Co., Iowa, dedicated their newly built school, which will also be used for worship for the time being, to the service of the Triune God. Festive preachers were Mr. k. I. A. Streckfuß and undersigned. G. Reisinger.

Church consecration.

On the 4th Sunday of Advent, the Lutheran congregation of St. Paul, St. Joseph, Mo., dedicated their newly built church to the service of the Triune God. In the morning Father Scholz of Corning, Mo. preached, and Father Meyer of Leavenworth offered the dedicatory prayer. The undersigned preached in the afternoon in German and in the evening in English.

M. Great.

Wuruuug.

Two families, Peter and Heinrich Köfter, Würtemberger, came from Kansas to Staunton, Jlls. last spring, pretended to know several of our pastors well there, gladly turned to Lutheran pastors, turned poor, were kindly received here, supported many times, immediately found work and earned a lot of money. Both families, the former already a few months ago, the latter only last week, have left again, leaving only debts with many merchants here. One does not believe or trust them in the least. I. M. Hahn, P. C. Fischer.

John Faulstich. F. Heidkamp.

The Southern District

of the Synod of Missouri, Ohio & L. St. will, s. G. w., hold its first sessions from Feb. 8 to 14, in Zion parish at New Orleans, La. Subject of doctrinal discussions : theses on free will according to the Concordia formula with reference to the doctrine of election by grace. February 15 Pastoral Conference.

Timely registration is requested from the local pastor, Fr.

F. I. Biltz.

Complete index to the synodal chronicles.

Friendly request for employees.

By order of the Cleveland Special Conference, the undersigned has been commissioned to complete an index to the synodal journals. This register is to include all previously published synodal reports, Doctrine and Order, Lutherans, as well as the reports of the synodal conference, and is to extend to the year 1881 incl.. The aforementioned conference hopes to meet a need by publishing this register and thus to fulfill the wish of many synod members.

Considering, however, that the preparation of such an extensive register is too much work for anyone who, hindered in many ways by official business, cannot devote his full time and energy to it; considering further that many of our worthy brothers in office are already in possession of individual registers they have prepared themselves, the Conference, and specifically the General Praeses, has instructed the undersigned to request, through the "Lutheran", that those brothers in office who are in possession of such preparatory work be given the same.

Accordingly, I hereby take the liberty of kindly requesting the honored brethren in office who possess individual registers of the above-mentioned journals and are inclined to provide them for the general good; likewise, those who are willing to help work out what is not yet available, to inform me of this.

Any help will be gratefully received. However, I would like to ask my colleagues to write to me as soon as possible, so that the compilation and printing of the complete register can be accelerated as much as possible. I will then send them the necessary instructions in writing regarding the sending of the relevant work. E. Sitzmann,

North Minderst, 1-orain 60., O.

Conference - Displays.

Rock Island Specialconference from the 2nd Tuesday in February to Thursday Inol. at Mr. P. Mennicke's.

The Luzerne, Iowa, Specialconference meets at the same time and place. I. Stretchfoot.

Pastoral and Teacher Conference held Feb. 7-9 at St. Jacobi Parish School in Quincy.

G. F. Schnack.

The 2nd District of the Minnesota Pastoral Conference will meet, s. G. w., January 24 and 25 at Rochester, Minn. F. Johl.

The Southern Michigan Conference will meet, w. G., on Tuesday, February 7, at the residence of Rev. I. Trautmann, in Adrian, Mich. H. Gose.

The Eastern Michigan Pastoral Conference will hold its meetings Jan. 24 & 25 at Millers. F. W. M. Arendt.

Revenue to the Western District's coffers:

To synodical treasury Collecte of P. Willes congreg. bet Brownsville, Mo., -5.40. Of P. Meyer's congreg. in Leaven- worth, Kans., 9.75. Jmmanuel's distr. in St. Louis 36.20, Trinity ct.Distr. 8.10. Coll. of P. Maisch's Gem. in Lee Co, Tex, 7.00. P. Kalkes Gem. in Glasgow, Mo, 4.00. Coll. of P. Schülke's Gem. in Palmyra, Mo, 6.20. P. Spehr's Gem. in Appleton City, Mo, 8.75. ? Nützel's Gem. in West Ely, Mo., 7.50. N. N. by Fr. Tisza in Lone Elm, Mo., 3.00. Coll. of Fr. Nething's Gem. in Lincoln, Mo, 8.00, Vagts das. 1.00. Coll. by P. Krämer's Gem. in Humboldt, Sans., 4.72. Coll. by P. Zschoche's Gem. in Atchison, Kans., 7.00. V. Mödinger's Gem. in New Orleans 27.50. (Summa -156.12.)

For Col(ege maintenance: k.Janzows Gem. in Frohna, Mo., 71.75.

For inner mission: Through Fr. Geyer in Serbin, Tex., .50. I. H. Scheer through ? Michels in Franklin Co, Mon, 10.00. Jmm. Distr. in St. Louis 1.30, k.Lenks Gem. 10.00. k. Sandvoß' Gem. in Augusts, Mon., 4.50. W. S. .50. Ges. at Brunke's wedding by P. Sievers in Cape Girardeau, Mon., 3.20, Mrs. Klages 1.00. Mrs. Strübing in St. Louis 1.00. B. Gehring in Silver City, Mon., 4.00. P. Biedermann's Gem. in Frtedensau, Nebr, 5.05. Wilh. Henjes by k. Saupert in Blumenau, Col., 1.00. Thank-offering of Heinr. Baden in Independence, Kans., 5.00. Epiph. coll. of Dret- einiak.-Dtstr. in St. Louis 65.75, P. Lenks Gem. 40.00. Coll. of k.Zschoche's Gem. in Atchison, Kans., 9.00. (S.-173.80.)

For Negro Mission: W. M. by Bro. Kaspar at Giddings, Tex., 1.00. School children of Teacher Koscielskt at Evansville, Ind., 2.00. Surplus of "Mission Pigeon" and "Pioneer" by Bro. Nething at Lincoln, Mo., .75. (S. -3.75.)

For heathen mission: H. H. by Father Matthias in Paola, Kans., 5.00. By Mrs. E. Holtgreve and Mrs. Fabio in New Orleans, 1.00 each. (S. -7.00.)

For the deaf and dumb: Christmas Eve - Collecte by ? Michels in Franklin Co, Mon, 6.40, two members of the congreg. each 2.00. Fr. Sievers' congreg. in Cape Girardeau, Mon, 8.50. W. Henjes by Fr. Saupert in Blumenau, Col, 1.00. Mrs. Lübke and Mrs. Jäger each .50 by M. C. Barthel in St. Louis. (S. -20.90.)

For poor sick pastors: Joh. Nickel by Fr. Reinhardt in Benton Co, Iowa, 2.00. k. Endres' Gem. in Utica, Nebr, 6.35. Fr. Kaspar in Lee Co, Tex, 3.00. Barb. Beck by P. Vetter in Osage Bluff, Mo., 2.50. Jakob Scherer by P. Wischmeyer in Rose Hill, Tex., 10.00. Gottl. Ogroske by P. Saupert in Blumenau, Col., 2.00. (p. -25.85.)

For the emigrant mission: Fr. Endres' congregation in Utica, Neb., 5.00. Gratitude offering by Heinr. Baden in Independence, Kans., 5.00. (S. -10.00.)

For new construction in St. Louis: P. Doescher's parish in New Orleans, 1st instalment, 44.00. P. Kaspar's parish in Lee Co, Tex, 3rd instalment, 13.50. P. Kalkes' parish in Glasgow, Mon, 59.00. Barb. Beck by P. Vetter in Cole Co, Mo, 10.00. August F. N. 2000.00. P. Lohr's Gem. in Jackson, Mo, 1st payg., 62.00. A. W. Homeier in Waukon, Iowa, 25.00. ? Pflantz's Gem. at Memphis, Tenn, 110.00. U. Jben's Gem. at Farmington, Mo, 27.00. P. Janzow's Gem. at Frohna, Mo, 3rd Zahlg., 85.00. P. Biedermann's Gem. at Friedensau, Nebr, 101.50. P. Grimm's Gem. at Washington, Mo, 1st Zahlg., 75.00. Coll. of P. Catenhusen's Gem. at Louisville, Nebr., 4.60. P. Sievers' Gem. at Cape Girardeau, Mo., 1st Zahlg., 100.00. P. Stiemke's Gem. at Houston, Tex., 25.00. (P. -2741.60.) Signed: P. Sicvers' Gem. in Cape Girardeau, Mo., 154.00.

For the burned in Michigan: Schülke's congreg. in Palmyra, Mo., 16.50. W. Wiese by P. Klindworth in Washington Co., Tex., 2.70. Several members from P. Meyer's congreg. in Leavenworth, Kans, 17.50. A. W. Homeier at Waukon, Iowa, 5.00. P. Catenhusen's congregation at Louisville, Nebr. 10.00. Wilh. Henjes by P. Saupert at Blumenau, Col. 1.00.

For ? M. Wyneken: F. Haase in High Hill, Tex. 10.00. k. Runkel in Aurora, Ind., 5.00.

On the Fort Wayne household: Coll. of P. Wisch- meyees Gem. in Rose Hill, Tex. at 5.30.

Fürk. Schröders Gem. in St. Clair, Mich.: H. Werner through Fr. Biedermann in Friedensau, Nebr.

To the household in Addison: coll. of P. Wischmeyer's gene," in Rose Hill, Tex., 5.30.

On the Springfield household: coll. of P. Wischmeyer's gem. in Rose Hill, Tex. at 5.35.

On the St. Louis household: coll. of P. Wischmeyer's Gem. in Rose Hill, Tex. at 5.35.

For poor students in St. Louis: I. H. Scherer through Fr. Michels in Franklin Co, Mon, 10.00. Virgins' Association in Fr. Schülke's parish in Palmyra, Mon, 4.00. N. N. from the collection bag of Fr. Döcker's parish in New Orleans 5.00. Adam Michel through Fr. Wischmeyer in Rose Hill, Tex, 2.00. W. Henjes through Fr. Saupert in Blumenau, Col, 1.00.

For poor students in Springfield: Junafrauenverein in Fr. Schülke's congreg. in Palmyra, Mo-, 4.00. Mrs. Kreißler through Fr. Nething in Lincoln, Mo-, 2.00.' For Wilh. Meyer of Christus-Gem. in St. Louis 6.00.

St. Louis, Jan. 9, 1882. E. Rosch ke, Kasflrer.

Incoming to the Sofie of the Illinois District:-

For the synod treasury: from the mission treasury of k. Hallerberg's congregation in Quincy -10.00. Fr. Sippel's congregation in La Rose 6.02. Christmas Collects: from Fr. Gross's congregation in Addison 53.31, congregation in Effingham by H. Koboldt 6.25 and from Fr. Hahn's congregation in Staunton 10.00. From Fr. G. I. Müller's congregation in Bremen, Thanksgiving Collects 7.50 and Christmas Collects 5.25. Collecte 5.25. Communion Collecte from Fr. Flachsbar's parish in Dorsey 6.90. (Summa -105.23.)

For the building fund: from the comm. in Addison: by the teachers: E. Rosen 7.50, C. Greve 5.00, H. B. 15.00. (Summa -27.50.)

For new building in St. Louis: From Chicago: by k. Bartling from Karl Kemnitz sen. 25.00, Joh. Aff 2.00, Fr. Born- höft 5.A); by P. Succop from Ch. Nütz 10.00, Carl

Abendroth 5.00; by P. Wunder from Mrs. N. N. 3.00. By P. G. Jung in Mascoutah from some members 18.25. by P. L. Winters Gem. in Hampton, 2nd payment, 40.00. by P. Mennicke's Gem. in Rock Island, 2nd payment, 104.00. by Chr. Bockelmann of the Gem. in Town Sumner 40.00. by P. Merbitz in Beardstown of Aug. Buescher 5.00. (p. -257.25.)

For Negro Mission: From the mission treasury of Fr. Hallerberg's parish in Quincy 5.00. Fr. Sippel's parish in Lacon 1.50. (S. -6.50.)

For Heidenmission: From the mission fund of Fr. Hallerberg's congregation in Quincy 5.00. Through Fr. L. Zahn of St. Peter's congregation in Nokomis 10.00. (S. 15.00.)

For Jewish mission: Herm. Lührs in Addison 2.00.

For the Negro School in New Orleans: By teacher A. Täbel in Dundee by Franz Lange 1.00.

For the emigration mission: Christmas collector's item (half) from ? . Krebs' Gem. in Aurora 15.50.

To the college household in Springfield: from the missionary treasury of Fr. Hallerberg's parish in Quincy 10.00.

For poor students in Fort Wayne: Through Fr. L. Winter in Hampton for F. & G. Möller "from some friends" 7.00. Krauen Society in Rock Island 15.00 for A. Mennicke and F. & G. Möller. (S.-22.00.)

To the seminary budget in Addison: From the missionary treasury of Fr. Hallerberg's parish in Quincy 10.00. Fr. Schroeder's parish in S. Litchfield 4.00. (S. -14.00.)

For poor students in Addison: By Kasfler Birkner in New York 8.50. P. Hild in Howards Grove, Wis. for Fr.

From the missionary treasury of Fr. Hallerberg's parish in Quincy for Hugo Charli 10.00. For W. Müller and W. Bewie from the parish in Echester 13.90. Collecte at Emilie Jutzi's wedding there 8.40 and Collecte at the wedding of the two sisters Justine and Elis. Brächer there 8.00. By P. Hölder in Chicago for E. Kretzschmar from Fr. Arndt 1.00. (p. -47.55.)

For poor and sick pastors and teachers: From the mission fund of Fr. Hallerberg's congregation in Quincy 5.00.

To the widows' fund: From the missionary fund of Fr. Hallerberg's congregation in Quincy 10.00. W. Grote in Addison 2.00. By ? . Strikter in Proviso 3.00. By ? . Mießler in Carlinville by H. W. Steinmeyer 1.00. C. Brinkmann Sr. 3.00. k. Müller's congreg. in Echester 6.15. Women's club in P. Steege's congreg. in Dundee 16.00. By P. Lehmann in Chicago, Christenlehr-Collecte, 8.00. (p. -49.15.)

For inner mission: From the mission fund of k. Hallerberg's parish in Quincy 10.00. Fr. Heumann's parish in Fountain Bluff 4.15. Fr. Sippel's parish in Varna 6.17. Through k. Miracles in Chicago by Mrs. N. N. 2.00. (p. -22.32.)

To the orphanage near St. Louis: P. Schröder's Gem. in S. Litchfield by some parishioners" 23.00. By k. Haake at Bethel by I. H. Ommen 1.00. By P. Merbitz at Beardstown, Christmas Eve Collecte, 11.83. By P. Franck at Steeles Mills, Christmas Eve Collecte, 2.25. Abendmabls- Collecte from P. Müllers Gem. in Bremen 5.50. By k. Flachsbarth in Dorsey from C. Bohlmeier .50, H. Heuer 1.00, Wittwe Halbe 1.00 and Christabend-Collecte 10.10. (p. 56.08.)

For the Progymnasium in Milwaukee: From the missionary treasury of Fr. Hallerberg's parish in Quincy 5.00. Through k. Döderlein in Homewood of D. Nietfeldt 2.00. (S. -7.00.)

To the orphanage near Boston: By Fr. Franck at Steeles Mills, Christbescherungs-Collecte, 2.00.

For studying orphans from Addison: From Chicago: by P. Bartling from Mrs. H. Zorn .50, by P. Hölder from Mrs. Weyland 1.00. By P. Beyer in Brooklyn, N. A., 2.25. (P. -3.75.)

For G. A. Müller in Watertown: From Echester: from the Gem. 6.95, Theil of the Collecte at Emilie Jutzi's wedding 1.70, Theil of the Collecte at the wedding of the two sisters Justine and Elis. Brächer 4.00. (p. -12.65.)

For St. Clair, Mich. congregation: Fr. Strieter "s congregation in Proviso 12.00. Fr. Pissel "s congregation in Benson 2.50. Fr. Schuricht "s congregation in St. Paul 6.00. (S. -20.50.)

For Fr. Great's comm. at St. Joseph's, Mo.: Fr. Doederlein's comm. at Homewood 9.00.

For the parish in Neu-Ulm: Fr. Schurichts Gem. in St. Paul 5.00.

For the comm. in Portland, Me.: Fr. Schuricht's comm. in St. Paul 2.75.

For the congreg. in Ludington, Mich.: Fr. Schurichts congreg. in St. Paul 2.75.

For the burned in Michigan: Subsequently by ? . Doderlein's Gem. in Homewood 3.50. Subsequently by Hartmann's Gem. in Woodworth .50. By P. Krebs in Aurora: Wethnachtscollecte (half) 15.50 and by Mr. Bornholdt 80. (S.-20.30.)

F or those burned down in ? . Schwartz's Gem. in Michigan: k. Martin's Gem. in New Bremen 36.00.

17L. On the sum required for the new building: Be - paid by P. G. Jung's Gem. in Mascoutah -18.25, k. L. Winter's Gem. in Hampton -40.00, P. A. Wangerin's Gem. in Town Sumner -40.00, P. Reinke's Gem. in Chicago -35.00. Signed were: From P. A. Wangerin's Gem. in Town Sumner -45.00. (-178.25.)

Addison, Ill, Dec. 31, 1881. H. Bartling, Kasfler.

Incoming to the Middle District Kافلة:

To the synod treasury: From ? Jox's congregation in Logansport -5.30 and 10.00. Fr. Schmidt's congregation in Indianapolis 12.58. Fr. Heitmüller's congregation on d. Clifty 5.80. Fr. Schumm's congregation in Kendallville 8.50. Fr. Schmidt's congregation in Elyria 11.35. k. Kolbe's Gem. in Newburgh 13.25. p. Schoeneberg's Gem. in La Fayette 43.00. >. Gross's gem. in Fort Wayne 66.75. k. Sihler's parish there 67.01. P. Huges's parish at Vincennes 21.20. P. Hassold's parish at Huntington 4.84. P. Diemer's parish at Archbold 8.82, in Florida 2.10. Surplus of a visitation trip to Valparaiso 1.60. (Summa -276.50.)

To the construction fund: ? . Schumms Gem. at Kendallville, 3rd payment, 25.00. P. Stocks Gem. at Fort Wayne, 1st payment, 60.00. Hr. von der Au 10.00. P. Rupprecht's Gem. at North Dover, 2nd payment, 70.00. ? . Weseloh's Gem. in Cleveland, lte payg., 135.00. P. Schmidt's Gem. in Waukegan 6.00. k. Hassold's congregation in Huntington, 3rd inst., 30.25, whose land arm. 25.00. P. Lothmann's congregation in Akron 125.25. P. Meyer's congregation in Adams County 43.00. G. Geyer sr. in Hilliard 6.00. members of the congregation in North Judson 8.80. P. Diemer & some members 21.00, whose congregations 6.66. (p. -571.96.)

On the emigrant mission in New York: part of the mission festival coll. at Dudleytown 15.00. One-sixth of the mission festival coll. at Vincennes 18.35. Father Werfelmann's comm. at Neu-Deutsches 7.00. Father Horst's branch 8.15. (p. -43.40.)

On the emigr. mission in Baltimore : One-sixth of the Mtsstonsfestcoll. in Vincennes 18.35.

For poor students in Fort Wayne: From Mrs. Kürhoff in Cleveland 3.00. Fr. Hassold's Gem. in Huntington 5.15. k. Lange's Gem. in Valparaiso, for Brunnian sophomores, 7.00. (S. -15.15.)

On the seminary household in St. Louis: Fr. Zorn's Gem. in Cleveland 95.96.

To the orphanage at Addison: teacher Mueller's pupil at Fort Wayne 8.25. N. N. in Elyria 1.00. Hochzets-Coll. at F. Winkelmann's at Huntington 4.66. P. Seuel at Indianapolis 1.00. (S. -14.91.)

To orphanage Lei St. Louis: teacher Strieder's class ' in Fort Wayne 1.25. wedding coll. bet Th. Grener by k. Horst 8.46. Otto Kreis in North Judson .55. P. Hassold's Gem. in Huntington 1.60. (S. -11.86.)

To the orphanage in Boston: Mrs. P. in New Boston .50. Mrs. M. that. .50. (p.-1.00.)

For Negro Mission: One-third of the Mission Festival Coll. in Fort Wayne 98.00. Mathilde and Emma Fürhoff in Cleveland 1.00. N. N. by ? Rupprecht in North Dover 1.75. one-third of the mission festival coll. in Vincennes 36.90. half of the mission festival coll. in Defiance 42.00. ? Werfelmann's parish in New Dettelsau 7.00. ? Kolke's church in Newburgh 8.60. ? Schäfer's compound in New Boston 4. 0. ? Zagels Geip. at Fort Wayne 10.00. (p. -209.83.)

For inner mission: Two-thirds of the mission feast coll. at Fort Wayne 196.00. ? Zagel's church at Ft. Wayne 10.00. N. N. at North Dover 1.00. Half of the mission feast tax at Defiance 42.00. Werfelmann's church at Neu-Dettelsau 7.31. Part of mission feast coll. at Dudleytown 25.00. ? Schöneberg's community in La Fayette 7.30. ? Diemer's community on the Ridge 1.10. For the west: part of the mission festival coll. at Dudleytown 38.78. ? Jehns Gem. at Van Wert 7.31. For west and northwest: one-third of Missionsfest coll. at Cincinnati 36.69. (p. -37.49.)

For sick pastors and teachers: N. N. in Farmers Re-treat 1.00. Mrs. Bals in La Fayette 3.00. ? Nützels Gem. in Columbus 6.58. ? Horst in Hilliard 1.00. (S. -11.58.)

For poor students in Springfield: ? Jehns Gem. in Van Wert for G. Rumsch 6.70. ? Seuels Gem. in Indianapolis for Kaiser 15.10. H. Blecke Sr. in Cleveland 5.00. (S. -26.80.)

For poor students in St. Louis: 1) in general: high time coll. with A. Schmidt in Fort Wayne 2.20. Mrs. Luhmann 1.00. wedding coll. with M. Keck in Darmstadt 11.55. 2) for rubles: Mrs. L. Schenkelberger in Weynsberg 50. Mrs. Bad-schuck in Massillon 1.50. Mr. Leonhardt Lanz 50. Mrs. Schaulte 2.00. 3) for Wesel and Weller: wedding coll. with A. Büsching in Fort Wayne 5.00. with C. Genrke das 5.85. 4) for Weller: wedding coll. with E. Römke 5.45. 5) for Wesel: Mrs. N. R. das 2.00. (Summa -37.55.)

For poor student Addison: ? Meyers Gem. in Adams Co. 20.19. women's club in ? Michaels Gem. at Fort Wayne (for Feustner) 10.00. (S. -30.19.)

For the deaf and dumb: Wedding coll. at F. Sievers by teacher Halner 11.25 at F. Witte in Bremen 7.00. ? Mertz's parish in Brownstown 10.80. G. Clamers in Newburgh 1.00. ? Huges Gem. in Vincennes 8.00. ? Diemers Gem. in Florida 1.88. (p. -37.83.)

To the widow's fund: Thank offering by Mrs. M. for Wittwe Marg. Schmitt 5.00. ? Meyer in Adams Co. 4.00. J. Joz in Logansport 5.00. whose gem. 22.75. ? Zagel's gem. at Fort Wayne 9.00. Mr. Kampermann at La Fayette 1.00. ? Reichmann at Fryburgh 4.00. whose gem. 10.25. By ? Brakhage Mrs. K. Zelt 2.50. Mrs. M. Reitz 2.50. ? Gross at Ft. Wayne 5.00. Mrs. Meyerding 50. Prof. Zucker 4.00. members of Jmm. congreg. 86.50. Karl Westenfeld at Fort Wayne 2.00. ? Jehns Gem. at Van Wert 3.25. ? Haffold's land comm. 1.27. ? Lange at Valparaiso 4.00. ? Germann's compound in Peru 10.00. (p. -132.52.)

For the needy in Michigan: 1) Werfelmann's congregation in Neu-Dettelsau 90.15. Women's Association in Logansport 10.00. ? Meyer's congregation in Adams Co. 113.10. women's club 10.00. members of the congregation in Neu-Dettelsau 50. Mr. Bushman in Fort Wayne 3.00. ? Gross's Gem. 50.00. and related 13.75. From ? Michaels Gem. 14.50. ? Kühn in Minden 5.00. whose gem. 56.60. Spiegel's parish in Adams Co. 56.50. ? Zschoche's parish in Marion Tshp. 82.00. ? Hillers Gem. in Pomeroy 14.03. I. Threes 1.00. ? Niemann's gem. in Cleveland 104.29. ? Schmidt's gem. in Seymour 06/25. ? Hassolds Landgem. 1.81. Gem. in Huntington 8.25. ? Brueggemann's comm. at Darmstadt 12.20. ? Kretzmann's comm. at Dudleytown 13.50. ? Evers' congreg. in Adams Co. 53.63. St. Peter's congreg. that. 13.38. ? Werfelmann's congreg. in New Dettelsau 10.50. ? Kolke's congreg. in Newburgh 24.00. H. Vornholt's in Columbus 2.00. ? Siegers church in Adams Co. 2.00. Karl Stellhorn in Fort Wayne 3.00. ? Seemeyer's congregation in Willshire 30.25. ? Zuckers Gem. in Defiance 28.85. ? Huges' congregation at Vincennes, 2nd Sdg. 12.80. ? Gruber's former St. John's congreg. 9.43. ? Schäfer's gem. in New Boston 1.25. From ? Michaels Gem. of L. v. d. Aue sen. 1.00. of Lahmeyer at Vincennes, of Jürgens sen. 50. ? Diemers Gem. 23.63. N. N. in Fort Wayne 1.50. ? Jox's Gem. in Logansport 8.75. H. Hoppe 5.00. Wittwe Engel in Delphi 1.00. H. Engel 1.00. I. Sonnenfrid. 50. ? Zorn's Gem. in Cleveland 44.37. (p. -1005.08.)

For the Gem. in Neu-Ulm: ? Brakhage's community 5.00. ? Kühn's parish in Minden 14.16. ? Steinbach's parish at Fairfield 1.00. its parish 6.00. ? Diemers Gem. at Florida 2.42. at Arch-bold 1.88. (p. -30.46.)

For ? Crämer: virgins club in ? Niemann's comm. in Cleveland 10.00.

For ? Wyneken: S. H. 1.00. P. Horst in Hilliard 1.00.

For the ?? Wyneken & Crämer: ? Schmidt in Elyria 2.00. ? Lothmann at Akron 2.00. ? Jox's Gem. at Logansport 32.05. ? Nützels Gem. at Columbus 5.00. Prof. Zucker at Fort Wayne 1.00.

For the Gem. in Allendorf, Hesse: ? Sihler's Gem. in Fort Wayne 54.21.

For the English Lutheran Mission in Missouri: ? Stein-back in Fairfield 1.00. whose Gem. 10.70.

For Wittwe Crämer: ? Schmidt in Seymour 1.00. whose Gem. 6.90. Wedding coll. at ? Dankworth in Cleveland 20.63. I. Wienck 2.00. maiden club in I. Niemann's Gem. that. 10.00. women's club 32.00. (S. -72.53.)

Signatures to the seminar construction:

? Nützels Gem. in Columbus 300.00. ? Schumms Gem. in Kendallville 300.00. ? Siegers property in Adams Co. 200.00. ? Jox's Gem. in Logansport subsequent 250.00. ? Michaels Gem. at Fort Wayne 500.00. ? Meyers Gem. in Adams Co. 800.00. I. Stocks Gem. at Fort Wayne 305.00. ? Steinbach's Gem. at Fairfield 440.00. ? Germann's Gem. in Peru (tentative) 40.00. (Total including amounts previously shown -6578.00.)

For the "children's sheet Latin student": ? Michael's Gem. at Fort Wayne 11.50.

Fort Wayne, Nov. 30, 1881. c. Grahl, Kassirer.

Income into the coffers of the Middle District:-

To the synod treasury: From ? Seitz's congregation near Columbia City 7.23. ? Zschoches Gem. in Marion Township 30.00. ? Meyers Gem. in Adams County 22.62. ? Querl's Gem. in Toledo 12.20. ? Jox's comm. in Logansport 13.05. Surplus from travel money from communes of ? Stubnatzy and Diemer 7.03. ? Gross' parish at Ft. Wayne 74.00. ? Sihler's parish there 78.00. ? Schöneberg's church in La Fayette 40.50. ? Hillers' compound in Pomeroy 13.10. ? Schmidt's compound in Indianapolis 15.37. ? Siegers Gem. in Adams Co. 6.40. ? Evis' Gem. at South Ridge 11.56. (p. -331.26.)

To the building fund: Chr. Herpolsheimer in Carlisle 2.00. ? Zschoches Gem. in Marion Tshp. 100.00. ? Schroeder's comm. at Flat Rock 20.00. ? Mertz's comm. at Brownstown 18.00. ? Rupp's right comm. at North Dover 13.50. ? Stiegemeyer's comm. at Lanesville 50.00. ? Pohlmann's comm. at Louisville 10.00. (p. -214.00.)

On the E. migr. mission in New York: H. Geve in Fort Wayne 3.00. From the missionary box of the congregation in Toledo 3.55. (p. -6.55.)

On the emigrant mission in Baltimore: H. Geve in Fort Wayne 2.00.

To college house stop in Fort Wayne: ? Frankes Thomasgem. in Van Wert Co. 5.26.

For inner mission: ? Stegers' Gem. in Adams Co. 7.20. ? Dulitz's Gem. in Napoleon 15.35. (p. -22.55.)

For Negro mission: Grandfather Weigel in Cincinnati 1.00. ? Zschoches Gem. in Marion Tshp. 6.00. N. N. in North Dover .50. Chr. Schneider in Fort Wayne 5.00. Unnamed by ? Dulitz 1.00. Mrs. Büniger & son 00.00. ? Seitz's comm. in Napoleon 13.00. (p. -28.50.)

For sick pastors and teachers: N. N. in Fort Wayne 2.50.

For poor students in St. Louis: women's club in ? Great' Gem. in Fort Wayne 10.00. N. N. through ? Dulitz 4.00. (S. -14.00.)

For poor students in St. Louis: Women's Association in ? Groß' Gem. in Fort Wayne 12.00. Wedding Collecte bei Hr. Prange das. for Kastenhuber 5.00. N. N. by ? Dulitz 5.00. (S. -22.00.)

For poor students in Addison: Women's Club in ? Great' Gem. in Fort Wayne for G. Tisza 8.00. N. N. through ? Dulitz 2.90. (p. -10.90.)

For the deaf and dumb: ? Germann's Gem. in Peru 4.00.

To the orphanage in Boston: ? Jox in Logansport 1.00. Quite a few limbs in Delphi 4.00. (p. -5.00.)

To the orphanage near St. Louis: Mrs. Kellermeyer in Cincinnati 5.00. Conrad Gos' children das. 2.00. Wilhelmine Erdmann in Columbia City 1.00. Bequest of kl. Sophie Nahwald in Fort Wayne 1.20. Teacher Wedel's class there 2.00. (S. -12.00.)

To Wittvenkasse: ? Rupprecht's parish in North Dover 10.37. I. Schlesselmans Gem. in Bremen 12.00. Mrs. B. through ? Brömer's Gem. in Cincinnati 2.00. ? Niethammers Gem. in La Porte 24.45. Chr. Lay das. 5.00. Chr. Herpolsheimer in Carlisle 1.00. ? Schroeder at Flat Rock 10.00. M. F. at Fort Wayne 2.50. C. Regedanz at Ft. Wayne 5.00. ? Ernst at Euclid 2.68. whose gem. 7.32. G. Fritz at La Porte 12.00. ? Mohr's comm. in Ingelfield 6.05. ? Weseloh & comm. in Cleveland 17.00. Virgins' Association that. 6.00. ? Dulitz's congregations 24.08. Wedding coll. at C. Norden 7.72. Summa -154.17.)

For the needy in Michigan: N. N. in North Dover 2.00. ? Sautpers Gem. in Evansville 56.00. ? Zschoches Gem. in Marion Tshp. (posttr.) 6.00. Mrs. Julie Schaper in Columbia City 50. N. N. in Flat Rock Township 2.25. (p. -66.75.)

For Fr. Karl's congregation: A. Burkhardt in La Fayette 1.00.

For Neu-Ulm: Dulitz-Zionsgem. in Hanover 8.18. sr. Paulusgem. das. 7.58. sr. Johannismem. 5.74. (p. -21.50.)

For Allendorf in Hesse: N. N. by ? Dulitz 2.25. Fort Wayne, Dec. 31, 1881. c. Grahl, Kassirer.

Income into the coffers de- Northwestern District:-

For poor students in Addison: From I. Pritzlaff in Milwaukee -10.00. C. E. u. Br. 5.00. (Summa -15.00.)

For poor students at Ft. Wayne: I. Pritzlaff 10.00. C. E. & Br. 5.00. (S. -15.00.)

For the Free church in Saxony: I. Pritzlaff 10.00. C. E. u. Br. 10.00. (S. -20.00.)

For poor students in St. Louis: Hoch-Gem. at F. Breder in Wayside 7.00. F. H. Menk in St. Paul 2.00. I. Pritzlaff 10.00. C. E. u. Br. 5.00. (S. -24.00.)

For ? Brunn in Stedden: ? Claus by ? Barth 5.00.

To the orphanage near St. Louis: Mrs. ? Hitzemann 5.00. W. Franzmeier at St. Paul 10.00. I. Pritzlaff 15.00. (S. -30.00.)

To the orphanage near Boston: I. Pritzlaff 15.00.

On the Springfield budget: I. Pritzlaff 10.00.

To the household in Addison: I. Pritzlaff 10.00.

For poor & sick pastors: I. Pritzlaff 10.00. C. E. u. Br. 5.00. (S. -15.00.)

For the community in Neu-Ulm: C. A. Röss' Gem. 10.00.

For Student Ruben: I. Pritzlaff 10.00. Trinity Parish in Milwaukee Dec. 28.

For Hermann and Theodor Ruhland: From the Virgins' Association of the Gem. of the ? Lenk in St. Louis 8.00.

On the Fort Wayne budget: I. Pritzlaff 10.00.

To the widow's fund: From the ?? : I. Horst 4.00. Rolf 4.00. Friedrich 4.00. G. Döhler 4.00. each. C. Kollmorgen 6.00. A. Hertwig 3.00. teacher F. H. Meyer 4.00. Wittwe Hems 5.00. Trinity Gem. in Milwaukee 26.73. N. N. by F. Kremps 1.00. ? Horst's Gem. at Hay Creek 7.67. W. Plato 1.00. C. Schubert in Milwaukee 1.00. Coll. by Alb. Kurth in evening company 2.00. ? Friedrich to Hall Creek 12.00. W. Prohl 2.80. ? C. Seuel's lower comm. harvest festival coll. 8.39. Wittwe B. in Sheboygan 5.00. ? Bornecke's comm. 6.48. Mrs. Pritzlaff in Milwaukee 10.00. Friederike Dopferphul 1.00. ? Ge- orgis Gem. in Cedarburg 7.65. ? Schulz's parish in Fairbault 8.00. ? Pritzlsckmars Gem. 12.00. Fr. Eggers 2.00. C. E. u. Br. 10.00. (p. -157.72.)

For inner mission in New York: ? Huddloffs Gem. 3.00. ? Wesemanss Gem. in Grafton 7.55. Mrs. L. Lauben- stein 1.00. Wedding coll. at F. Jürgemeyer's in Atwater 4.73. I. Pritzlaff 10.00. (p. -26.78.)

To the Progymnasium in Milwaukee: ? Daib's comm. at Oskosh 10.50. ? Horst's Gem. at Hay Creek 6.11. ? E. G. C. Markworth 2.00. ? Rolf's comm. at St. Paul 8.50. ? Frederick to Fall Creek 4.00. St. Stephen's gem. in Milwaukee 34.50. Wedding coll. at F. Borks 8.00. I. C. Seuels upper parish, Harvest Festival coll., 13.71. Thank offering by Mr. Froesch in Wayside 5.00. I. Pritzlaff 15.00. (p. 107.32.)

For the deaf and dumb: W. Fclwork 1.00. ? I. I. Müllers Joh. Gem. 4.00. Wedding coll. at W. Henslin 2.25. I. Pritzlaff 10.00. C. E. u. Br. 5.00. (S. -22.25.)

For poor students in Springfield: ? Clötters Gem. 3.38. Wedding Collecte at A. Kahmrath 9.22. I. Pritzlaff 10.00. C. E. u. Br. 5.00. (S. -27.60.)

For Negro mission: ? Clötters Gem. 2.21. I. Pritzlaff 10.00. 00. ? 3.31.

For those born in N. N. by ? Easter h. 5.00. 00. ? 3.31.

For the needy in Michigan: N. N. by ? Ross' Gem. 25.00. ? Wangerin's comm. in Lewiston 12.75. ? Huddloff's congregation 11.00. Joh. congregation in Greenfield 18.50. Paul's congregation in Muskego 19.76. Mrs. E. and Miss Rühle 1.00. each. ? Friedrich to Fall Creek 39.00. ? Clötters Gem. 56.25. M. Wegener 50. Tisza in Sheboygan 3.00. ? Radekes Gem. 22.25. ? Schaaf's gem. in Claremont 19.00. By ? A. Hertwig ges. in Carlostown 4.00. (S. -238.00.)

To the synod treasury: ? Friedrich to Fall Creek 10.00. ? Clötters Gem. 6.91. ? Kollmorgen's Gem. in Arwater 3.52. ? Schaaf's comm. at Claremont 3.30. ? Herzers Gem. in Plymouth 17.00. Trinity Gem. in Milwaukee 39.75. (p. -80.48.)

To the seminar building in St. Louis: ? Friedrich in Fall Creek 126.00. ? Prohl's congreg. 29.50. Stephen's congreg. in Milwaukee, 2nd inst. 63.25. ? Markworth's comm. 65.00. ? Hermann's Gem. at Grafton 12.00. ? Erks Gem. in Vienna 6.00. M. Hinz 1.00. ? Hertwig's parish in Lear Valley & Effing- ton 9.50. ? Maurer's Gem. (v. SrStord 6.00. (p. -317.25.)

For inner mission in the Northwest: ? Frederick in Fall Creek 10.00. ? Clötter's congregation 5.12. ? Georgis Gem. in Fredonia 3.00. I. Pritzlaff 10.00. (S. -28.12.)

On the orphanage at Addison: W. Fellwork 1.00. I. Pritzlaff 15.00. Franz Wollager's children: Frida, Hermann, Clara, Louis, Martha and Edwin 6.00. ? Maurer's schoolchildren 1.55. From the savings bank of F. Kaufmann's children 5.00. G. Wollager 5.00. (p. -33.55.)

For ? Schröder's parish in St. Clair: ? Hertwig 2.00.

Milwaukee, Dec. 28, 1881. c. Eilsfeldt, Kassirer.

For the preachers and teachers "widows" and orphans - souls

(Western Districts)

have been received:

1. contributions:

From the ?? : W. Sandvoß, A. W. Bergt, I. I. Müller each -2.00. F. W. Pennekamp, T. Stiemke, I. P. Fackler, H. Maack, P. Weseloh, G. H. Hörnicke each 4.00. F. Nützet, Kaspar each 5.00. A. Lohr 2.55. From the teachers: I. H. Backhaus 10.00. Barthel, I. S. L. Deffner each 2.00.

2. gifts:

k. W. Sandvoß' parish 5.00. By P. C. C. Brandt v. sr. Gem. 5.00, by the Frauenverein 16.00, by the Jungfrauenverein 10.00, by H. Schenkel 5.00. ? A. W. Bergts

Johannismem. 6.00. ? A. Lohr's congregation 2.45. N. N. .50. L. Engelbrecht 5.00. Thanksgiving offering by Mrs. Kemper 1.00. ? Döschers Gem. 7.60. L. Müller through ? Frese 1.00. G. Otto 1.00. Coll. of the Gem. ? Adams 6.35. ? F. W. Pennekamps Gem. 14.00. C. F. Braun 10.00. Mrs. Schaach Sr. 2.00. P. H. Ph. Willes Gem. 7.30. G. H. Meyer through P. I. Griebel 6.00. K. C. Vetter's Filialgem. 8.50. by dens. by Mrs. B. Deck 2.50. by ? Hoffmann by G. Seckel 2.00. W. Westphal. Clara Hoff- manne 1.00. Mrs. F. Sienknecht 6.00. N. N. from L. M. 1.00. F. Willens by ? Matthias 1.00. I. H. Scheer through ? Michels 15.00. W. Hotmar through ? A. W. Müller 5.00. on Kne- haus' Hochz. ges. 5.00. By ? H. F. Grupe by W. Vorden- feld 1.00. by sr. Gem. 5.00. C. F. Ziegler 6.09. Ges. at the wedding of Mr. Frese 3.50. Dr. Schade 20.00. ? Ph. Gräbners Gem. 22.00. E. Plakemeier sen. by ? Maack 6.00. Ges. at the wedding of W. Schenk by ? Weseloh 3.30. ? C. Bocks Gem. 1.50. F. K. L. von Accident 2.00. From T. O. 5.00. A. W. Homeier 10.00. By ? Adam on Mr. G. Roper's wedding 6.40. "Weih". Coll. of the community ? I. Hil- gendorfs 26.21. By M. Weinhold, Weihn.-Coll. the Gem. ? Janzows in Frohna 32.00. H. Miesner 1.00.

bk8. All monies collected for the above purpose in the Western District are to be sent directly to the undersigned.

St. Louis, Dec. 30, '81. C. F. Günther, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(Middle Districts)

have been received:

1. contributions:

From the ??: P. A. Weyel, F. W. Brüggemann, C. Böse, H. Sieger each -4.00, G. Heintz 2.00.

2. gifts:

By ? A. Sauer at Evansville, Ind. by Bro. Langele 2.00. Bro. Petersheim 1.00. by the Virgins' Association 5.00. Bro. Däuble 1.00. Mission Collecte 4.00. Bro. Petersheim 1.00. ? C. F. Seitz 6.00. By ? C. C. Schmidt by Ferd. Köpke 50. By Geo. Zapf in Cleveland by H. Hude in Euclid 1.00. G. Z. 1.00. By ? F. W. Brüggemann of 2 communities 4.25. By ? C. Böse of s. comm. at South Ridge 14.03. By ? G. Heintz, Christags. - Collecte sr. Gem. at Crown Point, Ind. 6.14. By ? I. G. Schaefer, Christags Coll. sr. Gem. 4.65. By ? H. Sieger, Coll. sr. Gem. in Adams Co. near Decatur, Ind., 5.00. By ? C. C. Schmidt, Christmas Coll. sr. Gem. & his contribution 31.55. Wittve L. v. Strohe .50. (Summa -102.62.)

Indianapolis, Jan. 7, 1882. m. Conzelmann.

For the preacher - n "d teacher wittwen - and orphan coffee

(of the Illinois District)

have been received:

1. contributions:

From the kk. W. Achenbach, W. Bohlen, H. H. Succop, C. F. Hartmann each -5.00, I. Löschen 4.09, F. Ottmann 4.00, A. Sippel 3.20, I. M. Hahn 3.00, H. Kollmorgen 2.50. From teacher W. Klünder 2.00. From the Chicago Teachers' Conference 11.00.

2. gifts:

From the parish of P. Achenbach -10.00. Parish of k. Ottmann 21.20. Parish of P. Dorn 9.00. Parish of P. Löschen 14.61. By P. Kollmorgen: from Wittwe N. R. 2.00; Collecte at H. Meyer's wedding 2.50. P. Traub and his parish 18.60. Parish of P. Kleppisch 10.70. Parish of P. Bohlen 8.65. By P. Baumgärtner: from his parish in Belvidere 6.00, his parish. in Huntley 4.40. K. Mariens by Fr. Engelbrecht 2.00. Mrs. Beduhn by Fr. Wagner 5.00. R. N. by C. G. Blum in Collinsville 1.00. Gem. of Fr. Sippel in Washburn 5.11. By Fr. C. F. Hartmann: by Aug. Lücke 5.00, by F. Meyer 8.88. by Mrs. Koplien in Chicago 5.00. G. Leßmann by P. L. Lochner 5.00. W. Bohl by k. Reinke 1.00. Gem. of P. Baumgart 6.40.

By Mr. Kassirer H. Bartling were delivered -159.30.

Chicago, Dec. 31, 1881. H. Wunder, Kasstrer.

For those burned down in Michigan

I have also received the following gifts of love: By V. I. H. Witte -30.00. From the Women's Association in Haverstraw, N. V., -10.00. To Mr. Roggensack in Nebraska 5.00. By P. E. F. Welcher from P. Bernthal's parishes 8.00, P. Bernthal 2.00, from sr. Gem. at Heilbrunn and Menno, Dak, 37.75. From k. Beyers Joh.-Gem. in Willtamsburgh, N. A., 148.25. By.

Brömer in Cincinnati 74.75. by Fr. Strasen in Town Lüanon, Wis., 87.85. by Fr. Megner in St. Ansgar, Iowa, 10.86. by Fr. Iben 7.00. by Fr. Wesche of sr. Dreieinig. - Gem. -5.00, Km " " G""^, ^00. By k Kühn in Belleville, **WUIWMMMMZ**' box with

M By rTTberbach "

MMin San-

dusky, Wis., **OHWchMKÄ**.

1.00, W. Hasse

s.oo, W. Meier .50. ^MWWAM^in Pittsburgh 77.19. By P. Baumh-PMMGMDM^HMa, -4. "X H. Ketel- Iowa, 6.00.

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From the **pr"-btzsPWW "DdaWWWAMhWAG^WiLG^BI**. By P. **Brewer WMMAMGwil**, Detzer in EwaMt-WD"- WD. WWMWG" uWE-MIndian" 80.00. itzHM M.WiIGMckaa^

Wambsganß of MuMripp 4.00. By **Hrú?M.V. Don"** ler in Baltimore by I. Dobler in Ne>r Jork 10.00, Mrs. Car. Nick 3.00. By P. Pennekamp in New Wells, Mo., 65.20. Fr. Rank in St. Paul 1.00 and 1 pack of clothes. By k. Münkler in Aurora, Ind., 50.00. By Fr. Schneider in Boon- ville, Mo, 13.50. By P. Hieber in Sheboygan Falls 16.00. By P. Senne in Buffalo from the Women's and Young Women's Association in arrears 3.00 (with the earlier thus 40.00), Kirckencollecte 20.00, Young Men's Association 10.00, H. Philippi 10.00, K. F. Barthauer 5.00, Fr. Kupferschläger 5.00, E. Beyer 4.00, E. Fischer, Dr. Heinemann, P. Ließ 8.00 each, N. N., C. Gräser, Fr. Lettnin, Mrs. Klein, Mother Toy, Wittwe Zawe, H. Döll, W. Bockstett 1.00 each. Through the same some boxes of clothes. Through the same from P. Weinbach's parish in Bergholz 110.00, from sr. Gem. Kirckencoll. 15.00, from W. Grimm and N. N. each 1.00, I. Gretzler.50, T. Schoor.75, W. Wolter 1.00. Through Mr. Kronbach in Monroe, Mich. 26.75, 2 boxes of clothes, 2 sacks of wheat, 1 table. By Kasfirer H. Bartling 956.08, 260.43, 214.20 and 42.75. by P. Heitmueller at Columbus, Ind. 26.50. by Kasstrer Simon 61.60, 725.30 and 76.92. by P. Zage! at Fort Wayne 91.50. by P. Germann at Fort Smith, R. Bollinger's wedding scoll, 10.00, C. Reutzel 2.00, F. G. 2.00, Bro. Senget 1.00, H. Hoffman" .50, Miss M. Geiger 1.00. By P. Werfelmann at Fort Smith 5.00. By an unnamed person at Freelandville, Ind. 5.00. By k. Walker at New London, Wis. 19.00, 10.14 and 5.00. By k. Frese at Hanover, Kansas, 18.60. By P. Schroeder at Philadelphia 73.38. By P. Brakhage at Farmers Retreat, Ind. collecte 13.00 and 37.32. by H. xipp 2.00. By ?. Matthias at Paola, Kansas, 27.00. by Fr. Borth at Ottawa, Ontario, 2.00. by Fr. Walther at Brunswick, Mo. 2.00. by Fr. Wesemann at Grafton, Wis. 70.00. by Fr. Walker at York, Pa, 25.00. by P. Endeward, 14.00. by Kasstrer Roschke, 387.30, 182.61 and 56.00. N. G. S. in San Francisco, 1.00. by G. A. Dobler in Baltimore, 25.00. by k. Kogler in Belle Plain, Minn, 30.60. By Mr. F. E. Kruger in Milwaukee 5.00. By P. Seuel in Mayville, Wis. 80.00. By P. Feustel in Concord, Wis., 25.00. By Kasstrer Rademacher in Boone, Iowa, 62.00, 87.31 & 61.35. By Mr. I. Jung of the congregation at Sheboygan, Wis. 81.00. By P. Estel at Pierce, Nebr. 23.25. By P. Meyer at East St. Louis 20.00. By P. Stiemke at Houston, Tex. 24.25. By P. Sander at Cohocton, N. U., 14.50. By P. H. Stechholz 1.00, von Engelhardt 2.00. By Johannsaem. at Wabash, Ill, 10.75. ?. Nethings Gem. at Lincoln, Mo., 53.00. by P. Herbst at Tuscarawas, O., 23.00. by k. Schröder at Gar Creek, Ind., 16.00. by ?. Meeske at Alexandria, Nebr. by, 16.00. by Fr. Lothmann at Akron, O., 21.50. by Fr. Tilly at Norwick, Conn. by, 18.05. by k. Riedel at Bloomington, Ill. by, 33.00. by Fr. Hertrich at Burr Oak, Mich. by, 14.25. by Fr. Hahn at Staunton, Ill. by, 5.00. by Fr. Schlerf's congregation at Janesville, Wis. 68.00, branch congregation at Hanover 47.25. from Hanover, Wis. 2nd mission, 5.00. by Fr. List at Roseville, Mich. 45.50. by Fr. Kleppisch at Troy, Ill. 37.15. by ?. Siek at Taylors Creek, O., 12.00. By Mr. Helmut at Bay City, 30.48. By Fr. I. Häfner's Gem. at Smallwood, Md., 26.00. By Fr. Schroeder at Dashwood, Ont. 37.42. By Fr. Bohn at Frankenlust, Mich, 40.75. by Paul Gast in Baden, Mo. 1 cask of wine & 3.00. by M. Widenhöfer in Hancock, Mich. 10.00. by k. Krämer in Fort Dodge, Iowa, ges. 89.25, in Colfax 17.25. by P. Kolbe in Howard Lake, Minn. 5.75, on H. Dankes infant baptism s. 6.25. By Fr. Gräf at Palatine, Ill, s. 21.00.

By P. Feiertag at W.olcottsville, N. R., 45.00. By k. Gräbner at St. Charles, Mo., 60.00. By P. Linsemann at Johnsbvrg, N. U., 58.00. By P. Jäkel at Marion City, Mo, 11.00. By Fr. Schmidt at Elyria, O., 23.25. By k. Fick at Boston, Mass., 56.30. By Fr. Vogelfang at Oil City, Pa., 8.50. By Fr. Lindemann at Pittsburg 50.00, 1 box of footwear and 1 package of clothing. By P. Wambsganß at Hancock, Mich. 20.00. by W. Hummel at Milbrook 5.00. by P. Krafelmann at Sherrills Mount, Iowa, 22.00. by Siegrist at Stillwater, Minn. 6.00. by k. Brandt at Clarinda, Iowa, by W. Sudermann 5.00. by k. Schieferdecker at Hamcl, Ill, 68.00, 2nd Sdg. 29.00. by k. Winter at Logansville, Wis. 2 p.m., 2nd Sdg. 8 a.m., 3rd Sdg. 10.48.

Correction.

In my receipt in #22 of the "Luth." read: "Protestant" in California, Mo., .50 rm instead of "50.00".

tTh. Schöch.

The following gifts were further received for the burned in my parish: By Rabe in Webster City, Iowa, -14.00. By P. Klopsteg in Glencoe, Minn. 25.00 and a box of clothes and bedding. By P. Rosenwinkel at Mi- shawaka, Ind, 36.00, from d. Gem. at Woodland 37.00. By I. Becker at Detroit 1.00. By P. Mueller at Beaufort, Mo, 25.00. H. Heitland at West Ely, Mo, 5.00. By P. Ko- wert at Montrose, Ill, from sr. Gem. 12.50. by members from k. Oettings Gem. 7.50. W. Schaper by P. Zimmermann 3.00. N. N. 5.00. P. Hahn in Sebewaing 5.00. by k. Kollmorgen in Nashville, Ill. 12.30 and 1 box of clothes. k.Hofius in Fontanelle, Nebr. 4.00, from Weseloh 1.00. by k. Seuel in Mayville, Wis. 26.64. Ludw. Becker in Lancaster, Pa, 10.00. by P. Behrens at Morris, Ill. 2.00. by P. F. Karth at Worden-16.00. by P. Noll at Fontanelle, Iowa, 18.15. ^By P. Sievers, Sr. at Frankenlust 25.00. members from P. Moses Gem. at Sturais, Mich. 4 sacks of wheat, 4 s. of grain and Hankfestcoll. 9.00. by K. Hempel at Centre- vtle 6.00. DUrch ?. Gose from sr. Gem. in Sherman Town 7.00. By L-Hrer Nuechterlein from the Gem. in Frankenmuth 280.00. By P. Schroeder from Mrs. P. Ruff 2.00. By k. Arendt in Fräser, Mich., - 5.65. Teacher Himmler in Frankenlust 5.00. From the S..Josephs-Gem. i" Rvgers City, Mich., 19.fü. Lmm^PGem. in Township -,^oltke in Michigan 13.75. ^**WiWeWWch**. in Belkna^ 40.50. L. Crawford 5.00. F.

Hagen 8.00. W. Schmidt 1.00. By k.

'-aVee 13.00. By P. I. Schmidt in Saginaw 8> By P. Maaß in Fenton, Iowa, 7.00. By k.

MadMnville, O., 51.00. By P. Sauer in Dud-.

r JmW 37.50. By P. Gülder at Dayton, Iowa, 18.00. Dutth^'. Geifert at Stillwater, Minn, 15.00. By k. Pfotenhauer at Odessa, Minn, 25.00. By P. Siegler of Ch. Bölte at Columbus, Minn, 5.00. By P. F. Johl of H. Schaupp 6.00. By P. Ditzinger at Camden, N. I., 6.00. By P. Warns at Weites, Ind., 7.00. By P. A. Lohr at Jackson, Mo., 10.00.' By P. Wangerin at Brecher, Ill., 50.65. By P. A. H. Brauer at Brecher, Ill., 50.65 and garments. By Fr. Heinicke at Dillon, Iowa, 39.50. By Fr. Herrmann at State Centre, Iowa, 10.25. By Fr. Prübl at Eldorado, Wis. 13.00. By Fr. Könia

to Elk Creek, Nebr. 80.00. by Fr. John at Ephraim, Wis. 2nd Sendg. 5.00. by Fr. Graves at Meriden, Conn. 15.00. by Fr. W. Lange at Valparaiso, Ind. 7.00. by ?. L. Pfeiffer from sr. Gem. in Logan 28.10, in Mitchell 11.38, in Wartburg 9.30. By Fr. Fleckenstein of sr. Gem. at Accident 14.25, at Cove 13.02. By P. Holst at Horicon, Wis. 22.00. By P. I. Diebl at Carolina, Wis. 25.50. By P. Adam at West Point, Nebr. by sr. Gem. to Rock Creek 28.60, sr. Branch, 5.40. by P. Michels at New Haven, Mo., 16.00. by Julius Schaefer of Fort Gratiot, 9.00. by P. Heintz at Crown Point, Ind. 36.00. by P. H. Wunderlich at Tolleston, Ind. 23.00. by ?. Ernst at South Euclid, O., 22.00. by ?. Döhler in Forestville, Wis. from sr. St. Petri-Gem. 13.54, Jmm.-Gem. 13.00. By Kassirer Birkner 232.44, 700.00 & 127.25. By P. Rupprecht in North Dover, O., 81.25. By P. Mohr in Gibson, Ind. 10.50. By P. Landcock in Wilton, Iowa, 15.00. By ?. Rosenwinkel at Bielefeld, Ind, 28.15. By 1?. Rehwinkel at Mcr- rillon, Wis, 25.00. By k.Löschen at Geneseo, Ill-, 27.00. By P. Häßler at Marysville, Nebr. 18.00. T h. Schöch.

The following gifts have been received by me for the relief of the need of the burned in Michigan: By P. Lohrmann -14.00. By ?. Hügli in Detroit 50.00. Through ?. F. Johl 10.00. By P. H. Witte 40.00. By P. Fr. I. Müller 2.75. By P. H. Witte 30.00. By ?. H. Tornetz 15.00. By P. C. Schwankovsky 4.00. By ?. F. Düver from the parish in Petersburg 18.53. By Mr. Lemke jr. and sr. By P. F. Häuser from N. N. 2.00. By P. C. A. Weisel 22.18. ?. F. W. M. Arendt's women's club 30.00, from sr. Coal-Gem. 25.15, from sr. Gem. in Fräser 80.50, of which I gave to ?. Th. Schöch 35.65. By ?. W. Aürmester 69.00. By Kassirer C. Eißfeldt 217.75. I. L. Zill in Frankenlust 2.00, N. N. 25. Jungfr.-Verein in Adrian 10.00. By ?. I. Trautmann 33.00. By ?. I. Schmidt 31.15 (half of the coll. for the burned down), ?. Sitzmann's Gem. in North Amherst, O., 82.00. By ?. G. Plehn from

Gem. on front Aellow River 16.34, on rear Aellow River 3.40. By P. C. Röder 30.65. By Kassirer H. Bartling 122.45. By P. I. Humberger's St. Pauls-Gem 22.20. By ?. O. Voigt from the community in Sudheim 6.50. ?. A. W. Müller 2.50. P. L. Dulitz's St. Paulsgem. in Flat Rock 13.50. F. in Napoleon .50. Gem. in Hadley 3.00 as Reform. coll. By P. I. C. Dizinger 5.00. By P. I. Karrer 12.95 from the comm. in Leland, 2.55 from Port Oneida. By CasfirerH. Bartling 457.46. By P. I. H. Tisza, Harvest Festival Collecte, 20.15. H. Kanne 2.00. By ?. Demetro 35.00. by k. Th. Schöch 2228.00. by Mr. Lemke and N. N. in Dubuque each.50. by ?. L. Stiegemeier 11.00. by P. A. Brauer 16.40. by P. C. Riedel 33.50. by Kassirer Rademacher 122.68. by P. H. Ramelow 39.35. ?. Häfners Gem. in Smallwood, Md. 26.00. By ?. G. Barth v. W. Kröger, Mrs. Brandt, Mr. Hammermeister 1.00 each, Mr. W. Schulz, Mrs. Hüling 50 each, F. König .25. by P. G. Reisinger 13.50. by P. G. A. Schieferdecker 80.00. by ?. W. Gräf 7.00. By Kassirer Roschke in St. Louis 187.75. By P. M. Claus 25.00. k. I. Schmidt 5.00. By ?. I. Hilgendorf 8.75. By ?. W. L. Elterich 50.00. N. N. from M. 2.00. C. Ströchlein.99. By F. Sievers jr. 5.25. By P. I. P. Fackler 3.00 v. some members fr. Gem. By P. I. P. Partenfelder 41.00. k. H. E. Michels Gem. 5.00. Karl Stedink 5.00. By ?. Ponitz in Sigel, Ill, 7.50. ?. I. Himmler's Women's Club 5.00. F. Hetzn 1.50. M. Friedrich 5.00. Mrs. Laffrey 1.00. By G. Ferner 6.25. ?. H. Fick in Boston 4.00. ?. H. Dageförde's St. Petrigem. 23.37. By?. C. C. E. Brandt 20.00. By Kafsirer H. Bartling 379.25. ?. Huber's Filialgem. 4.50. St. Paul'sgem. in New Orleans 54.20. By P. W. C. Schilling 19.50. ?. H. Sieger .15. As the first fruit of the Young Friars' Society ?.. G. Schwankovskys 18.00. Mr. Bartram 1.00. By ?. Wiegner in St. Ansgar 12.00. By ?. C. Cousin of Ch. Angerer, Mrs. M. Meier each .50, E. Fifcher 1.00, Mrs.Bock4.00, I. Bock, I. Sommerer each 2.00, G. Angerer 1.60, by himself 1.40. ?. Steinbacbs Gem. 40.70, s. school children 3.48. I. Davidson .50. ?. Steinbach 3.00. ?. Mähns Gem. 12.00, s. W. Htlmer 3.00. ?. W. Hattstadt's Virgins Club 41.75. By ?. F. Schneider 13.00. ?. L. Dulitz's Gem. in Napoleon 18.64, H. in Hanover 1.00, G. R. in Monroe Township 1.00, St. in Lunenburg .36. N. N. in Boston 1.00. N. N. in Fort Wayne 2.00. By ?. I. Sieck from the church in Eden 43.00. By ?. I.Himmler 14.00. By P. Obermeier in Little Rock 22.50. By ?. G. Heinz 5.45. From the Triune District in St. Louis 56.00. By ?. Schlesselmann 13.56. By ?. H. C. Witte 27.00. 1 box of clothes from ?. I. Fackler in Lyons, Iowa. 1 box of clothes from the children of the Drei- einigkcitsschule in Darmstadt, Ind.

Heartfelt thanks to all dear donors who have taken care of our need. May the Lord be a rich rewarder.
In my opinion, the gifts should now flow into the Srmi- nar Building Fund. W. Schwartz.

For ucme students received with heartfelt thanks through Mr. Teacher Behnken of St. John's Parish at Little Cypress in Texas the Christmas Collect in the amount of -7.25. Through Mr. P. Wolbrecht at Okawville, Ill, from whose parish 4 pairs of woolen stockings. By Mr. ?. Gräbner in St. Charles, Mo. the second Christmas Day collect in the amount of 12.00. C. F. W. Walther.

Get

for Stud. Kastenbuber -9.40 Christmas roll of the congregation of Mr. ?. I. Fackler in Lyons. For Sind. Otto 80.00 by Mr. ?. Großberger and between: 20.00 Christmas coll. for community and 10.00 by himself. For Stud. Speckhard 14.00 by Mr. ?. I. L. Hahn and zw.: by Wittwe Auch and I, Liken each 2.00, Chr. Bach 5.00, W. Schröder, K. Liken, Fr. Back, R. Martini each 1.00, I. Gremel u. Wittwe Werfchk each .50. M. Günther.

New printed matter.

Öster-Hymne for four-part male choir by W. Burhenn. Chicago, Ills.

It is our pleasure to inform teachers and other choir conductors that a church choral song has just been published under this title, which can be highly recommended. As is well known, there are not many truly ecclesiastical, impressive and easily executable four-part festive songs with genuine church texts for male choirs. All this can be said of this "Easter Hymn". As far as we know, it is also the first composition of this kind to come out of our dear synod. May it, God willing, resound loudly on the next Easter in many of our churches to the glory of the Risen Lord and to the joy and revival of the congregations gathered therein! The equipment is excellent. The price is: 1 copy 10 cents, the dozen 1 dollar; to be obtained at the address: lchr. ^Vlldelm Lurkenn, 12521 . 8tr, OkieLgo, IN. Ä.

Still in stock:

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for
German Lutherans

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A request to our correspondents.

Our honored correspondents are requested to 1. write only on one side and not too narrowly, 2. use good black ink, 3. not break a too narrow margin on the side when writing the manuscripts to be sent to us.

Editorial.

Changed address":

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Volume 38. St. Louis, Mon., Feb. 1, 1882, No. 3.

Glory to God alone in the highest.

In the last weeks of festive time, the praise of the heavenly hosts resounded anew: "Glory to God in the highest, peace on earth, and goodwill toward men. - It is like a reverberation of this hymn and, as it were, a constant continuation of it, when we intone again and again at our Sunday services: "Glory and thanks be to God alone in the highest for his grace" 2c. What is the actual meaning of this song, which we never tire of singing? It is truly an old, venerable song. This song was first sung in Greek, later also in Latin, and since the Reformation the Evangelical Lutheran Church has also sung it in German. The strange history of this song is briefly this. The praise song of the angels over Bethlehem in the holy Christmas could not be forgotten by the church of the Lord, it is too delicious, too glorious, heavenly, it sounds into the deepest reason of a pious human heart. So it was sung again and again by the tongues of men. God-blessed singers invented uplifting melodies for it, holy poets expanded it with rich words, and already in the times of the church father Athanasius the virgins in the Orient were expressly called upon to sing this praise song of the morning at dawn. So it sounded daily in Greek, soon also in Latin in the Occident, i.e. in the Latin church, namely at the beginning of all main services with the celebration of the Lord's Supper and, if we translate the Latin words into German, in the following form:

Glory to God in the highest, peace on earth, and goodwill toward men. We praise you, we adore you, we adore you, we praise you, we give you thanks for your great glory, O Lord God, King of Heaven, God the Father Almighty, O Lord Jesus Christ, the only begotten Son of the Father, and to you, O Holy Spirit! - O Son of God, Lamb of God, who takest away the sin of the world, have mercy on us! Who takest away the sin of the world, receive our petition! Who sits at the

Right hand of the Father, have mercy on us! For you alone are holy, you alone are the Lord, you alone are exalted above all, O Jesus Christ, with the Holy Spirit, in the glory of the Father! Amen.

Thus it sounded on and on, year after year, until the time of the Reformation, also in Germany; here, however, not in German, but in Roman tongue, and 'the German people under the papacy could not join in the beautiful Gloria, in this jewel of church songs. But when, through the Reformation, a new golden dawn of grace dawned on the German Church, which was groaning under the antichristic papacy, and the turtledove of a spiritual spring was heard in our fatherland, not only did new, glorious German hymns of faith ring out from Wittenberg, which made a wonderful impression on the German people, so that soon, in innumerable places, whole assembled congregations joined in them with rejoicing; But also from the north of Germany, from Stettin, a wonderful song resounded, the "Allein Gott in der Höh sei Ehr" 2c. - Who is the poet of this wonderful, ever new song? It was a monk in the Brunswick monastery of Steterburg, named Nikolaus Decius, who converted from the Roman Catholic to the Lutheran Church around 1524, subsequently became a schoolmate at the St. Katharinen and Aegidien School in Brunswick and finally, called to Stettin in Pommern as a Lutheran preacher, became the first herald of the pure doctrine in that city. At the same time, he was an excellent musician who played the harp very well, and therefore he himself put his songs into the familiar and common melodies. And where did the dear, dear Decius get the content for his delicious song? - Dear reader, compare, if you will, the hymn "Allein Gott in der Höh sei Ehr" 2c. with that ancient church hymn, which was transplanted from the Oriental to the Occidental Church and was sung in Latin in the latter until Luther's time, which we have given above in German, and you will find without effort that Decius drew his entire beautiful hymn from it. It is

The same, then, is in fact nothing other than the Gloria, the German Gloria, the Gloria of the German people, a precious pearl of the Evangelical Lutheran Church. And with good reason, therefore, we never tire of singing the hymn of praise to the heavenly hosts in this German form and manner.- Incidentally, the same dear Decius is also the author and master of another no less delicious hymn as well as of its melody, namely of "O Lamb of God Innocent," which will refresh us anew, especially in the upcoming Passion season. G. S.

(Submitted.)

Inner Mission in the Northwest.

In Christ Beloved Lutheran Readers!

Last summer, the dear, faithful "Lutheran" once presented to us in a quite convincing and heartwarming way how God's Church, which is always a contending one on earth, should not leave the necessary works of peace undone even in times of the hottest battle, Especially since experience teaches that, while the holy wars of the Lord seemed to take up all gifts and forces, at the same time the very best, even the most difficult works of peace could succeed in the most glorious way by God's grace. One such glorious work of peace is without doubt the new building of our seminary in St. Louis, in which, God willing, the present hard time of war in the kingdom of God shall not hinder us, but of whose happy beginning we can hopefully soon be told, after the Lord has made our hearts willing and filled our hands. But the work of inner mission is no less glorious, unspeakably blessed work of peace. The fact that we need so many godly students and a large new seminary for them is precisely because the Lord has given an open door in so many places before us, and no one can close it (Revelation 3:8), because He Himself speaks to us almost everywhere: "Lift up your hearts".

Open your eyes and look into the field, for it is already white for harvest. (John 4:35)

And this blessed work of peace, the work of the inner mission, could not be left undone even during the heat of the battle of the past year, but had to be bravely continued even under constant struggle and strife; and our brave champions in this work had to be all the more on their guard that we would in no way be prevented by Satan, "for we are not unaware of what he has in mind. (2 Cor. 2,11.) Yes, what does the holy apostle Paul say there, where he so powerfully encourages his dear Ephesians, that they, as the good fighters of Jesus Christ, also want to go along in the right spiritual armor and do everything well? Yes, what does he say? In the midst of this wonderful battle sermon he lets flow (Eph. 6, 15.) the words: "And booted on legs, as ready to drive the gospel of peace, so that you may be prepared", that is, as Dr. Luther says, "to preach the gospel in the power of the cross; - to preach, confess and do everything that belongs to the gospel"; or as another famous interpreter of the Scriptures in our Lutheran church, Dr. Lucas Osiander, remarks: "Be ready to propagate the gospel of Christ, which proclaims peace between God and man; and do not let any temptation or persecution hinder or stop you, so that the confession of the gospel should not be heard by you. For the more often we confess the gospel before the world and endeavor to propagate it, the more joyful and bewitched we are to overcome the temptations. But those who have no zeal for confessing and propagating the same, become weaker and weaker in their struggle with Satan.

Let us therefore rejoice as often as we receive news about the wonderful work of the inner mission, and let us now warmly enjoy the following report, in which the dear Pastor Krüger first describes the mission work in general and then shares with us some particularly interesting details from it. He writes:

"Your kingdom come! - So we pray together every day to God, our heavenly Father, and the most ardent wish of all of us is that the devil's kingdom may be destroyed everywhere, but the kingdom of the Lord Christ may be built and spread everywhere. So that this may also happen in places where we ourselves do not live and where we ourselves do not come, we are also carrying out the work of the Inner Mission together. For this purpose, we send out traveling preachers to preach the Word of God to our abandoned and scattered fellow believers, to baptize their infants, to serve Holy Communion to souls hungry for mercy, to comfort the afflicted, to gather the lost, in short, to care for the spiritual needs of our fellow believers to the best of our ability. This work pleases God exceedingly, for through it the kingdom of our Lord Jesus Christ comes to many thousands of souls, and the sad kingdom of the devil is thereby depopulated and mightily destroyed.

"The manifold efforts of our traveling preachers are not in vain, and your support in money and goods for our Inner Mission is by no means in vain. I only wish I could take you all with me on such a journey to our fellow believers who live scattered up here! Admittedly, some of you would have to spend several days afterwards in

bones, because such driving and walking is too unfamiliar to him; or, as it is now in winter, many would probably freeze their ears and nose, etc.. But you would certainly soon get over that and forget it, if you saw with what joy we are soon received by fellow believers here and there, - if you heard how soon here and there someone tells us that he would have despaired in his spiritual need, or sunk into indifference and unbelief, if our traveling preachers had not visited him. I am firmly convinced that when you leave us after such a round trip, you cannot help but say: If I had thought that through the work of our Inner Mission our Lord Christ's kingdom would be so gloriously extended and such a great service of love rendered to our poor abandoned fellow believers, I would have become a traveling preacher myself, or I would have supported our Inner Mission even more than before by praying to the dear Lord and giving earthly gifts of love.

"Nowhere in our new fatherland is there a larger field of work for our Inner Mission, and one that has been more abundantly blessed by the grace of God than Minnesota and eastern Dakota, as far as the latter is concerned. Everywhere, especially in the northwestern part of Minnesota, new churches and parishes have been planted by God's grace in the last ten years, and, thank God, new ones are being added every year. So then, you who live far away, help as much as you can by support, so that this work that has been started may go forward briskly."

In the following, Fr. Krüger notes that the small congregation in Fergus Falls, the center of the mission field there, is in great need of a little help to build a modest church (by providing it as soon as possible, we could help to prevent any false believers from doing it to us first); and then he tells us something else from Dakota in a private letter. He writes:

"It will soon be half a year since I last visited the congregation in Town Berlin. It is no longer necessary for me to go there, for the congregation now has its own pastor in its midst. I am happy about this with all my heart, and that is also worthy of great joy. Of course, the congregation there was not completely abandoned before, but was served by me on average every four weeks with the blessings of the holy preaching ministry; but it is something completely different when a congregation has its pastor living with it.

"Everyone who knows the founding of an Evangelical Lutheran congregation from experience knows with how much hardship and with how many challenges from outside and inside such work has to struggle. It is precisely the formation of a true Evangelical Lutheran, i.e. Christian, congregation that the devil tries to put every conceivable obstacle in the way. First of all, there is usually physical need, namely poverty; sometimes people can do nothing for church and school with the best will in the world. Then there are so many spiritual tribulations (and these are only the worst blows), namely false doctrines and false teachers and the departure of those who until then went one and the same way with us. I cannot tell you how painful it is when some of only a few leave again; it is then as if everything is lost. Nevertheless, these are also blessed times. As the holy apostle Paul said about all the Tribulation in general says: 'All chastening, however, when it comes, seems to us not to be joy but sorrow; but afterwards it will give a peaceful fruit of righteousness to those who are exercised by it'. We went through both in Town Berlin; I want to tell you about both.

"It must have been in 1873 or '74 that Mr. R. Winkler first heard that some Lutherans had settled there in Town Berlin (45 miles from here). He immediately set out with his wagon and horse (which now already belong to the things that have been), preached to the little group of about 12 families and saved most of them from Albrecht's brother's hand. In the year 1876 I now came there snowed, by driving with Father Winkler to Town Berlin at the first sledge run; otherwise I had received my ordinary profession from the congregation formed there, so I came on God's, my Lord's, command.

"When I took office, the congregation numbered 13 members with voting rights; a simple frame church had been built, although only half paid for. We had a place of worship, however, and were able to accommodate the children for school. The next week after my introduction I started school, but by Easter I had no more than 5 pupils, three of whom were to be confirmed. I lived with a parishioner, Mr. W., who had been so kind as to offer me a small room to live in.

"It was a lovely time when I lived there in the community. Every Sunday all the parishioners were in church without exception, although some women had to walk 5 miles in wooden slippers through the snow. After church, people visited each other very diligently and often half of the congregation visited one person. There was a lot to tell and to discuss, and always also some doctrinal questions. Sometimes, when an Albrecht brother was present, we sat up half the night discussing doctrinal questions. Whoever wanted to learn what true faith, repentance, conversion, and good works were, what Holy Baptism and Holy Communion were and what they were good for 2c., certainly learned. Once the Albrechtsbruder preacher had said that he wanted to negotiate with me on New Year's Day. He came, and almost the whole congregation was present. But after a few moments, when the disputation had hardly begun, he left with his companions. From that time on, things became a little quieter with the Albrecht brothers; at least they no longer pressed upon us with so much violence.

"When the devil saw that he could not do anything against us with false teaching, he tried to torment us in another way, and he also succeeded in turning away some of our limbs in the following spring. This was a deep, painful wound for us. There was also little or no prospect of growth, for there

were absolutely no more people living in the area; only now and then a few Indians visited us for the sake of barter. In previous years, the locusts had been there, and so no one ventured into the infamous land. If only the community members could have, they would have almost all left themselves; but they could not, for they had hardly anything to eat. So I lived with a farmer, to whom the other members brought some pork, flour and butter.

Wirth in Kost go, and we lived so with each other.

"Shortly before Easter 1877 I received a call to three congregations in Minnesota, whose pastor, Father Winker, followed a call to Missouri. Since Town Berlin was not a mission field at that time, nor did it have any prospect of ever becoming one, and since we do not have so many preachers that each small group can have its own pastor, I took over the three Minnesota congregations and have lived in Minnesota since August 1877, but continued to serve the congregation in Town Berlin. During the summer we had a good harvest; the locusts were driven away by God, the Lord; and in the fall again some new settlers came to Dakota, in the spring after that even more, and so it went on, so that now we have a large Lutheran settlement there - with about 75 Lutheran families living there. As the congregation grew and spread, the devil came again and sowed weeds. Such an evil weed was also a certain Lutheran preacher who offered himself to the people, preached once in our church during my absence, and also came out there more often. He soon found out that some apostates, those who were dissatisfied with us, were there; some of them also put up with him, and so it really seemed as if he would gain a following there. But praise and thanks be to the faithful God that he has graciously heard our plea, which we sent to him in this great distress. That preacher has played out there. After two unsuccessful appeals, which the congregation had already sent to pastors of our synod who were in office, it sent another appeal to Candidate Köhler last year; he recognized God's voice in the appeal and has become their dear pastor since August 1881. The debt that used to rest on the first church has long since been paid off; last fall the congregation built a parsonage, and hopes to soon be able to build a new church for the old one and a second one in another part of the settlement. The congregation must already number about 50 members with voting rights, in addition to the guests who usually come to worship. At the moment, Town Berlin is the largest Lutheran settlement in the Northwest."

So much for Father Krüger. So much for our mission report this time. The sender of this report remembered the imploring prayer of our church:

"Send faithful laborers into thy harvest, and strengthen them whom thou hast sent, that they may proclaim thy truth with gladness, and not be ashamed of afflictions for the sake of the gospel, which are their glory and glorious ornament. Ah, faithful Father, let all thy believing children here and everywhere be commanded unto thee, and as thou lovest the head, Christ, bless and multiply also all the members thereof."

O, Lord, let it be commanded to you The Christian holy church community, Keep it on earth In war and victory, in sorrow and joy, Until there the heavenly glory Will be revealed.

Whoever desires this, say: Amen! Br. S.

Luther once said: "It is a French proverb that one should not eat pills and slander, but swallow them, because the more one chews both, the more bitter it becomes.

(Submitted by P. F. L.)

The spiritual refreshment of the sick and dying through the ministers of the Word.

In the fifth part of his well-known "Treasure of Souls", the same Scriver deals with eternal life and therefore also in a special longer reflection on "the Christian preparation for blessed dying" after the saying: "I die daily" (1 Cor. 15,31.). An important section in it is the use of the Word and Sacrament on the bedside of the sick and dying, which we communicate here unabridged for the benefit of readers who do not possess that part of "Soul Treasure.

But there follows another part of the godly preparation for the blessed end, which takes place in the deathbed, namely, that one lets his pastors come to him at times and makes salutary use of their office. It cannot be denied that the most comforting and wholesome things a Christian needs to know in the time of death sometimes do not occur to him, either because of his simplicity or because of the present anguish and confusion of mind; therefore it is highly necessary and useful to have the ministers of the Word and of the Church at hand, so that they, as faithful caretakers of the soul, teach, instruct, remind, strengthen and comfort the sick and dying. Preachers are called by the Holy Apostle 1 Cor. God's helpers and co-workers in His spiritual field and garden work, some of whom plant, others water. But when is watering more necessary than at the time of the greatest heat, when the plants almost wither and wither, so that at least the vault of the heart is preserved and maintained? And when is it more necessary for the preacher to minister, to promise, to comfort, to remind, than when the outward man of the entrusted listeners begins to wither, so that the inward man may be more and more renewed, strengthened, and preserved and maintained in the faith? Thus also the apostle calls 2 Cor. 1, 24. The ministers of the Word are helpers of the joy of the souls entrusted to them, no doubt thinking that they are obliged to work with all their strength so that those who have faith may have assurance of their faith, enjoy it, feel peace and joy in the Holy Spirit, and serve God and their neighbor with a cheerful and willing heart, may joyfully receive and overcome the bodily and spiritual tribulation, and finally, in the fellowship of their Saviour JEsu, may cheerfully and blessedly fall asleep in the assurance of divine eternal grace and full of the consolation of the Holy Spirit, according to the word which the apostle elsewhere leads: "May the God of hope fill you with all joy and peace in believing, that you may have complete (abundant) hope through the power of the Holy Spirit." (Rom. 15,13.) One is accustomed to give wine to those who must die a violent death because of their misdeed, according to their liking, which use has its origin in the words of Solomon: "Pray strong drinks to those who shall perish, and wine to the afflicted souls, that they may drink and forget their misery and remember their calamity no more." (Proverbs 31:6,7.) I leave this usage in its place, and have not this time to investigate whether it is founded in the words of Solomon; but I have learned that

Many who have fallen into such misfortune have not wanted to taste any earthly drink, but have found so much strength and sweetness in the comfort of Scripture that they have not desired natural wine.

However, this serves my purpose. The Holy Scriptures are a wine cellar of God. The Holy Scriptures are a wine cellar of God (High 2:4), full of heavenly sweetness, comfort, strength, peace, joy, life and bliss; therefore I may now say to all faithful shepherds of souls: "Pray strong and pleasant drinks for the dying and give the wine of paradise to the souls struggling in the anguish of death, that they may drink and forget all the misery they had in the world, yes, also all earthly glory, and leave the world with peace and joy. The words of the heavenly bride can also be drawn here: "He refreshes me with flowers and laughs at me with apples, for I am sick with love" (High 2:5).), and remind the ministers of the Word of their duty to the sick and dying, namely, that they must gather and have at hand the powerful sayings of Scripture, the reasons for consolation, the most powerful prayers and sighs, the sweetest songs, which are more powerful, sweeter and more refreshing. The holy apostle uses the power sayings of Scripture, the reasons for consolation, the most powerful prayers and sighs, the sweetest songs, which have more power, sweetness and refreshment than flowers, apples, pomegranates and other noble fruits of the whole world, so that they may sprinkle them on the sick, who long for their JEsu with love and desire, and refresh them with them in the last battle. The holy apostle, when exhorting his righteous son in faith, uses the word "awaken" (2 Tim. 1, 6.) the gift of God that was in him, i.e., "awaken" him. This is a particularly strong and beautiful word, which in itself comprehends a kind of likeness of a fire that has mostly burned out and is buried under its own ashes, as it were, but which is waved about with a frond and given new wood, so that it is refreshed again, made alive, and brought to a new heat and flame. This noble word teaches us preachers what we must do with all believing souls at all times, but especially in the last emergency. When the outward man prepares to decompose, so that sometimes the smell of a corpse is already felt before he dies, the joy of faith is, as it were, hidden under the ashes and is not displayed to such an extent as should be appropriate for the glory of God and the edification of one's neighbor; But when a Christian preacher comes along and awakens and encourages the soul with his witty, joyful words, one often sees and hears his delight in the sparks and flames that testify to the ardor that is in the heart.

As all this convinces the preachers that they are obliged to take special care of the sick and dying, to visit them diligently, to spare no effort, watchfulness, inconvenience and fretfulness, but to do everything out of the urgent love of the Lord Jesus with joy, which is due to faithful shepherds of

souls: so it also reminds the sick and dying that they should not be lazy in their request (to call them to themselves, Jac. 5, 14. d. E.) not to be miserable, not to see them unwillingly even when they are visited by them, but to receive them with joy as faithful and experienced comrades-in-arms and helpers in the struggle that lies ahead of them, as earthly and mortal angels who come to deliver the soul that has been entrusted to them into the hands of the celestial God.

They are faithful friends and assistants, who, through the word of life and their prayers, want to provide them with refreshment, as the angel did who strengthened our Savior in his bloody death struggle (Luc. 22:43), as helpers of their joy, as witnesses of their faith and their constancy until the end. The holy ministry of preaching, as is known and explained elsewhere, also has its glorious promise from our God, that he will give prosperity to their planting and watering, that their word, which they receive from the Lord Jesus, shall be like a fruitful rain and cool dew, which shall refresh the dry land and moisten the withered plants and make them alive again. Experience also teaches that a spiritual and godly shepherd never visits his sick lamb, that he should not bring a blessing of the Gospel, a strength, a refreshment, a consolation, both for the patient and for others who are around him. I have experienced that often the neighbors, when they have seen that a faithful pastor has entered the house of a sick person, have followed him in order to listen to the edifying, comforting and loving words for their own amusement and refreshment. The prayer that was made on the knees to God in front of the sick person's bed was done with increased and greater strength, according to the words of our Lord: "Where two" (how many more six or eight) "become one among you on earth, why is it that they want to ask" (for forgiveness of the sins of a patient, for constancy, patience and comfort until the end, for relief of pain, for shortening of the fear of death, etc.). For where two or three are gathered together in my name, there am I in the midst of them" (Math. 18,19,20.), and the effect of this could be seen clearly and often soon. So it is a great bliss for a Christian patient to fall asleep in the presence and under the comforting promises, prayers and blessings of his nurse, which every Christian must desire from the bottom of his heart and, if he can have them, accept with joy. I do not want to call unblessed those who, in the absence of a preacher, in the presence of godly Christians, with sighs and prayers, or even those who pass away without courage and when they are alone; however, it is known that the means prescribed by God must not be despaired if one can have them.

To the ecclesiastical chronicle.

I. America.

Milwaukee. At the close of the year 1881, the total number of voting members of the Lutheran congregations of Milwaukee belonging to the Synodal Conference was 2860, and the number of school children attending the schools of these congregations was 2776. The total number of communicants enrolled in the individual congregations during the said year was 17,093, that of those baptized by the pastors of the congregations 1582, that of those confirmed 524, that of married couples 294, that of burials 619. (Wisconsin Municipal Gazette.)

Infant baptism is on the decline in American (non-Baptist) churches, not only in the English Methodist and Congregationalist, but also, according to recent statistical reports, in the Presbyterian churches. The New York "Observer," a Presbyterian paper, in its number of January 5, brings a sad statistic from the Presbyterian churches of Philadelphia. According to the same, the following were baptized during the past year

1 community of 309 members no child

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1	D	2»o	o
1		150	1
1	K	»7»	1
1		»50	2 children
1		451	5 j s
1		788	2
			2
1		408	4
1		134	2
		0	1
			4
1	K	212	5
1		56»	»

The situation is no better in other places, such as New Dork and Brooklyn. In Talmage's congregation, the largest preSbyterian congregation, numbering 2471 members, only 49 infants were baptized. The "Observer" notes that the congregations in the Gentile lands baptize more children than "some of our large churches." - Now sad as this is, it is not surprising. It cannot be otherwise where, contrary to God's Word, baptism is made a mere image and sign of regeneration.

The New York Socialisteudlatt concludes its New Year's greeting as follows:

And to you, great ones, rulers of the world, we announce a new feud,
want to press Luch with new cunning, with deeds, writing and speech,
want to hit you in the face, parasites you and drones,
would rather go to hell than live peacefully with you.

II. foreign countries.

Abomination of paganism. The Ashanti king, a bloodthirsty monster, had two hundred young girls killed in order to moisten with their blood the lime for the repair of his palace. One of them escaped and told the English about the atrocity.

(Elsasser Lutheran Messenger of Peace.)

Tyrol. A member of the Tyrolean Chamber has expressed his intention to protest against the establishment of Protestant parishes in that country, and the new governor of Tyrol, Herr von Rapp, has refused permission to open a Protestant school in Merano on the grounds that the city schools are open to children of all confessions.

(Wisconsin Municipal Gazette.)

Resignation.

Several weeks ago I sent my resignation from the Ohio Synod to the President of the Eastern District, Rev. I expected the same to appear in the "Church Magazine." This I was entitled to hope, because in the journals of the Synod the "Lutheran" was reproached for publishing only the resignations of the pastors from the Ohio Synod, but not those of the pastors who loSsed from the Missouri Synod. It would have been enough for me if the church had learned of my doctrinal position through one or the other paper. But since this has not happened until now, I consider it my duty to do it now through the "Lutheran".

My renunciation of the Synod of Ohio was not because of displeasure; on the contrary, I must confess that I took such a step unwillingly, because I have experienced only love and good from members of it.

The same happened rather: 1. because the Synod on

The church has taken a false doctrinal position in its meeting at Wheeling last year. She does not want to admit this, and refers to some of our godly doctrinal fathers; but that she does not stand in the doctrine of the election of grace, in spite of the accepted expression "In view of faith", as those stood, is sufficiently shown by her journals.

When I joined my present congregations four years ago by accepting a call, I did so in the joyful confidence that for several years (in contrast to the

earlier ones) the confession of our church had been fully valid in all aspects of doctrine and practice; in other words, the Ohioans were as decided Lutherans, or sought to be, as the Missourians. The negotiations at the Concordia Conference gave me the justification for this. Of course, I also thought this with regard to the doctrine of election by grace. But - how can one be mistaken! Since the Wheeling meeting it has been said: "We hold for good Lutheran the doctrine of our fathers that the ordinance of the elect to eternal life was done in view of faith, that is, in view of the merit of Christ taken by faith. Therefore

resolved that, as in the past, so also in the future, the doctrine known here anew by us shall be the only justified one in our institutions, schools, publications and churches. (p. 39 of the Synodal Report.)

As for the past, I must confess that I have never read in the ecclesiastical bulletins of the Synod that their confession is: in the matter of faith, God has chosen His children. Nor have I heard it in any other way. And it was not my confession at all. I still preached to my congregations according to God's Word and according to our confession, and taught my children and confirmands that the cause of our election was solely the infinite mercy of God and the most holy merit of Jesus Christ; God had not chosen us because of our faith, but we were chosen because we believe and are saved through faith. - The present doctrinal position of the Synod, however, is not mine.

My resignation from the synod happened secondly: because the synod explicitly decided that in the future the doctrine known in Wheeling should be the only legitimate one. Likewise, the synodal report p. 50 says: "Whoever now really has an opposing doctrinal position can of course, without being a Unionist, not remain with us." Similarly, p. 51: "Finally, we would like to repeat once again that, of course, those who consider our doctrine to be false and even in some way call it such and fight against it, cannot be and remain members of our synod."

Since I am willing, as I have been in the past, so also in the future, by God's grace, to present the doctrine of election by grace only according to our clear confession, and since I also do not want to become a "unionist," it was, of course, natural that I sever my connection with the Honorable Synod of Ohio.

Thirdly, I declared my resignation when the Synod separated from the Lutheran Synodal Conference. While the holy apostle earnestly exhorts: "Be diligent to keep unity in the spirit, through the bond of peace", the synod hastily tore the bond it had voluntarily made some years ago, despite all counter-advocacies.

(4) My fourth reason for breaking away is that the Synod has made the false accusations of its professors against the orthodox Synod of Missouri, as if it taught Calvinistic doctrines, its own, and still allows the Synodal Papers to continue to condemn said Synod for its adherence to pure doctrine, and to be a source of trouble for the Synod.

Especially the men in it, who have rendered outstanding services to the church by testifying to and reaffirming the pure Lutheran doctrine in this Occident, are spitefully showered with scorn and derision. I cannot and will not be guilty of this sin.

These, dear Lutheran Christians, are my foremost reasons for loSIng from the Ohio Synod. And this is also the position of my congregations. Only a few members of one of my congregations are not so minded for certain reasons.

C. Engelder,

Lutheran pastor in the Pennsylvanian Fichtelgebirge.

Explanation.

Since the Ohio Synod has adopted Schmidt's doctrine of election by grace, a doctrine that is inconsistent with God's Word and the Confessions of the Lutheran Church, I could not make the resolutions passed by the Synod last fall in Wheeling my own, and was therefore suspended by the President of the Western District.

Therefore, I hereby completely renounce the above-mentioned synod, since I do not want to make myself partaker of other people's sins.

After my suspension, President Trebel had nothing more urgent to do than to ask my congregation to dismiss me "immediately. The congregation did not comply with this request. I hereby inform the aforementioned president, as well as the pastors of the Ohio Synod in general, who have tried to oust me and have applied for my congregation in a deceitful manner, that my congregation is faithful to me, because I am faithful to God's Word and the confession of our Lutheran Church, recognizes me as an orthodox teacher of this church and has decided to keep me as their pastor, despite the threats of the president of the Western District.

Stendal, Ind.

E. Mahlderg.

Bible Readers."

Once upon a time there was a father in England who had a son who had been instructed in the ways of the Lord from his earliest youth. Father and mother walked faithfully in them, but the son rejected everything. Although hot prayers accompanied him on his way to confirmation, they were of no avail. He walked on the wide road, ah! to what ruin.

The father came to die, and the son did not pay any attention to that either; after all, he hoped to soon become the sole owner of his property, which would serve him even more than before to satisfy his desires. Then his father summoned him to his bedside. "My dear son," he said in a weak, breaking voice, "I have often testified to you with deep sorrow that your godless conduct has caused me the bitterest grief of my life. I cannot hope that my present exhortations will change anything in you. I still ask you for one thing, promise me only one thing: when I am dead and my mortal shell is carried away, you shall retire here to this room for a short time every day for a whole year and sit down here in the place where I will die and read a passage from the holy scriptures. Only one year, only 365 days, after that do as you please." The son is moved and promises the dying father what he has asked for in his already cold hand.

On the first day after the funeral, he retreats to the death room and looks for the smallest

Psalm to read, on the second, on the third day likewise. Soon he must move on to larger sections, and the further the year progresses, the longer he lingers in the death chamber. Yes, before the year was over, he was found not only reading, but also praying, even praying on his knees, and when the year was over, something died in him, his old man with the lusts of sin, and a new year began for him, that was a year of grace, which does not end in eternity.

(Evangelical Lutheran Messenger of Peace.)

Dr. Paul Luther,

Dr. Martin Luther's youngest son.

As is well known, our dear Luther led an extremely happy and blessed marriage, however many curses the worshippers of the Antichrist have foamed against this marriage. Luther himself declared that he had received a greater treasure in his blessed Catharina than a kingdom. All his children also turned out well, so that he experienced only joy in them. When he died, five of his six children were still alive, three sons and two daughters. The youngest son, named Paulus, was born on January 28, 1533, and died at the age of 60 on March 8, 1593. He was an erudite, excellent physician, which is why he was chosen by several princes as their personal physician and given the dignity of a court councilor. He also received a call to become a professor of medicine in Jena; however, since synergism had found its way there at that time, he rejected the appointment as a good Lutheran. As such he also died. In the funeral sermon preached to him, Dr. Weinrich testifies: "In his illness, when he made his public confession and confession, he declared himself roundly: that he would live and die by the pure religion which his dear blessed father had planted in this country by God's grace and had written in public writings, and that he would not deviate from it in the slightest point. For he is assured in his heart and quite certain that it is the eternal, constant and infallible truth, which the devil and all the gates of hell will not overthrow and overcome for all eternity." In this, Weinrich notes, he also existed as a hero to his last sigh and gently and blessedly fell asleep. W. [Walther]

The true and the sham faith.

Luther writes: "There are two kinds of faith; one is when one hears the gospel and the Holy Spirit enlightens, stirs and kindles the heart to accept and believe it; faith then makes one free from sins and blessed. But the other faith grows out of our head. As when one hears the gospel of Christ preached, how he died for us, and wants to understand and grasp this with reason; as one finds too many people who think they know it and have faith; this is a faith that comes from our powers, and is a dream, an image that occurs to one at night, but not true faith. It is the same as when a man finds money in his sleep or wins a city; in a dream it seems serious, but when he wakes up, there is nothing behind it. So it is with them also; they think they have it and are good Christians, have faith and understand Christ very well. But this faith soon comes to an end; when persecution passes, that one should suffer danger to property, honor and life, then the eyes are opened and the dream is gone. The Lord Christ is even forgotten, because

It was only an appearance and a delusion of faith. Just as one sees a man's image and face in water or in a mirror; it looks quite like him, and seems to him as if he sees the same man, but it is really nothing. So when it comes to the meeting, this belief also flies away, lets itself be seen that it is nothing." (III., 1286.)

"All that my Father giveth me, that cometh to me." John 6:37.

"The consolation we should have from this text is that if God gives grace for anyone to come to Christ, he has a great advantage, that he may boast: The Father has given me to Christ, that I may know Christ." (Luther, VII, 1960.)

Preliminary Death Notice.

It is with a breaking heart that we hereby inform our readers that it has pleased the Almighty to transfer our dear Johann Friedrich Büniger, pastor of the Evangelical Lutheran Immanuel Parish in St. Louis, Mo. from the contending to the triumphant church. On the fourth of January he suddenly fell ill with an exceedingly painful inflammation of the abdomen, which was soon joined by other equally painful symptoms of illness. Although at one time it seemed as if the illness had been broken, the hope of his recovery that dawned on us with it was not fulfilled, no matter how many hot prayers went up to God for it. On 23. January, early at 7 o'clock, he passed away softly and without all unhappiness under the prayers and tears of his family and others gathered around his deathbed, after he had, as far as his illness allowed him, made many godly speeches, blessed every single member of his family, and blessed himself with the reception of absolution and the blessing of the Lord, strengthened himself by receiving absolution and the true body and blood of his Savior, also ordered his house, and repeatedly affirmed, as loudly as he could, that he was now willing and ready to die with a confident

heart, based on the teaching he preached in life and on the pure grace of God in Christ. With him, his family loses its faithful head, his congregation an untiring pastor day and night, the orphanage "zum Kindlein JEsu" near our city, as well as the local Lutheran hospital and asylum, its faithful founder, fervent intercessor with God and man, and careful administrator, the mission, especially the inner mission, its equally practically gifted and active promoter, our entire synod one of its most beautiful ornaments, our church and its doctrine one of its most sincere confessors, all his colleagues and friends one of their most honest colleagues and friends, all the poor who turned to him, and especially all the poor pupils and students, a heart almost beyond capacity ready to give and help at all times, all the faithful a hero of the faith who always considered himself the weakest in faith and the smallest and least among them, the whole of Christendom finally, in a word, a true Israelite in whom there was no falsehood. In any case, never have more sincere tears of love and gratitude been shed for a truly evangelical preacher by young and old, by near and far, than for our oldest friend of the heart, Johann Friedrich Bünger. Even to many children of the world, he has become a man of admiration, respect and blessing through his shining example as a true Christian, by plugging the ignorance of foolish people with benevolence. God willing, we will later present a more detailed picture of his life and leadership to our readers. W. [Walther]

Ordination and introductions.

On the first Sunday after Epiphany, the candidate for the sacred office of preaching, Mr. Johannes E. A. Müller, of Springfield, after having passed his exams, was ordained by the undersigned on behalf of the District President, with the assistance of Prof. A. Selle, in the midst of St. Jacob's Parish in Chicago, to which he had been appointed assistant preacher, and was inducted into his office.

In the afternoon, the newly built schoolhouse, in which he is to preach and teach, was inaugurated, on which occasion Dir. E. A. W. Krauß gave the speech.

W. Bartling.

Address: Rev. ^odannes L. LluvUer, en" ok kev. LartllnA, 186 ?removt 8tr., Ltrlcnxo, III.

By order of the President ? I. F. Biltz, Mr. k. 8th Wahl was installed in his office as pastor of the Lutheran Church in Mobile, Ala. on January 15 by the undersigned.

A. Bäpler.

Aircheinweihrmgen.

After a part of the congregation in Mount Olive had been forced out of the church property together with their dear pastor H. Weisbrodt and teacher L. Kanke because of their faithful adherence to the pure Lutheran confession, the dear people organized themselves into a congregation of their own and, trusting in the good Lord, built a new beautiful church, which was consecrated on Christmas Day. Christmas Day was consecrated. The festive sermon was held by Prof. F. Pieper from St. Louis on the festive gospel and Dr. Walther preached in the afternoon at the request of the congregation on the doctrine of the election of grace according to Eph. 1, 3-6, which sermon will hopefully soon appear in print. - The undersigned with his entire congregation was present, as well as individual guests from other neighboring congregations. The church, a handsome frame building (26X48), is also shared for the time being as a school. C. Schroeder.

On the 2nd Sunday after Epiphany, in Town Oliver, Huron Co, Mich, the new church, a log building (22X34 feet) was dedicated to the service of the Triune God.

I. L. Hahn.

Official request

After Prof. R. A. Bischofs, until now rector at our high school in Fort Wayne, Ind, has, by the grace of God, come to the conclusion that it is the will of the Lord to accept his election as principal of the aforementioned institution, and that he has already been inaugurated on the 23rd of this month, the undersigned, in the name and on behalf of the supervisory authority concerned, hereby requests the honored members of the electoral college to send him the names of those persons as soon as possible, at the latest by March 1 of next year, exclusively..., at the latest by March 1st of next year, who they propose as candidates for the vacant professorship. At the same time, the worthy synodal congregations, as well as the teachers' college in question, are hereby reminded that, according to our synodal constitution, they also have the right to nominate a candidate.

St. Louis, Mo., on February 1, 1882.

C. F. W. Walther, d. Z. Secretary of the Electoral Colleges.

Conference - Display.

The Minnesota Mixed Teachers' Conference will meet at Mr. Lenz's school (parish of Mr. ? O. Hoyer) at St. Paul from January 31 to February 2.

H. Meyer.

Entered the Sofie of the Illinois District:

For the synodal treasury: Christmas - Collections: from ? Brunn's congregation in Strasburg -12.00, P. Ramelow's Gem. in Elk Grove 12.01, P. Wolbrecht's Gem. in Okawville 12.00, ? Eirich's Gem. in New Minden 21.67, ? Brewer's Gem. in Crete 20.00. - From P. Deck's Gem. in Jacksonville 10.10, Fr. Lührs in Addison 10.00, from the Gem. there subsequently 66, half of the New Year's Collecte from ? Great Gem. in Harlein 14.00, Fr. Strieter's Gem. in Provsto 29.00, k. Burfeind's Gem. at Rich 9.10, Frese's Gem. at Champaign 8.00. By Fr. Sieving of St. Paul's Gem. at Manito 2.13, contribution by himself 2.00, Fr. Fredericks's Gem. at Dwight 11.50, ? Roeders Gem. at Arlington Heights 25.00, Christmas coll. of Fr. Schieferdecker's Gem. at Hamel 11.63, k. Gotsch's Gem. in Uork Centre 15.16, ? Kleppisch's parish in Troy 13.95, Communion coll. by ? Schuricht's Gem. in St. Paul 13.65, P. Rachtigall's Gem. in Wartburg 2.35. - From Chicago: New Year's Coll. by P. Lochner's Gem. 15.72, ? Wagner's Gem. 52.00, Epiphany-Loll. by P. Bartling's Gem. 24.00. (p. -347.63.)

To the building fund: by teacher H. B. in Addison 32.00.
On the new building in St. Louis: From Chicago: by H. C. Zuttermeister by ? Rogers Gem. 2nd Zahl 337.50; by k. Reinke from W. Ladwig 10.00, C. Sylvester, W. Hörmann, H. Zechlin, F. Langosch, C. Bach, H. Greinke each 5.00, I. Lange II. 4.00, Frieder. Meins, Aug. Binske 2.00 each, Ferd. Jannusch 1.00; by P. Lochner's Gem. 4th Zahl 30.00; by P. Engelbrecht 6.00; by ? Succop I. Zahl 6.00, I. Treichel 6.00, Joh. Kuhlmann 5.00; by ? Wunder from sr. Gem. 25.00; by ? Bartling by Heir. Eggold 10.00, Fr. Stricker 25.00. By ? Große in Hartem by W. Evert 2.00, ? Rauscherts Gem. in Dalton 50.00. By ? Oetting in Elliottstown by H. Kuhlmann, Wittwe Butzin, Aug. Schormann, Wittwe Drews, Wittwe Lürßen, Chr. Schulz, I. Lorenz, G. Wäscher, Chr. Lorenz, G. Drews, H. Kraas, F. Bahntna each 50, Wittve Kraas 25, C. Wohltmann 1.50, F. Henke, G. H. Schmidt, Wittve Krause, Joh. Wohltmann, L. Schulz, W. Schreiber, H. Helmbrecht, C. Lorenz, G. Gerth, W. Steinholdt, Joh. Drews, E. Wäscher, H. Endebröck, D. Schormann, Joach. Drews, P. Weisenbarn, C. Ebeling, each 1.00, H. Schmidt and W. Endebröck each 5.00, M. Hannemann, Chr. Ebeling, H. Prahl e 2.00. By ? Burfeind in Rich 4.00. By ? Frese in Champaign by etl. members 70.00 ? Roeders Gem. in Arlington Heights 17.00. By teacher Waschilevsky in Quincy from Singchor 25.00. By ? Mennicke in Rock Island 27.30. ? Wolbrechts Gem. in Okawville, 2nd Zahl 55.00. By ? Otto in Warsaw by members of sr. Gem. 5.50. ? Brauer's congregation in Crete, 1st inst., 364.75. P. Gehrmann in Taylorville 5.00. ? Drögemüllers Gem. in Arenzville 106.00. (p. -1205.80.)

For inner mission: Christmas coll. by ? Lochner's parish in Chicago 26.06. Epiphany coll. by ? Mießler's parish in Carlinville 2.00. By ? Bartling in Chicago by Mrs. N. N. 5.00. (S. -33.08.)

For Negro Mission: By ? Käseltz in Winteroad 3.00, ? Burfeind's congregation in Rich 8.00. Epiphany coll. by ? Mießler's congreg. in Carlinville 2.00. (p. -13.00.)
For Emigr. mission: ? Hartmann's Gem. in Woodworth 6.00.

For poor students in St. Louis: By ? Rauschert in Dalton from sr. Gem. for Heinemann 10.00. For C. Schubkegel by Fr. Brecht in Farina 5.00 and by ? Wolbrecht in Okawville 10.00. (p. 25.00.)

For poor students in Springfield: half of the coll. at the Janke-Brauer wedding in Addison 5.75. By ? Reinke in Chicago from the Women's - Association for I. W. Lehr 10.00, ? Mariens Gem. in Danville for Lübemann 6.75, Christmas coll. by ? Burfeind's Gem. in Rich for F. C. Leeb 8.60. (S. -31.10.)

For poor students in Fort Wayne: Through ? Reinke in Chicago from the Women's Association for I. H. Meyer 10.00. Fr. Mary's parish in Danville for Tisza 10.00. By ? Bartling in Chicago for Ed. Albrecht from the Gem. 10.00, from the Frauenverein 6.00. (-36.00.)

For poor students in Addison: half of coll. at Janke-Brauer's wedding in Addison 5.75.
To Household in Addison: By ? Schenck, Christmas Coll. from the comm. in Algonquin 7.00.

For sick pastors and teachers: By ? Witte in Penn by Miss N. N. 2.00, ? Hartmann's Gem. in Woodworth 6.82. (p. 8.82.)
For ? M. Wyneken: Christmas coll. by ? Mennicke's congregation in Rock Island 30.00. Half of the communion coll. by ? Drögemüller's Gem. in Arenzville 2.20. (p. -32.20.)

To the widow's fund: ? G. Kühn 1.00, from sr. Gem. in Vandalia 3.62, Gem. in Barna 2.10, From ? Nordens Gem. bet Hinkley 5.30, P. Oetting in Elliottstown 1.83, Christmas Eve coll. 1.92, from H. Schmidt's Gem. 1.00, contribution from ? Sieving in Manito 4.00, P. Berger's Gem. in Prairie Town 14.00. ? Mennicks Gem. in Rock Island 10.00, ? Rachtigall's Gem. in Wartburg 4.25, Teacher Garbisch's contribution in Elk Grove 50. (p. -53.52.)

For Wittve Crämer: half of the communion coll. by ? Drögemüllers Gem. in Arenzville 2.20.
For the deaf and dumb: By ? Bohlen in Summit, Wethnachts-Minderdienstcoll. 6.05, ? Hartmann's comm. in Woodworth 6.00. (S. -12.05.)

To the orphanage at St. Louis: By W. Martin in Altamont, Coll. at W. Aagans Funeral 2.92. By ? Sieving of sr. Joh. Gem. on Sandprairie 9.97. ? Dergens Gem. in Prairie Town 9.75. (S. -20.64.)

For the Progymnasium in Milwaukee: ? Hölters Gem. in Chicago 30.75.
To the orphanage bet Boston: H. Gehrke in Arlington Heights 1.00.

For the studying orphans from Addison: From Chicago: Links from ? Lochner's congregation 28.24; by ? Reinke from the Women's Club 10.00; by ? Wagner from C. Tmian 1.00. (p. -42.24.)

For burned in Michigan: By ? Reinke in Chicago by Wittve Meyer 2.00. By ? Oetting in Elliottstown by F. Henke .50. by ? Sieving subsequently from sr. Joh.-Gem. on the Sandprairie 3.50. By ? Willner in Quincy from N. N. 1.00. By P. Frederking bet Dwtght from N. N. .50. (p.-7.50.)

For the Saxon Free Church: Through ? Engelbrecht in Chicago by H. K. & wife 2.00.

For the community in St. Clair, Mich.: By ? Waiting in Danville 3.25, ? Gotsch's Gem. in Uork Centre 3.00, ? Rachtigall's Gem. in Wartburg 5.40. (p. -11.65.)

178. 5. Sum required for new building in St. Louis: Paid by: By 8. Rauscherts Gem. in Dalton 50.00, 8. Reinkes Gem. in Chicago 49.00, by 8. Lochner in Chicago from sr. Gem. 30.00, by Frauenverein 2.00, by 8. Roeders Gem. in Arlington Heights 17.00, by 8. Engelbrechts Gem. in Chicago 8.00, by teacher Waschilevsky in Quincy by the Singchor 25.00, by ? Otto in Warsaw 5.50, by 8. Uffenbeck in Lemont 5.00. - Unter r z< ichnet were: by 8. Brauer's Gem. in Crete 1001.00, P. Wittes Gem. in Pekin 160.00, 8. Drögemüller's Gem. subsequently 15.00. (S.-1590.50.)

Addition, Ill, 1S. Jan. 1882. H. Bartling, Sasstr.

Proceeds to the Michigan district treasury:

To the synodal treasury: from the Grand Haven congregation -6.85, congreg. in Bay City 23.25, congreg. in Saginaw City 14.70, congreg. in Frankentrost 13.50, congreg. in Grand Rapids 14.62, congreg. in Wyandotte 6.45, congreg. in Frankenlust 19.04, (Summa 98.41.)

For the dear and dumb: Kindertau 15.70, at W. Setbel Jr. in Saginaw City 4.51, Gem. in Unionville 3.57, Gem. in Kilmanagh 1.53, W. L. in Sebawaing 5.00, G. Kundinger 1.00, Wittve Schadel on Landy Creek 15.70, P. Herricks's school children 2.00, By 8th I. Schmidt, Christmas gift from K. D., 10.00, Child Aurcoll. at H. Homlein's in Saginaw City 2.50, Christmas gift from A. Frank in Adrian 3.00, M. Hake in Gr. Rapids 2.00, Gem. in Manistee 13.00. (S. -63.90.)

To the widow's fund: V. d. ? ? Bohn 2.00, Hahn 2.15, Burmester 3.00, Lemke 4.00, F. Sievers sr. 5.00, A. Ch. Bauer 6.00, Houses 2.00, teacher Zeile 3.00, sem. in Frankentrost 4.00, comm. in Bay City 24.00, comm. in Ruth 7.30, fr. M. Works in Coldwater 2.00, Gem. in "melih 6.11, Gem. in Frankenmuth 31.83, Mrs. Striker in Unionville 1.00, Gem. in Sebawaing 15.75, W. L. 10.00, Mrs. A. 3.00, Gem. in Grand Haven 5.15, Gem. in Big Rapids 7.50, 8th Sievers Jr. comm. 4.50, comm. in Echester 12.90, Mrs. Heinzelmann in Gr. Rapids 2.00, comm. in Manistee 13.00, Young Men's Club in Monroe 5.00, comm. in Frankenlust 14.25. (S. -208.44.)

For Negro Mission: By 8th I. Schmidt, Christmas gift from K. D., 10.00, Teacher Selles school children in Gr. Rapids 2.60, Gem. in Frankenlust 9.00, German and Norwegian Gem. in Saginaw 1.00, (S. -208.44.)

For inner mission: Congregation in Coldwater 3.77, F. Ulrich in Detroit .25, Congregation in Burr Oak 6.00, Congregation in Lanng 1.38, From the mission treasury in Adrian 12.00, From the women's treasury in Adrian 5.00, Congregation in Tawas 7.30, Congregation in Spena 5.95, 8th Molls Gem. in Detroit 18.88, Gem. in Fraer 23.00, Jos. Kapps in Utica 2.00, Gem. bet Reed City 3.00, Gem. in Burr Oak 8.05, Gem. in Saginaw City 12.40, Gem. in Gr. Haven 9.17, Gem. in Lake Ridge 5.61, comm. at Petersburg 5.42, comm. at Gr. Rapids 17.87, comm. at Monitor 4.75, comm. at Coldwater 4.48, Miss M. Gerke 2.00, comm. at Wyandotte 4.40, 8. I. H. Wittes's comm. 8.00, comm. at Sebawaing 21.53, comm. in Unionville 2.30, Gem. in Roseville 9.00, A. youngster in Mourée 3.00, 2 others 1.00, Gem. in Tawas City 9.46, Gem. at Sandy Creek 7.60, Gem. in Caledonia 4.00, 8. Hügl's Gem. in Detroit 20.60. (p. -249.17.)

For heathen mission: Gem. in Frankenlust 8.44.
 For sick pastors & leaders: Through 8.1 Schmidt, Christmas gift from K. D., 10.00.
 To the building fund: Gem. in Marlstee 16.65.
 To seminary building: congreg. in Frankentrost, 2nd payment, 22.00. congreg. in Port Hope 112.50. Fr. Hirsch in Ruth 1.00. On Bro. Wuan's wedding in Ruth ges. 6.54.
 congreg. in Jonta 7.42. congreg. in Sherman 10.00. 8. Moll's congreg. in Detroit: 2nd payment, 150.00. congreg. in Frankenlust, 1st payment, 156.90. (S. -446.36.) Signed:
 Municipalities in: Monroe -350.00, Port Hope 9.50, Sherman 45.00, Monitor 35.00. (S. -439.50.)
 For those burned in Michigan: parishioners in Roseville 7.00. parish in Elmira, Ont. 50.00. W. Horns in Magnetawan, Ont. 1.00. (S. -58.00.)
 For the St. Clair, Mich. congregation: congreg. in Millers 9.00. congreg. in Roseville 10.00. congreg. in Frankenmuth 23.00. congreg. in Burr Oak 8.00. congreg. in Saginaw
 City 5.00. congreg. in Gr. Rapids 25.00. 8th Huegel's congreg. in Detroit 23.00. congreg. in Manistee 10.00. Fr. Markworth 1.00. (p. -114.50.)
 To the budget in St. Louis: Gem. in Amelith 1.50.
 To the household in Springfield: Gem. in Amelith 1.50.
 To the budget in Fort Wayne: Gem. in Amelith 1.50. From the communion fund in Adrian 10.00. (S. -11.50.)
 To the household in Addison: Gem. in Amelith 1.80. By ? I. Schmidt, Christmas gift from K. D. 10.00. (p. 11.80.)
 To the orphanage in Addison: By ? I. Schmidt, Christmas gift from K. D., 10.00. I. Strikter in Unionville 1.00. 8. Hüali's Gem. in Detroit 9.00. (S. 20.00.)
 To the orphanage bet Boston: I. Strikter in Unionville 1.00.
 To the orphanage bet St. Louis: Aug. Nienstedt in Laseville. 50. I. Strikter in Unionville 1.00. Mrs. Strikter for 2 studying boys (in Fort Wayne and Addison) 2.00. (p. 3.50.)
 Correction.
 In d. receipt of Nov. 24, '81 (Luth. No. 24) instead of "8. Wuggazer's pupil -1.14, whose branch in Wttlin 1.76 to seminary - household in Addison" read: 2c. 2c. Filial in
 Wheatland 2c. to orphanage in Addison.
 Detroit, Jan. 16, '82, Chr. Schmalzriedt, Cassirer.
Incoming to the Sofie de- Eastern" District:
 To the synodical treasury: from the congregation in Paterson -9.48. St. John's congreg. in Williamsburg 17.00. congreg. in Wolcottsburg 4.75 and 5.30. Joh. Trapp sr. 2.00.
 congreg. in Wolcottville 8.11. Gem. in Otto 3.00. Gem. in Little Valley 2.12. Gem. in Kingsville 5.00. Gem. in Richmond 8.50. 8. Sihner's Gem. in Pittsburg 34.00. (Summa -
 99.26.)
 To the widow's fund: comm. in Port Richmond 2.92. comm. in Paterson 8.15. N. N. by 8. Stechholz 10.00. comm. in New York 24.50. comm. in Wolcottsburg 5.70. Father
 Schmidt .50. comm. in Somerville 10.78. Joh. Trapp sr. 2.00. Mrs. S. Arnold by ? Zollmann 1.05. Joh. Aehring by ? Hanser 5.00. A. G. 1.00. comm. in Wellsville 19.59. ?.
 Zollmann 4.00. ? Holiday 4.00. Cong. in York 17.20. Fr. Wrster- hold 2.00. Trinity Cong. in Buffalo 13.05. Cong. in Wolcottville 3.65. Coll. bet G. Siebert's silver wedding
 2.60. Funeral Coll. at W. Brenges 75. Wittwe Thieik 1.00. Mich. Krebs by ? Richmann 2.00. ? Richmann 3.00. Ehr. Steinfeld in Buffalo 1.00. H. N. Teillfuß in Pittsburg 5.00. I.
 S. S. by ? Stürken 5.00. A. S. by drnsl-

ben 5.00. Mrs. N. N. through ? Frey 5.00. Mrs. C. by the same 3.00. (p. 171.44.)

To the orphanage near Boston: Mrs. ? Fleckenstein and her children 3.00. Singckor of the congregation in Somerville 3.27. Joh. Trapp sr. 2.00. B. H. Succop ju Pittsburg 1.00. Congregation in College Point 5.00. Virgins' Association 8.50. Congregation in New York, from their missionary treasury, 8.00. Women's Association 10.00. ? King's Confirmands 5.50. A. and W. King 5.00. Lilly & Karl Preilinger 50. Mrs. Preisinger 50. ? Frincke's jr. confirmands 4.00. Congreg. in Eden Valley 16.00. Sunday School in Edg Harbor 3.68. Thank offering for happy delivery of Mrs. ? Zollmann by Karl Biernann 3.00. Louise Welcher in York 2.00. ? Walker's children 2.00. ? Krafft's school children 2.60. Funeral coll. at ? Dusekist 1.88. ? Antlers' Gem. in Pittsburg 41.80. Of the school children and some young people in North East 3.66. Gem. in Ellicottsville 5.35. Geo. Walter in Buffalo 2.00. Mrs. N. N. by ? Frey 5.00. A. S. through ? Stürken 3.00. by the same from I. S. S. 3.00. from Fr. I. 5.00. (S. -159.52.)

For college maintenance: Gem. in North East for St. Louis, Fort Wayne Addison and Springfield 4.20 each.
For the burned in Michigan: Wauveverein of the congregation in Paterson 10.00. Jünglingsverein of the St. Matthäus-Gemeinde in New York 75.00. Gem. in Marilla 4.00. By ? Her by I. Dietz 4.00. W. Wirsing 2.00. B. Schneider 2.00. G. Stiegler 5.00. S. Stiegler 5.00. Fr. Lang 50. Chr. Dietz 50. N. N. 1.00. total 15.00. ? W. R. Bühler 2.00. (S. -106.00.) For ? Schoch's Gem.: Gem. in Washington, 2nd broadcast, 21.70. For ? Schwarz's Gem.: Gem. in Allen Centre 6.80. Gem. in Hamlin 10.00. Gem. in Concho 11.44.

For the congregation in Allendorf, Hesse: Bon some members of the Jmm.-Gem. in Baltimore 28.00.
To the orphanage at Addison: By ? Strengths of S. 3.00. Fr. I. 5.00.
To the college building: Gem. in Ellicottsville 10.00. By ? Zollmann by Karl Biernann 3.00. Karl Schröder II. 2.00. Gustav Schröder 2.00. Karl Schröder I. 1.00. August Ebeling 1.00. Chr. Heinemann 1.50. congregation in Concho 40.00. congregation in North East 28.00. congregation in Richmond 120.00. Dreieinig. congreg. in Buffalo, 6th sending, 30.00. Martini congreg. in Baltimore, 3rd sending, 110.25. (S. -347.75.)

For the congregation in St. Clair, Mich. Ahners Gem. in Pittsburg 32.50.
For Inner Mission: Joh. Trapp sr. 5.00. Wittve Thielk 50.
For the deaf and dumb: B. H. Succop in Pittsburg 1.00. Gem. in Freedom 5.00. A. S. by ? Stürken 3.00.
For traveling preachers in Western New York: Gem. in Eden Valley 9.00. Gem. in North East 5.00.
For ? Wyficken and Cramer: Gem. in Somerville 1.4.
For Negro mission: I. S. S. by ? Schulze 1.20. G. 1.00.

For sick pastors: Joh. Trapp sr. 2.00. A. G. 1.00. I. S. S. by ? Stürken 2.00.
For Inner Western Mission: O. Nitzschmann through I. ? Schulze 50. Mich. Krebs in Pittsburg 3.00.
For poor students in St. Louis: Wedding coll. at Chr. Braun in Wolcottsburg 2.75. A. G. 1.00. Wedding coll. at Otto 3.05. A. S. through ? Stürken 3.00. Virgins' Association of the Jmm. congregation in Baltimore 5.00. from the same for H. Frincke 5.00. from the Women's Association for the same 10.00. (S. -29.80.)

For poor students in Fort Wayne: Joh. Trapp sr. 2.00. Dreieinig.-Gem. in Buffalo for Otto Gräfer 15.70. A. S. through ? Stürken 3.00. Women's Association of the Jmm. congregation in Baltimore for Otto Hüpsch 10.00. (S. 30.7.)
For poor students in Springfield: Congregation in Wolcottsburg 3.00. A. S. through ? Stürken 3.00. Virgin Society of Jmm. congreg. in Baltimore 5.00; Women's Society of same congreg. for Joh. Her. 10.00. (S. 30.00.)

For poor students in Addison: A. S. by ? Stürken 3.00. Young Women's Society of Baltimore 5.00.
On the emigrant mission in Baltimore: Gem. in Richmond 3.42.
For the German Free Church: Gem. in Port Richmond 5.00.
For heathen mission: A. G. 1.00.

For the orphanage at St. Louis: Collected by the "Kinderblatt" 25.00. A. G. by ? Stürken 4.00.
Signed up for college construction: Gem. in Somerville 120.00. Gem. in Allegany 53.00.
New York, January 5, 1882. I. Birkner, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund

find received:

(of Iowa District)

From the ??: Bünger -3.00, Händschke, Herrmann, Studt 2.00 each.

1. contributions:

2 gifts:

From Mrs. ? Bünger 2.00. Bro. Völz 1.00. G. Trtmpe 50. Tietjen 1.00. Wittve Schürmann 50. congregation in Home- stead 8.40; collected at Heitshusen's wedding 4.00. ? Brands Gem. 5.51. Gem. in State Centre 6.78; Mrs. ? Herrmann 1.00. ? Stephen's gem. 17.50. ? Händschke's gem. 8.43. ? Seller's gem. in Sheridan 7.23 in Grant City 2.06. Gem. in State Centre 3.31. ? Aron's Gem. 6.44; Wittve Keiper 1.00; Ferd. Sallach 50. by ? Reinhard von H. Bröndel 2.00. By Kassirer Rademacher 28.80. Summa -116.96.

Luzerne, Iowa, Jan. 18, 1882. p. h. Studt, Kassirer.

For the Lutheran Orphanage near St. Louis, Mo., received since Dec. 10, 1881: From the St. George NLHverein in St. Louis 6 shirts, 15 underpants, 9waists, 10 pr. stockings. Mr. Thielking in Washington, Mo., -3.00. Gem. in California, Mo." 4.77. Wilh. Waltke in St. Louis 15 boxes of soap. From teachers Trettin & Heiser and their school children in Staunton, Ills. 6.00. Community members there 1 par-shoes, 12 wool. Undershirts, 12 pr. stockings, 1 pr. gloves; Ivan Faconesovich 6 girls' hats, 2 boys' hats, 4 vests, 1 lap, 2 pr. underpants, 2 pr. gloves, 3 pr. suspenders, 4 pr. shoes. Christabund coll. of comm. at St. Genevieve, Mo., 5.25. By ? Bill in Concordia, Mo. 2.65. Baptis. coll. at ? Wagner in Serbia, Tex. 8.50. By ? Michaels in Franklin Co. Mo. by N. R. 2.00. desgl. 1.00. Christmas coll. of congreg. in Paola, Kans. from some members 4.50. Wedding coll. by W. Keller in Leavenworth, Kans., 3.00. By ? Lohr at Jackson, Mo. coll. sr. Gem. 3.30. by s sons 10.84. 35. A. guest in Cross Dist. at St. Louis 5.00. Christmas coll. by ? Strobel's Gem. in Bauer, Iowa, 7.00. members from ? Boys Gem. at Mascoutah, Ill. 10.10. From savings bank of Louise, Clara and Ada Maurer at Wilton, Iowa, 5.00. School children of ? Will at Brownsville, Mo. 5.85. By ? Demetro at Perryville, Mo. 2 barrels & 1 case meat, 1 bag flour, 14 pc. chickens, Christ-Coll. of ? Tisza's Gem. in Lone Elm, Mo., 18.85. I. ? Biedermann's children in Friedensau, Nebr., 85. H. Heider 1.00. From an unnamed person in Baden, Wo. 1.00. Mrs. Burmann in St. Charles, Mo., 2.50. W. Henjes in Blumenau, Col. 1.00. ? Sappert's Gem. there, 2.40. Coll. of ? Krämers Gem. in Humboldt, Ks., 3.73. Mrs. R. Fischer and Maria Angerer in Osage Bluff, Wo., each 75. From St. Louis: From the Women's Association of ? Enk, 1 dtzd. Boys' shirts, 6 comforts, from Wittve Koch 2 quilts; Mr. Bischofs 1 sack of trouser patches, 2 pr. shoes, from the piggy bank of ? G. and George U. N. from Mr. Harbald's caps, 9 hats, from Mr. V. Graeken: 1 dtzd. mirror, 4 dtzd. Handkerchiefs, 6 comforts, Mrs. Wilh. Schramm 5.00. By ? a large bedstead, 5 Christollen, 1 yd. Bales of crocheted yarn, some gingham and calico scraps, a large package of worn clothing, 1 dtzd. extra fine picture books and picture packages, a baby carriage; from Mr. Volkening 18 picture books, 24 tin trumpets, 6 whistles, 6 spinning tops, 1 package of pictures; from Mr. Dette 5 dtzd. picture books; from Messrs. Hauelsen and Lang 2 Bbl. apples, Jakob Hauelsen 1 Bbl. Apples; from Martin Kohrs 2 Bbl. potatoes, 3 Gall. Molasses; from Mr. ? Fr. Bünger 36 volumes of youth library; from Mr. F. Schmidt a parthie of vests and shirts. From New Orleans: through Messrs. Glover & Odendahl, board money for 80 year old asylum man Br. Talbert, -20.00. From Carlinville: through ? Miesler by A. Schupmann, C. Grotendorf, C. Gilmann, H. Arends, K. Schöppe, Mrs. Breymann, Bro. Multanowski clothing; by E. Multanowski 50. Bro. Breymann 25. by Bro. Gieskring 1.25 by teacher Keller. ? C. Vette in Osage Bluff, Mo. 1.00. from piggy bank of s Children 1.55. Joh. Sommerer 1.00. Joh. Hirschmann 2.00. Mrs. Kath. Mueller stuff to dresses and shirts, from Bro. Varja Beck 4 calico dresses, one pr. woolen stockings, Bro. B. Beck 1 sheet, dresses 2 jackets, 1 extra, 1 pair of trousers, from Mrs. N. N. 5.00. From ? Charles Mo. from the Women's Club of ? Graber 15 pairs of underpants, 4 woolen petticoats, 9 pr. woolen socks, 6 bust shirts, 9 dresses, 3 bodices, 1 apron, white petticoats, 3 pr. boys' pants; from Bro. H. 2 bed sheets, several pieces of calico. From Darmstadt, Ind.: through ? Weyel from Mrs. ? Weyel 18 padded hoods; Mrs. Friedr. Schulte 7 pinafores, Mrs. Heinr. Schulte 1 boy's shirt, 1 pr. underpants, 1 apron, 1 towel, 2 handkerchiefs; from an unnamed person 2 vests, 1 little dress, 2 aprons, 4 pr. woolen stockings, 2 pr. shoes. From Fort Wayne, Ind.: from the Maid's Club at St. Paul's Parish, 8 lbs. cotton, 1 box wool, 1 dtzd. Rubber balls, 2 remnants calico, 1 remnant cotton flannel, 3 woolen shawls, 4 wool. Skirts, 8 aprons, 7 pr. girls' shawls, 3 bust shirts, 4 shirts, 2 pr. boys' pants, 13 pr. gloves, 4 hoods, 3 little dresses, 3 caps, 2 pr. suspenders, 20 dolls, 5 neck ties. From St. Louis: from Mr. F. Lange toys for -15.00, also from Mr. Moritz for -15.00. From ? Des Peres, Mo. by ? Th. Miesler 1 dtzd. Pictures; from G. Grep 2 pr. shoes, 1 pr. pants; from George Müller 5.00. From ? Housh, Ind. by ? G. and George U. N. 10.00. From ? Ellis in Peoria 5.00. From ? Dorn in ? C. Schreder in S. Litchfield 5.00. ? Great Christ. Schröder and some parishioners in South Litchfield 23.00 and by ? H. Haake in Bethel, Mo. 1.00. From ? G. Ommer 1.00. From Eisleben, Mo. Christmas collection from the parish of ? Grupe, 8.50. Through teacher Bornemann from s. school children in Neu-Gehlenbeck and Hamel, Ill. 7.50. ? G. A. Sch. 1.00. from his Fr. daughter E. 1.00. From Bethalto, Ill. New Year's collection of the Gem. of ? W. Lucke, 10.00. Chr. Fink in Manchester a sheep. From New Bielefeld from the Trampe family 6 Bush. Potatoes, 14 gall. Apple butter, from their servants 3.00.

Correction: In the receipt of 15 Dee. '81 read instead of "25 von Schupmann in Schibo": von Schupmann and Schiebuhr each .25.

Sincerely thanking all our friends on behalf of the orphans and the Board of Directors

I. M. Estel, Cassirer. cor. 3a knia Lutzer 8ts.

For the orphanage in Addison" III,

received since October 1, 1881:

From Illinois communities 2c.: From Chicago: D. Streger by ? Succop - .65, Anna Hecker, Anna Düsing, Ernestine Großkopf & Aug. Lenz 1.00 each, Joach. Faß 5.00; by ? Bartling by Joh. Kohn Wittve I. Heitbrink, L. Rieckhoff, Fr. Benjng, Joh. Klitzke each 2.00. Lud. Metz, F. Pieper, F. Sirbert, I. Techel, Wittve Hinck, Joack. Hinck u. Fr. Huxhold each 1.00. Cdr. Freundt 50 u. Mrs. K. Neubauer 1.25. by ? Holte by Wittve Reching u. Frau Elis. Th. 2.00 each. H. Benken 50. Dr. H. Teilmann, Frau Sporn 1.00 each. Hochzeit-Scoll. bei Aug. Baada 4.30. N. N. 50. Frau Engel Taige 3.00. W. John 2.50. Zu Weihnachten vom Frauenverein 22.50. Beata und Jda Heidenreich u. Frau Ober, 50 each. Frau Weyland, E. u. H. Teilmann, 2. Hermann 1.00 each. M. Keller 2.00. by ? Lochner by Mrs. Meyer 25. for verk. Orphan reports 7.05. Clara u. Car. Köhse 1.00; by H. C. Zuttermeister v. Mrs. E. Vogts 1.00. by ? Wunder by H. Bormann, Mrs. Thiede 2.00 each. H. Lammerich 1.00; by ? Wagner by Mrs. Bollmann 9.25. From Addison: by F. Stünkel sm. 44.20. by W. Buchholz 63.75. by W. Grote 46.00. by F. Gollner 18.25 & high time coll. at W. Boske 4.00. ? Böttchers Gem. in Mount Pulaski 5.00. By ? Behrens in Morris by Wittve Lutz 1.00. By ? Hallerberg in Quincy, Theil d. Missions' coll. by d. St. Joh. u. St. Jacobigem. 5.00. By ? Bur- teind from Rich by F. Wegener, Wittve Stünkel each 1.00. from Matteson by P. Werner 50. H. Larsen 25. From Dundee: by Ch. Luther for orphan reports 4.10. by ? Steege, part of Harvest Festival coll. 8.45. ? Döderleins Gem. in Homewood, part of harvest festival coll. 18.30. By ? Trautmann in Willow Springs v. K. -50. By ? Uffenbeck in Emont by K. Schroeder 50. Fr. Mayer 1.00. ? Mariens Gem. in Dan- ville 19.50. ? Hoyer's parish in Peoria 2.00. Harvest festival coll. 1.00. ? Gray coll. 10.00. ? Women's Club of ? Gräber 15 pairs of underpants, 4 woolen petticoats, 10 pr. Herten, half of Reform, fest. coll. 13.25. by ? Wehrs in Oak Glen by H. G. Hotholte & H. Jakobs each 1.00. By ? Müller in Bremen, wedding coll. at F. W. Brinkmann 5.50. By ? Pissel, part of the missionary coll. of the Gemm. in Benson, Secor, El Paso u. La Rose 10.00. By ? Sieving in Ottawa from the orphan box in the church 1.60 u. Hochz- Coll. Lei ? Wilder 7.20. Community in Genoa by ? J. Merkel 9.40. Community in Strasburg by H. Fester 2.00. ? Fröderking's comm. at Dwight, Harvest Festival coll. -33.51. By ? Schürich at St. Paul, thank offering by Mrs. D. Stock 2.00. By ? North from Hinckley by Chr. Hartmann 4.00. H. Jseemann 1.00. Gem. in Lindenwood 1.25. By ? H. Meyer in Lincoln: Dankagscoll. 3.61. v. Frauenvereins 5.00. By Mrs. ? Bohlen in Summit as a Christmas gift from Miss W. Möller & Jda Holz each 25. by the Women's I. Harms, Ch. Müller, Fr. Schwenn, Fr. Car. and Engel Runge each 50. ? Mrs. I. Pankow 70. from the women G. Schröder W. Braasch, F. Rachmeyer, A. Harms, H. Vöge and Wittve Eder each 1.00. H. Großmann by ? Lußky in Stiefing 1.00. ? Bangerter's parish in Peoria 5.00. ? Gieseke's Gem. in Secor 5.00. Women's Club by ? Schuller in Joliet 12.00. Coll. Coltrmann in York Centre 12.36. ? Hartmann's Gem. in Woodworth 40.62. I. Heegard in Elm hurst 2.70. By ? Franckin Steeles Mills v. N.N. 1.00. Mrs. Tske by ? Riedel in Blomington 1.00. Several Gem. members by ? Mennticke in Rock Island 40.00. (p. -591.95.)

From parishes 2c. outside Illinois: by ? Lauritzen v. d. St. Martinigem. in Lapeer, Mich. 3.00. F. H. in Atchison, Kans. 1.00. BirthDay Coll. at teacher Thompson's in New Orleans, La. 7.50. By Cassians I. S. Simon in Monroe, Mich. 9.35. G. Renier in Welles - Jey. Ont. 3.00 and by himself 1.00. Chr. Schmalzriedt in Detroit, Mich., 10.00 & 20.00. C. Eißfeldt in Milwaukee, Wis., 17.64 and 8.00. I. P. Rademacher in Boone, Iowa, 7.85. E. Roschke, thank offering by Mrs. N. N. in Wisconsin 5.00. By ? Eifert in Alice, Ont. wedding Scoll. at H. Mau 5.00. From Accident, Md. G. Goehringer 2.00. Anna Ries 2.00 & 2.00. ? Scholz's St. Pettingem. m. Corning, Mo. 1.35. Mr. Horsch by ! ? Besel in Gutenberg, Iowa, 3.50. Mrs. M. Hennig by ? Bode in Sew ard, Nebr. 50. ? Hagedorn's congreg. in Dotyville, Wis., part d. Erntefestcoll. 5.00. Young Men's soc. society by ? Niethammer in La Port, Ind. 1.00. ? Dümmling, Fort Wayne, Ind. 2.50. By teacher Ober in Courtland, Minn. by Bro. Reus 50. Mrs. Heinr. 2.00. For Christmas confirmation: Wittve Lehmer in Cleveland, O. 7.00; from W. Schaafs Gem. in Bakersfield, Ont. Wirt, Hochz- Coll. at F. Schneider 9.00. By ? Dulitz in Napoleon, O. from his gem. 50.00. By ? Kuchle in Milwaukee, Wis. v. F. Sturr 2.00. v. d. women Neuübel, Wolfram, Wittve Krehl, Strelow, Wergin each 50. v. d. women Necke, Kröping, Lawonn each 1.00. Mrs. W. Kronging 1.50. Mrs. Bart 25. Mrs. Hennig in St. Joseph, Mick., 1.00. George Goehringer in Accident, Md., 1.00. G. Heinicke in Sheboygan, Wis.: 1.00. (S. -204.44.)

From children: Quittirt in Kinderblatt 370.81.

In cost money: I. N. Rathel in Chicago, Ill. for Great 100.00. Mrs. Hanley 12.00. guardian H. Miller in Rockford, Mich. for Siegels 75.00. H. F. R. for Franz Reifert 32.00. G. Thiemer in Detroit, Mich. 10.00. Mrs. Jöge 10.00. John Baumann, H. Hoyerje 5.00. W. Döring 1.00. (S. -260.00.)

Addison, Ill. Dec. 30, 1881. H. Bartling, Cassirer.

For poor Michigan students has been received by the undersigned since last July: From ? Lemke's parish -8.00; from ? Bernthal's parish, 3.60; wedding scoll. at H.

Fischhaber's in Frankenmuth, 4.45; from ? Stute's parish, 8.25; from ? Sievers' parish in Frankenlust, Kirchweihcollecte, 21.10; from ? Torney's parish, 3.50; by ? Jos. Schmidt, wedding scolecte at Friedr. Schulz, 5.00; wedding scolecte at ?.. Hantel 10.33; HochzeitScoll. bei Friedr. Sowatzki 6.25; by Kassirer Schmalzriedt 10.00; by ?.. Hügli from the Jungfrauenverein in sr. Gem. 5.25; by ? Hattstadt from the Women's Association in sr. Gem. 10.00; by ?.. I. L. Hahn for the student Hermann Speckhard in St. Louis by Mr. M. Grémel 3.00, C. Bolz 2.00, wedding scoll. by Mr. Berlin 4.00, ? Hahn himself 1.00; for the college-
chüler Fried. Hahn from M. Grémel 2.00; further for my son in college at Fort Wayne from several women in my community 14.00.
God reward the dear givers for all the good they have done so far, and make them willing and cheerful for all good works in the future as well! .
Roseville, Mich., Jan. 6, 1882. I. List.

Report of the KesfirerS of the "Il,e "ei "e" Stznede

From March 1, 1881, to January 1, 1882.

Synod Treasury.

Intake:
5042.55 1999.78

S9.S5 2124.16

572.54

817.34

500.00

900.00

396.00

43.57

13138.78

B-ttank on I. Äär; i.Ä-

From cem -s Drusuu rurck Kai'nrr -v. B.'rrkng

From rcm Jowa Dltnrc curä' Kaftrrer). P. Raee-

inaä'i-r

From tcm Äüttcicn Diuricr turck Kusn'rerS. VAaul-.

From itm A'errk.Acn Durric: r.irck Kv'ircr bbr.

Töun.A-ru'S!

From dc-n Norrirr'Aickei: Dmrin 'curck Kain2c. 6. iAte-

From rem A forliAcn Ärüru'i iurcb canoe Z. BALncr From purely Escüucken DrünA dur' .Au'iir.-r (d. ' . "A"äAe Äür before buy! cö ivum'nrduum nr 7ort Wanne.....

"ME!

-25574.17

Issue:

Salary and hausSmiethe for Mr. Präses

Salaries of professors & superintendents; in St. Louis---4958.25

in Springfield... 2791.59 in Addison 4749.77

Pension for Prof. Blewend 187.47

Pension for Mrs. Director Lindemann -. 125.00

Salary of the former treasurer I. T. Schu 175.00

For repairs, improvements "c. inclu- stve appropriation for libraries:

inFort inSt . Louis... 459.15

inSpringfield.. Wayne-. 6148.16

inAddison 2896.11

Pre-committee travel expenses 102.28

Other expenses, travel expenses 527.80

For the Fort Wayne household treasury, per synodical resolution 500.00

-31143.72 Remains debt 5569.55

-81148.72

v. Building fund.

Intake:

From the Illinois District-1608 .47

From Iowa - District 10.00

From the Middle District 3196.78

From the Northern District 97.80

From the Northwest District 14.92

From the Eastern" District 585.04

From the Western District 12.90

- 5525.91

Issue:

Professor's apartment in Fort Wayne ---. 2694.00 Other expenses in Fort Wayne 8313.00

Professor's apartment and annex to Hrn. Dr. Walther's residence in St. Louis 6272.90

Professors housing in Addison 7154.85

Buildings in Springfield 3382.18

-22816.43 Remains debt 17290.52

-22816.43

6. missionary fund for heathens and negroes.

Intake:

Stock on March 4, 1881-8195 .49

From Canada District 31.10

From Illinois District 511.56

From Iowa District 87.20

From the Middle District 517.64

From the Northern District 157.31

From the Northwestern District 290.40

From the Eastern" District 15.00

From the Western District 400.00

By Mr. A. Paar, Treasurer of the Mtnnesota Synod 46.68

S ontrary income 25.00

-10277.38

Issue:

Salary of missionary and teacher in Little Rock-1000 .00

Salary of the missionary and teacherS in New Orleans 1525.00

Salary of the missionary in Mobile 700.00

Other expenses 279.25

- 3504.25

Stock 6773.13

-10277.38

1 The fact that the surplus of the "Concordia-Verlag" is not more can be explained by the fact that "wet" new printing presses and two "Fajjimaschinen u. s." had to be purchased for the bookbindery.

v. Inner Mission of the Western District.

Intake:

From the Illinois District- 360.30

From Iowa District 13.00

From the Middle District 772.18

From the Northern District 20.00

From the Northwest District 13.47

From the "Eastern" District - 213.68

From Western District 1900.00

Other revenue 46.00

-3338.63

Output-2758 .95

Inventory 579.68
-3338.63

L. Fund for poor sick pastors and teachers.

Balance as of March 1, 1881.. --285 .0»
Revenue 670.31

Output-715 .00
Inventory 241.27
-956.27

-956.27

I'. Seminar - vankasse.

Drawn are -42587.20.
Of which are paid:
From the Illinois District-6464 .42
From the Iowa District 598.97
From the Northern District 1256.23
From the Northwestern District 1616.81
From the Western District- 4936.87
Other Income 14.00
-18786.80
Recap.

Dr. 6r.

Synod treasury- 5569.65
s. Building fund 17290.52
6 Missionary fund for heathens and negroes - -- 6773.13
D. Inner Mission of the Western District 579 .68
L. Fund for poor sick pastors and
Teacher 241.27
V. Seiyinar - construction cash 13786.80
Remains debt- 1479.19

-22860.07 -22860.07

E. F. W. Meier, Cassirer.

Report of the general-assirerS of the preachers" aad teachers- widows- n. Orphan Support Committee for the Year 1881.

Coffee stock from last year-127 .90
Surplus of "Magazin" IV by Mr. M. Barthel 230.00
From Illinois Distr. (Kassirer F. H. Wunder, 100
Duron St., Qdlnko, Ill.) 1520.66
From the West. Distr. (Kassirer teacher C. F. Günther, 520 Victor St., 8t. Doui8, No.) 1168.76
From the Northwest Distr. (Kassirer E. Eilsfeldt, 420 Laa Akatcr 8t., Nilrraukee, IVls.) 832.24
From the Middle District (Kass. Teacher M. Eonzelmann
887 8. Xerv 3er86^ 8t., Inalanapolis, Inck.)
by Kassirer E. Grahl 443.64
From the North Distr. (Kassirer teacher Ch. Schmalz- riedt, 508 18tk 8t., Detroit, Nick.) 469.63
From the Eastern" District (Kassirer I. Birkner, 139 William 8t., Nerr York 6lt^) 429.65
From the Iowa Distr. (Kassirer P. Ph. Studt, Luzerne, Iowa) 237.96
From d. Canada-Distr. (Kassirer G. Renfer, Melleele^, IVnterloo 6o., Out.) 27.33
SupportMonies administered to 47 widows and 78 orphans-5799 .77
Expenses due to postage, bills of exchange, postal orders 13.60
Coffee stock 62.03

-387.73

831.37

-5375.40 expense.

-5875.40

On behalf of the widows and orphans who were supported, we would like to express our heartfelt thanks to all the kind donors. Praise and glory be to the Lord who, through the request for help, has made willing hands and hearts to raise the requested 3000 dollars in the short time of two months so that all demands could be met. The dear honorees, however, want to keep in mind that the demands on our caste continue without interruption and probably for this year a much larger sum will be required than for the previous one. But we are confident that the Lord, who owns both silver and gold, will show himself to be a kind father and provider of widows and orphans this year as well.

South St. Louis, Mo., E. F. W. Sapper,
in January 1882, general. cassirer.

For poor students received with heartfelt thanks from Mr. I. I. Hönne in Metra, Ind., -1.00. C. F. W. Walther.
Received for poor students: Don benevolent women's clubs: at Jacksonville, Ill, S quilts: at Cleveland, O. (Wests -10.00: at Friedheim, Adams Co., Ind, 6 quilts, 18 bustle shirts, 31 towels, 14 pr. socks; in Indianapolis (? Schmidt's parish), 12 quilt covers, 10 bustle shirts, 12 sheets, 12 pairs of petticoats, 12 petticoats, 4 pairs of socks; in Indianapolis (K. Seuer's parish), 4 quilts, 6 sheets, 2 quilt covers, 2 pr. socks, 20 bustle shirts (plus 2 pr. socks from Mrs. Hegemann) in Concordia, Mo. 4 quilts, 6 kiffen covers, 7 pr. uterben dresses. - Further: by P. Beck, Jacksonville, Ill, from K. Widmayer 5.00 for Leeb, H. Vornholt, Mason City, Ill, 5.00; P. Büniger, St. Louis, Mo. 5.00 for Gottl. Schröder; by H. Pohl- mann of Zion's Gem. in New Orleans 17.00 and 11.00 for Lienhardt; by P. F. Kaiser, Liverpool, O-, thank offering by Mrs. Schneider, 2.00; by P. Aron, Robin, Iowa, on a double wedding ges. 20.00 for Ehlers Bros.
On the seminary organ: By P. Uffenbeck 2.00; P. Hahn- nels Gem., Tallula, Ill, 2.00.
Warmly thanking for all these gifts and wishing **God's** rich blessing to the dear givers
Springfield, Jan. 7, 1882. H. Wyneken.

For the English - Lutheran mission i" West received:

By Mr. P. A. BLpler, of the parish at Mobile, Ala. collecte on Christmas Eve, -5.20.

L. F- Lange, Cassirer.
509 illUn ^vs., 8 t. 1<oui8, No.

> the storm on Sept. 24 I thank God and rch Fr. Hallerberg -28.60. Jby Fr. Werfelmann 54.60 16.25. by Fr. H. Horst 11.60.
God himself be the retributor! L. E. Knief.

Received with thanks for the church building of the congregation in PeterShurg, Ill: Bon the parishes: in Springfield -14.63, in Sadorus 23.20, in Pekin 20.00, in Arenzville 6.50, in Mere- dosia 6.00, in Mason City 45.00: At Fr. Kaiser 's wedding ges. 6.20: By Fr. Castens in Burton 1.00: Fr. Dageforde 's Gem. for mission in Cental, Ill, 5.00.
Lincoln, Ill, January 2, 1882. **H. Meyer.**

For the parish in St. Clair, Mich. received with hearty thanks from the following pastors: G. A. Karth - 50, A. S. Winter 1.00, A. Rohrlack 1.50, J. L. Hahn 3.00, E. Zollmann 2.00. From several members of the congregation of Mr. P. Par- tenfelder in Bay City 12.00. Congregation of Mr. P. Ottmann 8.10. Gern. of Mr. P. A. Ernst 10.00. Congregation of Mr. k. SchSüberg' (2nd Senvg.) 5.00. by Kassirer Schmalzriedt 42.00, 8.00, 64.50. by Kassirer H. Bartling 18.13 and 14.75. by Kassirer I. Birkner 10.81. by Kassirer C. Eilsfeldt 2.00. H. W. Schröder.

With heartfelt thanks to God and kind givers, undersigned received for the church building of his congregation at Long Prairie, the following gifts of love: From P. F. Erdmann's congreg. at Red Bud, Ills., -25.00 and from Messrs. E. Hermann, H. Stellhorn and H. Henn, 5.00 each. W. F. Hitzemann.

Correction.

In the receipt of Prof. Crämer ("Luth. No. 1. p. 8), read in line 4 instead of "by Mr. P. Karth, Pentecostal coll: P. Barth, and in line 14: by P. Barth of I. Wäch.

Books display.

Manual of English Grammar. By J. H. F. U.

Part I. Orthographical Rules and Etymology...

This booklet has the purpose of laying the first foundation for the correct use of the English language, and gives, in addition to the orthographic rules, a short lesson on the parts of speech. In addition to explanatory examples and tasks for the application of what has been learned, a number of easy sentences are continuously inserted, through which the understanding and use of the "given" explanations and rules can be practiced in various ways, partly in writing, partly orally. The booklet thus offers a necessary supplement to the reading book and can be warmly recommended as having been designed and elaborated in a thoroughly appropriate manner to achieve the goal set for it. A second part, going beyond the beginnings, is envisaged by the author. R. L.

Available from the "Lutheran Concordia Publishing House":

Passion Book. Devotions for the Domestic Celebration of the Holy Passion Season. Collected and edited from the older treasures of the orthodox church by F. Lochner, pastor of the Lutheran Trini- tatiS congregation at Springfield, Ills. St. Louis, Mo. 1877. price: in half-fringes-1.25, with gilt edges -2.00.

Changed address":

kev. l. dumbbell, demlock, nick.

rancl5> L Dearborn 8t8th, NodN", -41".

k. Rexener, 344 8th Las!" 8tr., Mr. Orleans", Da.

6. grocer, 147 daupkln 8tr, nodUe, ^la.

Lnterea at tks ko8t OLes at 8t. Douls, No., "8 8sconâ-cl "88 matter.

Volume 38. St. Louis, Mon., Feb. 15, 1882. no. 4.

What about the fasts?

It is now approaching again, the holy season of Passion, or, as it was commonly called in ancient times, the forty-day fasts. Where does this latter name come from, and in what sense are the fasts still celebrated by us Lutherans with a kind of ecclesiastical celebration? To this question, dear reader, in the following only a few things.

The habit of fasting at certain times was carried over from Judaism to the Christian church. When Barnabas and Paul were sent out (Apost. 13, 2. ff.), when elders were appointed (Apost. 14, 23.), fasting was combined with prayer, not as a special service, but only if the watchfulness and prayer were supported by greater abstinence, and the sobriety and clarity of mind was promoted. The first Christians used to choose certain days, especially Fridays and Wednesdays, to examine their hearts in silence and to consecrate their lives anew to the Lord under continuous prayer, and then to return to their ordinary business with renewed earnestness and zeal (2 Cor. 6:5). On such days, in order to be less disturbed by the indolent flesh in their occupation with holy things, they restricted their bodily needs more than usual, probably even fasted completely. The money saved by these deprivations on such days was used for the support of poor brothers. Thus, from fasting flowed more abundant charity and all kinds of works of love.

After the old church had begun to celebrate an Easter feast, the first Christian annual feast that was celebrated at all, and in which Maundy Thursday, Char Friday and Easter Day stood out as the actual high points, it was soon recognized as salutary to let this high feast be preceded by a time of preparation, with praying, listening to sermons and fasting. In a completely free manner, one initially fasted only during the forty hours from Char Friday afternoon 3 o'clock until Easter morning, as the tearful time during which the bridegroom was taken from the disciples (Matth. 9, 15.). However, it did not last long, so the duration of the

Fasting was extended to a whole week, then to several weeks (Sundays always excepted), and finally, in view of the forty-day fast of the Lord in the desert, even to forty days. And so that there would really be so many fasting days, which until then had not been the case, although there was always talk of a "forty-day" fast, Gregory the Great, Bishop of Rome, around the year 600, moved the beginning of Lent back to the middle of the seventh week before Easter, set Ash Wednesday as the first day of the fast and at the same time, as a reminder of mortality, introduced the sprinkling of consecrated ashes on those gathered for Mass, from which the aforementioned day received its name.

Now, of course, these forty-day fasts were turned by the Pope's teaching into vain sanctimony and false worship, into the very opposite of fasting and into a true abomination before God. As Luther says in a sermon on Sunday Invocavit in 1524: "Now we should also speak of fasting here; but I have never seen a true fast; therefore I know nothing to preach about it. For the fasting of our papists has been a bad, even mocking fast, as the proverb testifies: 'The devotion of the electors (i.e. Italians) and the fasting of the Germans should both be paid for with a bean. For this purpose, even if one has fasted properly, such fasting is of no use, because the Pope's teachings have made it into a more righteous sanctity to atone for sin and to obtain forgiveness. (Erl. Vol. 17, p. 8.)

But it was not like that in the old church. The teachers of the ancient church were sometimes very pleased with the praiseworthy fruits that the church custom of the forty-day fast bore. Chrysostom, for example, in a sermon to the congregation of Antioch, of which he was presbyter, referring to this salutary institution of their fathers, says among other things: "That they (the fathers) by this ordinance, in accustoming us to fast, have accomplished something quite excellent, is clear. We could call and exhort to fast the whole year, but no one would listen to our words. But when the fasting season approaches, it feels, without being

The most negligent is driven to accept the admonition and the advice offered to him by the time itself. Nowhere is noise today, nowhere is shouting, meat cutting and running around of the butchers. All this has ceased and our city has the appearance of a respectable, noble, decent woman. Today there is no difference between the emperor's table and the poor man's table. One hears no one singing in the evening, no drunkard making noise by day, one hears no one shouting and quarreling, but deep silence reigns everywhere."

St. Augustine writes: "During Lent, we speak of the law of the Lord day and night. Do not be content with hearing the holy word of God in church, but read it at home, or have it read to you, and listen with pleasure. Do not forget to give to the poor what you deprive yourselves of through abstinence. In these days let us be mild to the servants, kind to strangers, merciful to the needy!"

The Christian emperors also did their part to make the time of quiet contemplation a quiet one externally as well. No plays were to be performed during this time, no public merrymaking was to take place, no weddings, no guest banquets, no birthday parties were to be held. This was called "the closed time."

For us, this time is dedicated primarily to the devotional contemplation of Christ's suffering, through which salvation and blessedness were acquired for mankind. The Lord is shown to us in the form of His suffering, on the road of martyrdom. How He endured humiliation, abandonment, torture and death in Gethsemane, before the spiritual and temporal court, on Golgotha and on the cross for our sake, is painted before the eyes of the believing congregation more diligently and emphatically during these weeks than otherwise during the year. And what could move our hearts more than this sermon, than the sound of the beautiful Passion songs? How should not Christianity today celebrate these weeks as a time of silent repentance, and the sadness over our sins, which have caused the Lord such torture and pain, how should it not continue until Holy Friday?

while increasing, as it were? How should we not keep away everything that can disturb the quiet contemplation of man in himself, what can disturb the serious occupation with our salvation, the pleasures of the flesh, the lust and joy of the world?

"Because the season is here," Luther writes, "since it is customary to sing and preach about the leadership of our dear Lord Jesus Christ in the church, we want to leave it at that. For it is not an evil order that this useful and comforting history should have its certain, definite time in the year, when it is read out in church to the common people from beginning to end, from word to word, and talked about what it is good for us and how we should use it; because the great power of the devil is before our eyes, who, even though it is preached daily, nevertheless resists the word so much that the hearts grow cold, do not pay much attention to the sermon, and remain as they are, where they do not otherwise become worse. Such need should drive us to continue with the Word forever, and especially to teach the history of Christ's suffering to the simple from piece to piece, as much as we can have time. For there is no joking here. If one should not preach anything about it for one, two or three years, it would go out purely, and all the Jews and Turks would grow up. Therefore it is necessary that this preaching is always practiced, blown up and set on fire. For the devil does not let it go, he always pours cold water on it and extinguishes it. (Erl. B. 2, p. 1 and 2.) - Because in these holy weeks we are mainly concerned with the devout contemplation of the passion of Jesus Christ, our Lord, and with the fruit of his suffering, we usually call these weeks the Passion Season, in contrast to the hypocritical and idolatrous fasting customary in the papacy.

G. S.

(Submitted.)

Our emigrant mission in 1881.

Our emigrant mission has existed for thirteen years. It has developed like a mustard seed. When in 1868 the New York Pastoral Conference of the Missouri Synod established this highly needed work of general charity in God's name, by each member subscribing a personal contribution of \$25.00 to - 50.00 to secure the salary of the undersigned for the time being (the Missouri Synod took over the work as its own only later), no one could have imagined that the mustard seed would become a tree that would spread its branches over land and sea and in whose shade thousands of wanderers would seek and find shelter and refuge. Through many a difficulty and adversity the faithful God, for whose glory it was begun, has graciously helped it through, preserved it, encouraged it, and abundantly blessed it. Praise and thanks are due to Him for this. May it continue to be entrusted to His faithful care.

Before I now give a brief overview of the work done in the past year, I would like to make a few general remarks.

As is well known, immigration has taken an unprecedented upswing. Those who have not seen anything about it have probably read about it in the newspapers. Last year's immigration far outshines even the migration of past centuries. Those who have had the opportunity to observe the migratory pigeons in the west of this country can imagine

an idea of the mass influx of foreigners. Of the more than 20 steamship lines that carry immigrants, one ship chases the other, so to speak. A number of ships were so overcrowded with Europeans that the captains in question were sued in court by the local federal authorities, but were later quashed. Castle Garden, the landing place of all steerage passengers, presented a strange spectacle to the eye of the silent observer, especially when three, four or five thousand landed there in one day. Germans, Irish, French, Russians, Italians, Hungarians, English, Welsh, Polish Jews, Gypsies, in short, people from all over the world, in the most diverse costumes, from all walks of life, of all ages, could be seen lying, standing, sitting, crouching. In the baggage room, the boxes, suitcases and sacks were piled high. It was often a job until the individual had found out his luggage. Our German compatriot always has the biggest nuisance in this respect. As a rule, he brings with him the greatest number of children, but also the most, the heaviest, if not exactly the most valuable luggage. Old suitcases from Olim times with large locks, whose oak wood and iron fittings often alone weigh as much as its entire contents, or boxes of too large a size cause him a lot of trouble, trouble and - costs on the entire trip.

Immigration in 1881 amounted to 441,064, or nearly half a million souls. In 959 steamers this crowd was brought to New York. Sailing ships, as is well known, have not brought immigrants for years. Miraculously, not a single one of the many ships was wrecked. Many of them came close to sinking, especially during the terrible storms in November and December, but even though they were delayed for a long time and badly damaged, they were finally all brought to safety.

Germany again provided the largest contingent of all countries, namely 192,679 souls.

From all ends and corners of the old fatherland, its sons and daughters flocked to the various port cities to embark for the new fatherland. The two German steamship lines in Bremen and Hamburg did not have enough ships ready to transport the masses, especially in the spring. Many emigrants therefore had to wait for weeks in inns for the next opportunity to travel, while others preferred the arduous journey via England to the costly wait. It is not surprising that this mass emigration caused a general sensation in Germany and gave rise even in government circles to a thorough discussion of the causes and consequences of this migration of peoples. The German Reichstag, for example, discussed the emigration question in detail at its session on December 2. One of the deputies, on the basis of his experience in America, put the enormous damage that emigration does to Germany in a glaring light by showing how each emigrant in and of himself represents a value of 2,100 Marks (about \$500.00) and how his monetary property consists of 210 Marks (-50.00). Accordingly, one can measure the loss to Germany's national prosperity that has resulted from emigration in the past year alone. Accordingly, in the last fifty years, Germany would have suffered the loss of eight billion through emigration.

This figure is quite significant for Germany, which is relatively poor in economic terms. And what did the R e i c h s t a g recognize as the main causes of the mass emigration that was once again causing concern? The deplorable economic conditions in Germany and the resulting taxation of the most necessary foodstuffs and consumer goods, the insecurity in working life, the ever-increasing military budget and the general uneasiness. If one also takes into account the fact that the German has an innate urge to migrate, as well as the mad activity and fomenting of native emigration agents, but above all the fact that, as a result of the so-called better times that have occurred here, those who have already immigrated and settled here voluntarily play emigration agents by persuading their relatives or friends who have stayed behind to follow them here, or even by procuring for them the means necessary for their passage, then one can explain the enormous increase in immigration to some extent. - But man thinks and God directs, says an old, true proverb, and this also applies to the correct assessment of the migration of peoples in our time. The Lord of all lords, to whom the whole world belongs, and in whose hands the destinies of all countries and peoples, as well as those of each individual, are in his power, raises and weakens, guides and directs it according to his pleasure, for the glory of his name and the salvation of his church. Or should this powerful movement of nations to America not, among other things, also lie in God's plan, that at the end of days he wants to once again gloriously build up, green and blossom the church of his pure confession in this western land?

The element that comes to our country through immigration can, on the whole, be called a good one. What an excellent requisition for our country is, for example, the German peasant and craftsman! To the class of immigrants less desired here belong the Italians and Jews, the latter, recently expelled from Russia, coming to us in great droves. By the way, Germany also sends us quite a lot of people who do no honor to God and man here. In the old fatherland, people often have the opinion that everything is good for America; indeed, America is seen as a kind of reformatory where dishonorable and disrespectful, work-shy and easygoing people are supposed to come to their senses and find better ways. Often this attempt succeeds, but some people perish here in body and soul. We welcome especially such immigrants with whom we can build God's kingdom and church here.

That the demands on our mission have more than doubled as a result of the increase in immigration compared to earlier times is shown by the figures below. There was work upon work, such as I have not seen nor done before. There was a constant flow of people in and out of my room. Every single case wanted to be listened to, discussed, considered and ordered. Often a single person is more worrying, troublesome, tedious and annoying than half a dozen families. In between, five times a day, there are a lot of letters with all possible and impossible orders and with money shipments. In short, very few readers have an idea of all that belongs to the emigrant missionary or is expected of him. He is supposed to be at home in all areas of life, to know or create advice in all situations of life.

Until March, I tried to manage all the work with one boy alone, but then it was no longer possible. I had to look for help and got it, especially with regard to the keeping of the books of account. For this work, as well as for help with my extensive correspondence and other necessities, Mr. B. Bock is employed. Please take note of this for the future.

Mr. Skoo, missionary of our Norwegian sister synod, has rendered me very valuable services by taking care of the distribution of the tracts and church publications and representing me in Castle Garden, seeking out the immigrants recommended to me there and leading them to me, where I then take care of and arrange everything necessary for them. The work that Mr. Skoo does for me at Castle Garden is, on the one hand, very time-consuming, because one often has to stand there for a long time until the passengers have landed, the individuals have been found out of the pile and may be led out, and on the other hand, it is very annoying, connected with much trouble and annoyance. Just the other day in Castle Garden, he was hit on the cheek by an innkeeper (unfortunately, the culprit could not be determined), because he had advised a number of anemic families, in my report, not to go to an inn in order to save money, but to stay in Castle Garden, where it would cost them nothing. Such and similar conflicts with people who regard the immigrant only as a milking cow are, by the way, not uncommon in the field of the emigrant mission, but they are by no means pleasant.

35,000 tracts, over 15,000 numbers of the Lutheran Children's Gazette, 361 youth calendars, 80 synod calendars and several hundred numbers of the Lutheran (Canada) Volksblatt were distributed. Praeses Beyer, who supplied the children's sheets and the youth calendar free of charge, as well as the editor of the Lutheran Volksblatt, who did the same, are hereby thanked most sincerely. May the faithful God allow the seed of His Word, scattered through these writings, to bear fruit in its time.

In private conversation, depending on the circumstances, the individual received instruction, admonition, warning, punishment, consolation. Two children, born at sea, received holy baptism at the request of their parents. One died in my parlor in the arms of his mother, who rushed to me from Castle Garden without suspecting that death was so close to the child. The eyes were already broken when the mother showed me the child. Medical help could do nothing in this case. The parents and bystanders therefore united with me in prayer to God for the little worm lying in its last throes. Before the amen was spoken, it had breathed its last. Because it had died without medical treatment, a necropsy had to be held over the little corpse. I then held a short speech the next day in a corner of Castle Garden, where the body had to be kept, after which the mortal remains were buried in the Lutheran churchyard by local relatives of the parents. Death generally takes place among the immigrants on the ships or, when they have gone ashore, in the hospital on Wards Island, and often tears painful gaps in many families. - I was able to experience something most gratifying in two young people. Some years ago I reported about one of them that he had converted to Pabstism in a terrible delusion. All my efforts to convince him remained unsuccessful.

The books I lent him in order to get to know and detest the Pabstacy thoroughly, e.g. "Der vertheidigte Luther" and "DaS Geheimniß der Bosheit" (The Secret of Wickedness), he burned in the oven. He was baptized in a local Catholic church, entered a seminary here and was later taken to a seminary in Paris, France. From there I regularly received a short New Year's wish from him on a postcard. At the end of last year, to my astonishment, he unexpectedly entered my parlor. Inner restlessness and anxiety of conscience were immediately evident in his face and whole demeanor. Our conversation soon turned to the main point. He openly confessed to me that he had now become thoroughly acquainted with the Roman Church, but had found the opposite of what he had thought. He regretted his conversion to this church and wanted to free himself from its bonds. I showed him the right way to do this, talked and corresponded with him about this important step (he was living away from home in the house of a Catholic priest), and finally he did what God and his conscience drove him to do and turned his back on the Pabst Church. A dear brother in New York immediately took him hospitably into his home, and on the last day of the old year I sent him back to his father, who is a superintendent in Germany and who has struggled ceaselessly in hot prayers to God and by letters, which he diligently wrote to his son, for this lost child's soul. Another, the son of a pious old widow in Germany, whom I had around me daily for some time, had also become so confused by a Catholic youth who was serious about his false church and with whom he came into frequent contact that he too was on the verge of going over to the Roman camp. By God's grace and mercy, however, he was saved from this disastrous step and now faithfully adheres again to Word and Sacrament in the Lutheran Church, thanking God that He did not abandon him in the hour of temptation.

Now a few more details about the external affairs of the emigrant mission. 4,200 persons were received, counseled and transported at their request or on behalf of friends or relatives here. Of these, 968 went to our Lutheran congregations in Illinois, 585 in Wisconsin, 482 in Michigan, 476 in Ohio, 257 in New York, 228 in Minnesota, 228 in Missouri, 217 in Indiana, 135 in Nebraska, 126 in Iowa, 71 in Kansas, and the rest to other states. What trouble is often involved in the onward transportation of a single person is not even to be stated.

This part of my work is greatly facilitated if, as is becoming more and more common in our communities, the funds for the transportation of immigrants from place to place are placed entirely and from the outset in my hands. In such cases, the people concerned receive a letter from me already in Germany, telling them how to behave during the whole journey, in the German port cities and especially in New York, so that they can quickly meet with me and be transported further. The thousands who were advised by our mission last year and in earlier years regarding their onward journey and who were transported further, will testify enough that it is really a great blessing for the uninformed unsuspecting immigrants when their entire money and travel affairs are in trustworthy hands.

In funds, the tremendous sum of \$84,360.61, of which \$239.67 remained in the treasury on December 31. By far the largest part of this sum was intended for the transportation of immigrants. About 10,000 of them were sent to Germany, mostly in small sums. The following case shows how advisable it is to take the safest route even for money shipments to and from Germany: An emigrant took a bill of exchange of over \$1,100 in southern Germany. Upon arrival in New York, he presents the draft to the bank in question, but instead of payment, receives a notice that the draft has not yet been registered here. The man moves on to Kansas, puts the bill in the bank there, but the bill is protested. Now, in great fear, he makes his way back to New York and seeks advice and help from me. It turned out that the bill of exchange had not been issued to the man in question, but to himself by the agent. The man now even wanted to travel to Germany himself in order to sort out the matter over there. But this step was talked out of him as unnecessary. On my advice, he left the whole matter in the hands of a reliable man and traveled back to Kansas. In the meantime, the agent in Germany had managed to send the correct bill of exchange. I got hold of it, the local bank accepted it and now, after four months of worry, fear and heavy losses, he finally got his money.

Advances to wholly or partially indigent persons were made in the amount of \$10,548.47. Of this amount, \$8,940.13 was received again. From last year and earlier, unfortunately, \$3,563.51 is still outstanding. Whoever looks at the above figure with reflection will easily recognize that great things have been accomplished solely through advances for the benefit and welfare of the foreigners. Many tears have been dried, many a sorrow soothed, heavy expenses prevented, in short. Many have been helped in body and soul. It is all the more disgraceful when people so quickly forget about such charitable deeds and return the money they have received only after a long time or not at all; but it is gratifying when people are conscientious and punctual in returning the advance money they have received. An example of this: early last year I sent seven men to St. Charles, Mo. To each one I advanced \$13.00. Through the kind care of Mr. Pastor Gräbner there, they were kindly received and all received work and earnings; but all, except one, have not been heard from, much less returned the money. Six of them were unmarried and had only themselves to look after. The only conscientious and grateful one among them was a married man. He left his wife with 6 small children in Castle Garden on my advice, because I did not think it advisable for him to travel there with the whole family, without any means. He should first look for work, rent a place to stay and then I would send his family after him. Well, everything went according to plan. The family was soon sent after him. But what happened? On the way, in a railroad car, the

woman gave birth to her seventh child, was then dropped off in Piqua, Ohio, taken to quarters and carefully cared for by the local residents. Her condition, however, soon became so alarming that the man was requested by telegraph to come immediately to Piqua, which he did. But who can describe the scene when he saw his wife as a corpse and his seven motherless orphans bathed in tears?

found again? And this happened to him in a foreign country! But the mayor there and others showed him such sympathy and help that he did not return to St. Charles at all, but decided to take up residence there. According to the latest news, he and his children are doing well. And this heavily afflicted widower with his seven minor children recently sent me back the \$13.00 advanced to him, together with an enclosure of 75 cents, with thanks, inquiring at the same time how much he owed for the advancement of his family, since he also intended to bring this expenditure into correctness. I will leave the application to the reader himself.

Among the poor, \$337.81 were distributed. If I could not find other sources for the relief of the often appallingly great misery among the immigrants, as far as I know it, the means at my disposal would not be remotely sufficient. The immigration authorities in Castle Garden and the German Society of New York always help in real emergencies in a commendable way. The greatest plague is with those seeking support, with whom one cannot really get to the bottom of the true cause of their misery, and who, according to my moral conviction, do not want to work, but make begging their trade.

Work was found for 184 people in our Lutheran congregations. On the whole, I have not been so overrun and plagued by job seekers as before. In whole droves, the fresh arrivals were hired directly in Castle Garden, especially by railroad contractors; but also otherwise, there was employment of all kinds in cities and in the countryside for everyone who was really looking for work.

4968 letters and postcards were received and 3872 written and mailed.

In Hamburg, my loyal and zealous colleague, Mr. J. W. Sitzmann, has once again worked with blessing among the emigrants. If his versatile, unselfish work, which is exhausting both body and mind, is as appreciated in the important port city over there as it is here, then the funds necessary for his important profession will flow more and more abundantly. God grant that we may continue to work hand in hand for the benefit of the wanderers for many years to come.

To all pastors, teachers and laymen who have supported me in my work so far, who have written letters for others, who have mediated funds, who have provided for those seeking work, and who have therefore lost time, had trouble, even inconvenience, annoyance and annoyance, I express my heartfelt thanks, but at the same time I ask them not to tire, but to continue faithfully to draw attention to our emigrant mission in their circles, so that all the affairs of our Lutheran immigrants will be placed more and more in my hands.

Finally, the thanks of all friends of our mission are due to the members of my worthy committee, consisting of Pastors König, Holls, Frincke, and Messrs. Birkner and I. Morch. These brothers have therefore held their regular monthly meetings and many extra meetings in my parlor over the years, in which all matters of our mission were conscientiously discussed and ordered. God reward them for what they have already done for his sake for the emigrant mission and what they will still do. - —

Now that a very strong immigration is to be expected again for the current year, let the faithful God help me graciously through all my worries and troubles and assist me, His weak instrument, so that I may serve my neighbor faithfully and thereby promote God's glory and help build His kingdom. May God do so.

S. Keyl,

8 LroadivLX, ^ork, kl.

To the ecclesiastical chronicle.

I. America.

The foundation stone has already been laid for **the Lutheran Rescue Home, which**, as "The American Calendar for German Lutherans for the Year 1882" shows, has become a need. Namely, a Lutheran Christian heart has agreed to contribute -100 to it, as soon as the contributions will have reached the amount of -1000. God grant that this will be the case quite soon. Perhaps someone in Milwaukee or Sheboygan will give us the space, then we will know where to put the stone.

The **New York Teachers' Conference** at its last meeting adopted the following resolution: "The Conference, in the article of election by grace, confesses the doctrine set forth in the Confession of the Evangelical Lutheran Church, and held by the Synod of Missouri, etc., heretofore by the grace of God." - The guests present also joined in this confession. New York Teachers' Conference. Aug. Bräuhahn, Secretary.

Our old enemy, I mean the Iowa Synod, had thrown the grace election doctrine controversy also into the local congregation. She made sure that all kinds of lying writings that were written against our synod, e.g. the lying open letter of a certain Hoffmann, were spread in the local Evangelical Lutheran congregation. She also succeeded in creating a great fire here, which at first threatened to consume us. But what Iowa intended to do evil, God did well. The faithful God has thereby purified the local congregation from the dross, driven out the party spirit and promoted them in the knowledge of the doctrine of free grace in Christ. The next fruit of this better knowledge is the decision to build a new parish school. Also during this time of war our congregation did not decrease in number of members. When the battle broke out, we counted some 60 members, now, after the end of the battle, we are our 70 voting members. However, some Synergists and Pelagians have fallen away from the church and are now served by Iowa. May the faithful God resist all enemies of his word and give victory to the truth, here and in all lands. Homestead, Iowa. C. W. Baumhöfener, Lutheran Pastor.

From the General Synod. The Evangelist reports that one Sunday evening the Rev. Dr. Snowden, of Camden, Ind. sang a solo in the pulpit before the sermon, and then saw to it that this fact, and the great applause with which his fine singing was received by the numerous congregation, became known to the world through the newspapers. It is strange in how many different ways people try to make themselves famous.

Honest. At present a hoax advertisement is making the rounds of the papers; a remedy is recommended which costs 2 dollars and yet can be made for a few cents; it is said to be a remedy which does just the opposite of what it is recommended to do. This advertisement is also found in Christian magazines. Their editors take refuge behind the principle that they leave the judgment about the value or unvalue of the advertisements to their readers, that they are not responsible for the advertisements. That is genuinely Jesuit, even if the editors are Presbyterians and Methodists. One paper makes a laudable exception, the "S. S. Times". It offers to compensate readers who have been misled by the advertisement. It would have been even better to reject the advertisement.

Why are the unbelievers full of such rage against the Scriptures? It has certainly often been inexplicable to you, dear reader, why the mere mention of the word "Bible" fills a scoffer with such fury. Quite beautifully says about this the well-known, otherwise You ask why the unbelievers get into such a rage about the Scriptures? Do you know that clear master produces an attack of hydrophobia (rabies) in a man if he has been bitten before, i.e. by a mad dog? That is why even this pure, clean master of the source of life arouses outbursts of rage and scorn in a person when his soul is already permeated by poison (rage against God). G. Js

The **notorious preacher** Henry Ward Beecher now also denies the eternity of hell's punishments. In a recent sermon he stated: "I believe in a future retribution, but only a temporary one for the purpose of correction. What the end of such a state of retribution will be, I do not know, since I do not know its beginning either. But I do not believe that the punishment will continue in the hereafter even when it can no longer bring about anything good, or that it will even be an eternal one. God may condemn me to eternal punishment or even worse if I ever preach eternal damnation or even remotely defend it. For the love of God Himself, and out of respect for reason, conscience and general human love, I would like to clear the name of God from any such slander. I say: punishment, as long as it continues to work good, and then in the extreme case annihilation, but - eternal punishment never!" - Who does not think here of 2 Cor. 11, 13. 14. If Besucher is not still brought to repentance in time, then to his horror and dismay the punishment he has wished for himself will one day befall him!

I. Chute.

In the **Roman Catholic litanies of Mary**, the "most blessed Virgin" is also called upon to protect "against fire distress. - Again, however, the Roman Christians would now have a tangible opportunity to learn that Mary knows nothing about them and does not know them. - For on the last 8th of December, when the "highest feast of Mary", namely the feast of her dreamed of "immaculate conception" was celebrated in Vienna, on the day on which, according to reason, the so especially honored Mary should have helped most of all, the Vienna Ring Theater burned down and with it almost

1000 unfortunate people. - It is reminiscent of December 8, 1863, when in the cathedral of St. Iago, which had almost been converted into a theater, all the glitter of the feast of Mary intended by the "Congregation of the Daughters of Mary" caught fire and more than 2000 people, mostly women and children, burned to death. At that time, all the Catholic people asked themselves: why did such a good mother not prevent such immense suffering, especially on such a day of her special glorification? - The excuse of a Jesuit: "The Mother of God wanted to take her devout children to herself; and the city has reason to rejoice in this burnt offering; for Chili was in great need of a large supply of martyrs", seemed at that time to the wailing relatives as a bitter mockery. - But they did not find the right answer to that question, which is written Is. 63,16. - And to the poor Viennese it will probably remain a hidden wisdom.

II. foreign countries.

Australia. In the "Lutherischer Kirchenbote für Australien" of November 23rd last year we find a "Statement on a Declaration" sent in by Pastor Kaspar Dorsch, who, as is well known, after having prepared himself for the holy preaching ministry in our institutions, recently followed a call to an Australian Lutheran congregation. We share his submission with our readers. It reads as follows: "In No. 20 of the 'Kirchenbote', Pastors Thießen, Meyer and others publish a statement in which they seek to reproach the Missouri Synod in America for having 'sent writings to Australia in vain to justify their doctrine of election by grace. And the pastors Meyer, Thießen and others even claim to have 'irrefutable proofs' in their hands that the Missouri Synod really sends its current publications to people's homes free of charge. - To that statement, the following serves as an answer: Pastors Meyer, Thießen and others could have saved themselves the trouble of collecting 'irrefutable evidence' that the Missouri Synod sends its ecclesiastical organs to some people free of charge. For the fact that the Missouri Synod really sends its writings to some people for free has, to our knowledge, not yet been disputed by anyone. Irrefutable evidence' for this is therefore quite superfluous. But now we ask: Is it wrong for the Missouri Synod to send its writings free of charge to those who have either requested it themselves or for whom it has been requested by others? Where is the injustice in this? To us and to others, at least, the same has been incomprehensible up to now. - If, however, this statement by Pastors Thießen, Meyer and others is intended to assert that the Missouri Synod sends its writings to people's homes "without being asked to do so" in order to "promote its doctrine to the people," then the gentlemen in question should be pleased to know that this accusation has long since been refuted and revealed as untrue and slanderous. The 'Kirchenbote' also brought this refutation some time ago, so that the pastors Thießen, Meyer and others must know what this accusation is all about. Appila, October 29, 1881, K. Dorsch." - We add: if here and there a single member of the Missouri Synod has sent someone "unsolicited" something that has appeared in the same, this has undoubtedly only happened if the sender believed that the addressee would be pleased about the sending as a proof and as a gift of brotherly love. In any case, such an action cannot be attributed to our Synod as such, which has always upheld, defended, and practiced with anxiety the principle of not sending any of its publications to anyone who did not expressly request them.

Pomeroy, O., January 8, 1882.

Dear Lutheran!

You have been a dear friend of ours for many years, and especially in the last year you have become dear to us anew through your courageous testimony, which you have given for the truth. But in spite of all this, it seems to us that you do not bring us a part of the news from our synod completely. According to other papers, so many preachers and congregations resign from our synod because of the pure Lutheran doctrine of the election by grace that is conducted in it. From you, dear Lutheran, we do not see this! Is this only empty boasting in the other papers? Or is it so? And if the latter is the case, why do we not learn it also from you? If the fourth part of our synod - or even a larger part - were to go away, this would sadden us very much, but it would make us mislead in the
It would not be true for us, because we know that it does not depend on numbers. We would like to hear from you how it is, because we know that you are telling us the truth.

May the faithful God continue to bless your intrepid testimony and put to shame all attempts against you and the truth!

Johannes Thress. A. Bartels. Johannes Mees. Jac. Thess I. F. Kirstein. H. Werner.

John Thress I.

The editors have not considered it their duty to name all the pastors who have left in the recent dispute. However, since it is desired by some readers for the reasons stated, we will gladly fulfill this wish. As far as we know, the following members of our synod have left at least allegedly for the sake of the doctrine of election by grace : Wetzel, H. Fischer in Wisconsin, P. H. Holtermann, B. Lange in Michigan, Mochel, Eisenbach, P. Eirich, Duborg, I. M. Johannes, Dörmann, Ernst, Rohe, Allwardt. We do not mention here those who formerly belonged to the Missouri Synod, but have been excluded from it and are now fighting against it. - How many witnesses of the truth have appeared in the Ohio Synod, we do not know exactly at this time. There may be about 18.

(Submitted.)

A short word on Pastor Rohe's long "answer". *)

I am a member of one of the Lutheran congregations in Will County, Illinois, and recently received a writing sent to me with the heading: "Reply to the Lutheran of November 1, 1881, by Rev. C. H. Rohe."

The thing is long, 20 pages long. The thing is sent to my neighbors by the dozen, too. Nobody ordered it, nobody asked for it. Rohe intrudes on us completely uncalled with this writing, he sneaks around among us with it, makes our synod, which has shown him much good, bad among us, and wants to make us, where possible, suspicious of our preachers and incite us against them, so that such a scandal may arise among us about the doctrine of election by grace as he has caused in his congregation in Detroit. Doesn't Pastor Rohe know that whoever enters houses and foreign congregations without being called, either personally or with writings, is a sneak and commits a greater sin than one who enters a foreign office? He will have enough to do there, and wait until we want and order his wisdom and writings.

But when Pastor Rohe says that our preachers, who belong to the Missouri Synod, teach an irresistible grace, teach that the guilt of unbelief and the condemnation of the non-elect basically falls on God, our preachers deny the generality of grace in principle, they undermine the lowest foundation of all consolation in life and death, etc., all this is nothing but a bare slander of our preachers. Luther would say that everything is a lie and a forgery.

Yes, Pastor Rohe, that is all lies and forgeries. Professor Schmidt has brought up this lie of Calvinism out of wounded ambition and you, Pastor Rohe, have unfortunately become an unfortunate follower of it.

Incidentally, Pastor Rohe has not acted correctly in the dispute in his congregation either, as his own writing testifies. I will indicate only two pieces. He writes that his congregation had made the decision that the leaders should ask Pastor Hügli to preach and perform the official acts in his absence. Pastor Rohe, however, against the decision of the congregation, did not let Pastor Hügli officiate, but out of his own authority asked another preacher to do so. Rohe should not have acted in this way in our country; for if a pastor does not respect the decision of a congregation, but acts behind the back of the congregation against the decision, then this is priestly rule, even if he is behind some of the congregation's decisions.

*) We take this as a warning against uncalled intrusion into our communities.

The head of the congregation is the head of the congregation. For the rulers have as little right to overturn a decision of a congregation on their own authority and lust for power as a preacher.

Furthermore, it is undeniably true what was written in the "Lutheran" that Pastor Rohe "does not take the truth very seriously". Pastor Rohe himself tells the following in his writing. A teacher was called by his congregation; the teacher then wrote a letter to the congregation. When he, Pastor Rohe,

was asked by some whether he had not yet received an answer to the call, whether the teacher had not yet written to the congregation, Pastor Rohe said "No! Did Pastor Rohe then take it "exactly" with the truth? Did he not rather knowingly tell the untruth? - —

Pastor Rohe would have done better if he had kept silent and not sent such a 20-page long poor thing of an "answer" uncalled and in many copies to foreign church members. t.

Luther's comfort in danger of persecution.

When, after the conclusion of the Diet of Augsburg in 1530, dark storm clouds gathered over the heads of all Lutherans, Luther wrote to the Elector of Saxony John the Steadfast, among others, the following: "They (the enemies) are in God's hands as well as we are; that is not lacking; and they will neither do nor accomplish anything. Let him then have it, nor let him harm a hair of our head or anyone else's, for God himself will do it mightily. I have commanded the matter to my Lord God. I know that he started it, and I believe that he will bring it to pass. It is not in the power of man to teach or to give such doctrine. Since it is God, and everything is not in our hands and art, I will see who will be those who want to overtake and surpass God Himself. Let what is done be done in the name of God. It is written in Psalm 55: 'The bloodthirsty and the false shall not come to the half'. They must be allowed to begin and to threaten, but they must not accomplish and carry out." (XVI, 1880. f.) Now, after Luther's cause has triumphed, many find such courage of faith quite in order; but if God were to place him in a position in which Luther then found himself with his confessing prince, then he would first notice that in Luther's words a faith was expressed which sealed the work of the Reformation more gloriously than if he had performed great miraculous signs.

W. [Walther]

"Surely goodness and mercy shall follow me all the days of my life." Ps. 23, 6.

Gerhard writes: "We wholeheartedly accept the statement of (church father) Fulgentius (died 533) against the Pelagians: 'Your mercy will follow me all my life long. It precedes the wicked, that he may become a righteous man; it follows the righteous, that he may not again become a wicked man. She precedes the blind, that he may see; she follows him who sees, that she may preserve for him the light she has given. She precedes the downcast, that he may rise; she follows the upright, that he may not fall again. It precedes man by giving him a right will; it follows the right-willing man by working in him the ability to do old works. That mercy of God, then, follows in man that which obliging grace itself bestows, and thus not only calls the erring one back to life through justification, but also preserves and supports him in right walking, so that it leads him to the gift of eternal glorification." (Loc. de elect. § 172.)

Our Lord God knows how to find His servants.

The Halberstadt Chronicle by Pfennigstadius writes about the beginnings of the Reformation in Quedlinburg:

In Quedlinburg, the first to preach the Gospel was an Augustinian monk named Vincent. But the Franciscan monks killed him with poison. After that, Joachim Volkmann, pastor of St. Benedict's, did the same with all diligence. They also poisoned him, so that after his death he swelled up so much that he could hardly be put into the coffin and carried to the grave because he was so fat. After this, thirdly, in Quedlinburg, N. Bethmann, pastor in the new town, taught, but it is said of him that he was killed with poison. Since there was no one to teach in public, two priests were found in St. John's Court, one of whom stammered and clucked his tongue, and the other was blind. The stammerer, whom they generally called the mute, read to the blind man from Luther's postillon the explanation of the Sunday gospels and from the New Testament some chapters and other explanations and writings of Luther; but the blind man, who was not prevented by any outward reproaches (objects), grasped them in his head and recited them to the people quite properly in the sermon, so that for a time there was a great attendance at the sermons of the blind priest Benedikti N. The blind man was called Tilemann. The name of the preacher was Tilemann Denike. Therefore, what Christ said to the Pharisees happened here: "Where these are silent, the stones will cry out. So also the mute and the blind must do what other healthy people do not want to do. (Elsasser Messenger of Peace.)

Preparation for death.

When the pious Landgrave Wilhelm of Hesse developed obesity, he immediately recognized it as a merciful reminder from his God of his end. He did not conceal from himself, although he was otherwise quite healthy, that in his condition he could suddenly die of suffocation during sleep. So he prepared for his death with great devotion from that hour on. He made his will, held regular prayers with his family before going to bed, humbly asked for forgiveness from all those present if he had offended them on the previous day, and took leave of everyone as if he would die during the coming night. Although he lived for another ten years, he persisted in this habit until finally his hour came and he passed away gently and blessedly in the faith and confession of his Savior. Happy are those who follow his example! We all have enough reminders from God that we are not safe from death for a single day or even an hour.

W. [Walther]

Blessed are those who are persecuted for righteousness' sake. Match. 5,10.

Bernhard Müller, pastor at Roda in Altenburg, was an extremely zealous preacher of the Word of God. The consequence of this was that not only the pious loved him all the more warmly, but also that the wicked hated him all the more bitterly. The latter went so far that he was even stoned twice by wicked boys. But instead of being grieved by this, he picked up some stones that had been thrown at him and ordered his followers to place them in his coffin when he died, because, he said, "these stones were the mark that he wore in honor of his Lord Jesus, and in which he would one day be adorned before him as in a beautiful ornament. This will of his was faithfully fulfilled by his own after he died in 1683 in the 72nd year of his age.

W.

[Walther]

Lutheran is dying well.

When Countess Ludāmilia Elisabeth of Schwarzburg-Rudolstadt saw her end approaching and awaited it with joy, she exclaimed: "Oh praise God! that I, brought up in the right, true Christian Lutheran religion, may not doubt my blessedness, but may certainly, certainly believe that I am a child of eternal blessedness through Jesus' blood! - It was in 1672 when this godly woman passed away in firm faith in her Savior. She is known to be the author of several wonderful hymns, e.g. the hymn under No. 124 of our hymnal: "Zeuch uns nach dir." (Show us after you).

Ordination and introductions.

Candidate O. Hanser, from the theoretical seminary, was ordained and introduced as assistant pastor of St. Matthew's Parish in New York on the 4th Sunday after Epiphany by order of the District President, Pastor I. P. Beyer, by the undersigned, assisted by Pastor H. Hanser. May the faithful Savior bless his going out and coming in.

I. H. Sieker.

Address: Kev. O. "our jr.,

130 Liliubetk 8tr, "erv Vork Oit".

By order of the ebrw. President Wunder, Rev. W. Steffen, hitherto pastor of the congregation at Clayton, Adams Co., Ists., was introduced by me in his now congregation at Genoa, De Kalb Co., Ists., on the 3rd Sunday after Epiphany.

F. M. Great.

Address: Rov. VV. 8tekkoo,

Lox 74, 6enou, ve Luld 6o., III".

Rev. W. Lewerenz was installed in the congregation at Effingham by the undersigned, assisted by Rev. D. Gräf, by order of the honorable Presidency of the Illinois District, on Sunday Septuages. G. Gößwein.

Address: Rev. ^7. Iervrenn, LKnxkuro, IUs.

By order of Mr. President Bltzt, on the Sten Sunday after Epiphany, Rev. O. Spehr was installed by the undersigned in his new office at the church at Appleton City, Mo. C. Hafner.

Address: Rev. O. Spekr, Lox 326, ^ppleton Llo.

Preliminary Display.

The Minnesota District will hold its first meeting June 15-21, 1882, at the congregation of the Rev. Rolf at St. Paul.

C. Penalties.

Conference - Display.

As the Nebraska Districts Conference cannot well be held in my former parish on Lincoln Creek, Mr. P. G. Endres invites the same to hold its meetings in his parish. Tr. Häßler.

Income into the coffers of the Western District:

To the synodal treasury: from I. G. Höhne in Metra, Ind., -1.00. From Zions District in St. Louis, 15.00. Cross District, 11.45. Trinity District, 11.45. P. Kaspar's congregation in Giddings, Tex., 7.30. P. Köstering's congregation in Altenburg, Mon., 20.05. Fr. Luker's parish in Aroma, Kans., 7.00. Fr. Proft's parish in Stringtown, Mon., 3.40. From the estate of Blessed F. Nothdurft in Jackson, Mon., 1000.00. Vetter's parish in Osage Bluff, Mon., 6.00. Fr. Grimm's parish in Washington, Mon., 7.00. (S.-1089.65.)

For college maintenance: cross-district in St. Louis 9.25.

For inner mission: Epiph. collect from Fr. Grimm's congregation in Washington, Mo., 7.00. Desql. from Zions-Distr. in St. Louis 70.32. From Kreuz-Distr. the 75.91. For the children the 2.00. Epiph.-Loll. of Fr. Köstering's congreg. in Altenburg, Mo., 20.70. Fr. Janzow's congreg. in Frohna, Mo., 11.00. Fr. Maack's congreg. at St. Charles, Mo., 5.35. Polack's Salems' Gem. in Perry County, Mon., 3.25. r. Vetter's Gem. at Osage Bluff, Mon., 5.25. f. Brandt's Gem. at North St. Louis, 5.80. r. Maiden's Association of the Trinity District in St. Louis, 9.00. (p. -215.58.)

For Negro mission: Mr. Klöpper in Dallas, Tex., 25. H. Lange that, 1.00. P. Pennekamp's congregation in New Wells, Mo., 7.00. P. Meyer through P. Polack in Uniontown, Mo., for New Orleans 2.00. P. Wickel's congregation in Franklin County, Mo., for the South 2.25. (S. -12.50.)

For heathen mission: Bro. Rank in St. Paul, Minn., 50. k. Matthias' Gem. in Paola, Kans., 2.60. Mrs. P. Matthias 2.40. (S.-5.50.)

For the deaf and dumb: Fr. Köstering's congregation in Altenburg, Mo., 13.80. Gern. Schriefer through Fr. Vetter in Cole County, Mo., 1.00. Women's Club in Fr. Weseloh's congregation near Kimmiswick, Mo., 5.00. (S. -19.30.)

For poor sick pastors: I. G. Höhne in Metra, Ind., 1.00. P. Pennekamp's congregation in New Wells, Mon., 10.00.

For the new building in St. Louis: I. G. Höhne at Metra, Ind., 2.00. P. Mahrs Grm. at Ellsworth, Kans., 7.00. P. Roschke's Gem. at Pierce City, Mo., 7.15. P. Adam at West Point, Nebr., 5.00, whose gem. 73.00. Dr. C. F. W. Walther at St. Louis, 2nd third of his contribution, 100.00. P. Kaspar's gem. at Giddings, Tex., 4th instalment, 21.45. By P. Endres at Utica, Nebr. of Bro. Beckordt & Wih. Heiden 10.00 each, Jul. Blum 3.00, by Fr. Kramer's congregation at Independence, Kans. 3rd inst. 15.50. three members from Fr. Janzow's congregation at Frohna, Mo., 7.00. by Fr. Geyer's congregation at Serbin, Tex. 3rd inst. 11.50. by Ch. Rost at Iron Mountain, Mo., 1.00, by Fr. Proft at Stringtown, Mo., 5.60. I. Hofius and Gem. in Fontanelle, Nebr., 50.00. P. Maisch's Gem. in West Argus, Tex., 35.00. k. Köstering's Gem. in Altenburg, Mo., lte Zahlg. 61.00. Edl. members from Fr. Bltzt's Gem. in Concordia, Mo., 43.50. Joh. Schwanke by Fr. Mueller in Dodge County, Nebr., 10.00. k. Michels' Gem. in Franklin County, Mo., 108.50. p. Matthias' Gem. in Paola, Kans., 117.75. f. Butzke in Webster, Minn., 3.00. (p. -707.95.) Signed: Roschke's gem. bet Pierce City, Mo., 106.00. P. Isza's gem. at Lone Elm, Mo., 335.50, whose gem. at Pleasant Grove, Mo., 40.50. P. Maisch's gem. at West Aequa, Ter., 100.00. P. Brandt's grm. at North St. Louis 310.00. (S. -892.00.)

For the Burned in Michigan: N.N. in Baden, Mo., 50. Aug. Spindler in Shuykill Haven, Pa., 1.00. Mrs. Körner in St. Louis 2.50. (S. -4.00.)

For P. Weisbrodt's Gem. in Mt. Olive Coll. of Zion District in St. Louis 65.24, through Mr. Keller 1.75.

For poor students in Springfield: Ges. aufH. Lüt-jen's wedding by P. Meyer at Cole Camp, Mon., 3.00.

For P. Brunn in Steeden: f. Lehnigk in Readfield, Wis., 1.00.

For poor students in St. Louis: Zions Distr. in St. Louis 1.50. By Marie Oehler at a wedding s. in Iron Mountain, Mo., 3.00.

For the comm. in Genoa, De Kalb Co., Ists. Barb. Beck by k. Cousin in Cole County, Mo., 1.00.

For the comm. in South Bend, Ind: P. Bltzt's Gem. in Concordia, Mo., 5.00.

St. Louis, Feb. 8, 1882. E. Roschke, Cassirer.

Revenue into the coffers of the Illinois District:

For the synod treasury: from Fr. Ottmann's congregation in Collinsville -8.50. Christmas coll. from Fr. Liebes congregation in Wine Hill 11.20. Fr. Döderlein's congregation in Homewood 10.20. k. Schmidt's congregation in Schaumburg 24.04. Communion coll. from I. Schroders Gem. in South Litchfield 13.15. P. Holter- mann's Gem. in Lost Prairie 3.25. New Year's Day - Coll. by k. Döderlein's Gem. at Homewood 5.00. P. Nuoffer's Gem. at Eagle Lake 15.50. P. Brauer's Gem. at Brecher 10.62. (p. -101.46.)

To the building fund: from Addison by the teachers: E. Rosen 10.00. C. Greve 25.00. (S. -35.00.)

For new construction in St. Louis: By Fr. Loßner in Lake Zurich from H. Schulz 10.00. By Fr. Große in Hartem from C. Schulz 2.75. By Fr. Uffenbeck in Lemont 5.00. By k. Burfeind in Rich 10.00. By Fr. Nuoffers Gem. at Eagle Lake 2te Zahlg. 87.00. P. Brauer's parish in Brecher 25.00. By H. Bade from P. Gotsch's parish in York Centre 47.00. By k. Steegs in Dundee from Joh. Fund 1.00. P. Stringer's parish in Proviso 100.00. From Chicago: by P. Lochner from the Women's Association 25.00. by P. Engelbrecht 2.00. by P. Succop from Joh. Carl Conser 20.00. C. Poth 4.00. by P. Lehmann from G. Heitner 25.00. F. Neuenfeld, C. Beilfuß, H. Rubach, A. Raddatz, A. Scheuermann, Ferd. Godtke, F. Kreutzburg, M. Thöl, S. Rakow, W. Becker, Jakobs and Madlung, F. Blank nnd A. Hackbart 5.00 each, D. Heitner and J. Scheel's 10.00. H. Frank and F. Vols 2.00 each, G. Liebeck, F. Chudobba, H. Dobber- mann, C. Witt, A. Brühn, A. Fleischfresser and C. Nimmer 1.00 each, F. Claus, 50 and Advent Coll. 13.00. (S. -473.25.)

For inner mission: Fr. Ottmann's congregation in Collinsville 5.40. Fr. Erdmann's congregation in Shiloh Hill 12.20. Through k. Döderlein in Homewood: from D. Niefeldt 2.00. Carsten Hell- berg 1.00. Through Fr. Engelbrecht in Chicago from N. N. 50. by P. Lochner in Chicago from Mrs. Gareiß "for traveling preachers" 1.00. by P. Lehmann there from Ch. Zummahn 2.50. part of Christmas coll. from P. Steeges Gem. in Dundee 6.40. (p. -31.00^)

For Negro Mission: By ? Große in Hartem by C. Schutz 2.00. By Fr. Liebe in Wine Hill, Wed. Coll. at H. Ebers. 9.00. Fr. Holtermann's Gem. in Lost Prairie 4.75. k. Nuoffers Gem. at Eagle Lake 8.75. by P. Engelbrecht in Chicago by Joh. Radtke 1.00. by ? Trautmann at Willow Springs by I. H. 1.00. Part of Christmas Coll. by P. Steeges Gem. at Dundee 6.45. (p. -32.95.)

To the household in St. Louis: P. Loßner's congreg. in Lake Zurich 9.80. P. Heinemann's congreg. in Okawville 9.00. (S. -18.80.)

For poor students in St. Louis: Fr. Hölters Gem. in Chicago 25.00 for Ad. Bünker. Through Fr. Wunder in Chicago from the women in sr. Gem. 8.00 for F. Herzberger. (S. -38.00.)

For poor students in Springfield: Fr. Ottmann's Gem. in Collinsville 8.75. From the collection bag of k. Brewer's Gem. in Brecher 26.00. (p. -34.75.)

To the household in Addison: By Kassirer Meier in St. Louis 58.83.

For poor students in Addison: By Kassirer Meier in St. Louis 24.13.

For P. F. Brunn in Steeden: H. Niehus in Addison 1.00.

To the widow's fund: P. Schroeder in South Litchfield, contribution, 5.00, from F. Ährens 3.00. Teacher H. G. Schuricht in St. Paul 4.70. Teacher I. A. Theiß for 1880 u. 1881 8.00. (S. -20.70.)

For the deaf and dumb: By Fr. Lehmann in Chicago by Ch. Zummahn 2.50.

For Milwaukee Progymnasium: Fr. Schroeder's congregation in South Litchfield 7.00. Fr. Engelbrecht's congregation in Chicago 65.00. (S. -72.00.)

To the building fund: From ? Jungkuntz's parish in North Judson - 3.78. Gem. in Gundrum 4.71. Joh. Luntz in Fry- burgh 80.00. ? Hugos Gem. at Vincennes 11.00. ? Zügel's compound at Fort Wayne 30.00. ? Schumm's comm. at Kendall- ville, 4th fl., 36.00. ? Diemers Gem. at Ridge 2.91. by several members 6.00. Conrad and Paulus Luntz at Fry- burgh 28.00. ? Germann's congregation in Peru, 1st platform, 26.00. ? Schumm's parish in Kendallville, 5th row, 10.00. ? Schroeder's compound at Gar Creek, 10.73. (p. -215.13.)

To the orphanage in Boston: ? Grosss Gem. at Fort Wayne 19.00. Mrs. M. through ? Michael 5.00. (S.-24.00.)
 For poor students in St. Louis: Wedding coll. at S. Sempel in Edgerton 3.00. Women's club in ? Michaels Gem. for Kastenhuber 10.00. Women's club in ? Seuels Gem. in Indianapolis for H. Frincke and F. Rupprecht each 10.00. Wedding collecta at Ch. Elir's in Fort Wayne for Weller 4.30. (S.-37.30.)
 To the widow's fund: ? Michaels Gem. at Fort Wayne 15.77. ? Schoche in Marion Tshp. 6.00. whose comm. 12.00. ? Seemeyer's comm. in Willshire 13.00. I. Fischer in Cleveland 10.00. at Schmidt's 10.00. Betinke in Reynolds 5.43. whose gem. 4.50. Hertlein 10.00. Some women in Kendallville 2.50. Steinbach's Gem. at Fairfield 10.05. ? D. L. Gem. at Kendallville 10.00. Archbold 18.00. ? The Thanksgiving offering by Mrs. L. Leininger 1.00. Stocks - 132 at Fort Wayne 22.27. Thank offerings by Mrs. Leidolf at Fort Wayne 1.00. ? Spiegel in Adams Co. 5.00. whose congregation 8.50. Virgin Society in Kendallville 2.00's. ? Kretzmann's Gem. at Farmers Retreat 15.00. Spiegel's Gem. in Adams Co. 2.50. 169.2.
 To the household in Springfield: Unnamed by ? Michael 25.00. ? Schlesselmann's comm. in Bremen 14.52. ? Niemann's Gem. in Cleveland 41.61. (p. -81.13.)
 For needy in Michigan: H. Gerke through ? Michael 1.50. ? Huges Gem. in Vincennes. 3rd Sdg. 1.75. (S.-32.5.)
 To the synod treasury: ? Reichmann's parish in Fryburgh 8.00. ? Harfald's parish in Huntington 6.00. K. Kuhn's parish in Minden 12.85. ? Huges Gem. at Vincennes 19.00. ? Zagsels Gem. at Fort Wayne 7.56. Werfelmann's parish at Neu-Dettelsau 22.10. ? Heilmuller's parish at Clifty 6.76. ? Steinbach's Gem. at Fairfield 3.75 and 13.75. ? Sauer's Gem. at Kendallville 7.85. ? Diemer's parish at Neu-Dettelsau 3.35, at Florida 1.97, at Archbold 1.44. ? Kleist's Gem. in New Haven 4.00. ? Kretzmann's gem. at Farmers Retreat 15.00. Spiegel's Gem. in Adams Co. 2.50. 169.2.
 For the Free Church in Saxony 2c. ? Harfald's branch at Huntington 1.27.
 To the orphanage near St. Louis: ? Huges Gem. at Vincennes 7.00. ? Kretzmann's Gem. at Farmers Retreat 6.00. (S.-13.00.)
 To the orphanage in Mount Vernon: ? Huges Gem. in Vincennes 7.00.
 On the emigrant mission in New York: ? Schmidt's congregation in Indianapolis 9.20 a.m. ? Werfelmann's congregation in Neu-Dettelsau 9.00. (p.-18.20.)
 On the emigrant mission in Baltimore: ? Schmidt's Gem. in Indianapolis 4.60. By ? Schlesselmann from Mr. Grimm Sr. 2.50. (p. -7.10")
 To the poor students in Fort Wayne: ? Schmidt's comm. in Cleveland 12.76. ? Rupprecht's comm. in North Dover 10.51. (p. 90.5.)
 To the deaf and dumb: ? Seuel's Gem. in Indianapolis 1.62. ? Schlesselmann's Gem. in Itasca 5.00. (Wakertown 1.90. S.-26.02.)
 For inner mission: from the missionary box of the church ? Zorn's in Cleveland 2.00. Also from ? Sihler's in Fort Wayne 25.00. ? Schlesselmann's parish in Woodland 5.08. from Mr. Grimm Sr. 2.50. ? Niemann's compound in Cleveland 25.35. ? Werfelmann's parish in Neu-Dettelsau 9.00. Mrs. Borger .75. ? Niethammer's congregation at La Porte 30.42. ? Dankworth's parish in Cleveland 14.41. ? Kleist's compound in New Haven 6.50. ? Kretzmann's comm. in Farmers Retreat (for the western district) 11.75. ? Spiegel's congregation in Adams Co. 10.00. ? Weseloh's congregation in Cleveland 45.25. ? Stiegemeier's comm. in Lanesville 6.65. (p. -194.66.)
 For poor student in Fort Wayne: ? Huges Gem. at Vincennes 7.00. Bequest of Mrs. Luise Busse by trust deed for Fort Wayne 25.00. 0.00. Betinke cong. at Reynolds 6.00. Maiden's comm. in Kendallville 5.00. Women's Association at ? Seuel's Indianapolis for ? Seuel 2.00. for Fort Wayne 25.00. 0.00. (p. -71.00.)
 To the orphanage in Addison: ? Seuel's congregation in Indianapolis 17.63. ? Kretzmann's congreg. at Farmers Retreat 6.00. (p. -23.63.)
 For Negro mission: Fr. Engert in Wartburg, Tenn. 1.00. ? Werfelmann's Gem. in Neu-Dettelsau 9.00. Witwe Bruns through ? Diemer .50. (p. -10.60.)
 To the household in Addison: ? Niemann's comm. in Cleveland 41.61. ? Weseloh's comm. that. 34.50. (p. -76.11)
 For poor students in Springfield: Glieder Her Gem. in Neu-Dettelsau 4.60.
 For sick Semmann u. Joh. Plischke in Addison: Kind- baufcoll. bei A. Vollrath in Neu-Dettelsau 3.35. Unnamed .65. (S. -4.00.)
 For our pastors and teachers: N. N. at Farmers Retreat 10.00. Virraro's Society at Kendallville 2.25. (Summa 1.25.)
 Draughts for the orphanage: ? Schlesselmann's Gem. in Evansville 1.00. ? Schlesselmann's Gem. in Evansville 275.00. ? Mertz's church in Brownstown 113.00. ? Sihler's compound in Fort Wayne 4200.00. ? Schumms Gem. in Kendallville another 50.00. (total 350.00.) ? Husmann's gem. at Arcadia 61.00. ? Sauer's Gem. in and near Dudleytown 130.00. (With amounts reported earlier -11,557.00.)

Fort Wavre, January 31, 1882. C. Grahl, Kassirer.

For poor students in Madison: From ? A. E. Winter -1.00. N. N. by ? Schulenburg 1.00. (Summa -2.00.)
 For poor students in Fort Wayne: N. N. by ? Schulenburg 1.00.
 To the orphanage near St. Louis: ? E. Theel's churches at Germania, Mecan, Crystal Lake and Newton 11.00. By ? I. I. Walker, thank offering by N. N., 2.00. Wil-helmine Damskähler in Milwaukee 2.00. (N. -16.00.)

To the orphanage near Boston: ? E. Thils Gemm, in Germania, Mecan, Crystal Lake and Newton 11.00. Jenny u. Sophie Präger .75. Julie Hackbarth .25. (S. -12.00.)
For poor and sick pastors: Julius Noack in Bloomfield 1.00. ? A. Rohrack 2.50. H. Hubing 50. (p. 4.00.)
On the emigration mission in New York: ? Wambasgans' Gem. in Adell 7.50. Wedding coll. at W. Kluge 1.05. (p. 8.56.)
To the widows fund, Bonden: ? C. Sträter, A. Rohrack, A. Ulrich, F. Schumann, C. Keller 4.00 each. C. Borhecke 4.10. A. E. Winter 2.00. G. Schaaf 4.00. Fr. Schneider 5.00. H. Thiel 3.00. J. J. J. 4.10. W. Vorhoff, Caesar in Milwaukee 30.00. Kuge, C. Weigle, Aug. Weide 10.00 each. ? Eberts Gem. in Hartland 10.00. ? Friederike Schmidt 5.00. H. Wirth 3.00. Henriette, C. Timke 1.00. Vorhoff, Caesar in Milwaukee 30.00. Schaefer 10.00. Benhke 5.00. ? A. Rohrack's Gem. in Reedsburg 9.00. ? H. Rathjens Gem. 5.70. ? W. Vornhorst's Gnaveneng, 4.00. Joh. St. in Storkton 50. Wm. Neumann 1.00. C. Kolumorgen's Gem. 4.64. W. Volkman in Watertown 2.00. C. Mueller sr. 1.00. ? E. Ulrich's congrog. 3.30. Baptismal coll. at W. Hackbarth 3.35. Mrs. Wagendorf 1.00. Mrs. N. N. from St. Stephen's congrog. in Milwaukee 2.00. N. N. in Milwaukee 1.00. ? Schu-lenburgs Gem. in Josco 13.20. in Wilton 6.00. N. N. 1.00. (-151.39.)
To the synodal treasury: A Landeck's congregation 11.25. ? W. H. Leßmann's congrog. 6.00. St. Stephen's congrog. in Milwaukee 40.10. St. Paul's congrog. in Sheboygan 8.00. ? Prager's parish in Grandville 38.57. ? Town Milwaukee 10.00. ? Wambasgans' Gem. in Adell 9.39. ? Reu Gem. in Milwaukee 9.25. ? I. Hiedrichs' Gem. 10.00. ? Daib and congrog. at Oshkosh 13.85. Jmm. congrog. at Milwaukee 22.41. Trinity congrog. at Mequon 3.00. ? B. I. Zahn's St. Peter's congrog. 4.26. ? Kothes congrog. in Lewiston 12.00. ? G. A. Feustel's congrog. 10 a.m. ? W. Friedrich's congrog. 10 a.m. ? Walker's Gem. at Mesquite Hill .99. at New London 3.86. at Maple Creek 1.57. at Larabee 2.00. at Bear Creek 2.75. at Clintonville 2.43. ? I. C. Seuel's upper Jmm. comm. 12.51, lower 8.56. ? I. Fackler's comm. 12.50. ? Schumann's gem. in Watertown 6.00. ? Kellers Gem. in Racine 19.80. (p. -338.17.)
To the household at St. Paul: John Prizlaff 10.00.
Friedrich's parish 5.60. ? Osterbus' parish 15.00. ? Rohrlach's congrog. in Reedsburg 6.00. Trinity's congrog. in Mequon 3.00. ? W. Hudtion 5.00. (p. -65.42.)
For the deaf and dumb: Walther Lüdke 1.75. Anna Zastrow .25. Jda Schröder .25. Alwine Latsche .25. Auguste Wolläger .25. pupils of teacher Steuber 1.75. ? Wambasgans' Gem. in Hancock 4.75. Confirmands of ? Wambasgans in Adell 3.11. Teacher Weigle's pupils 2.60. Mrs. Puhn in Racine 1.00. (S. -16.96.)
For poor students in Springfield: ? A. E. Winter 2.00. Fr. Schneider 6.00. N. N. by ? Schuilenburg 1.00. (S. -8.93.)
For the Negro mission in North-west: ? C. F. Fiedler in Racine 1.00. ? H. Kretzschmars Gem. 4.38. (p. -9.38.)
For the Lutheran mission in the Northwest: ? A. Friedrich's congregation 10.00. By ? H. Kretzschmars' mission, 2.75. Jmm. congrog. in Milwaukee 9.75. ? Fast congrog. in Wausau 8.00. Cross congrog. in Milwaukee 5.00. Schlen's congrog. at Janesville 6.70. ? Ercks congregation in Vienna 4.15. ? C. Seuel 1.00. its upper gem. 9.71. lower 6.65. ? Walker's Gem. at Maple Creek .68. in New London 1.67. ? I. Horst's Gem. 25.66. ? E. Aulich's Gem. 3.00. ? Präger 1.00. Mrs. N. N. of Stephans Gem. in Milwaukee 3.00. ? E. Grothe's congrog. 12.00. ? Mueller's parish at Willow Creek 5.70. in Lake Crystal 1.80. ? H. Kretzschmars Gem. 5.00. ? Osterbus' Gem. 7.80. ? Präger 1.00. G. Hild's Gem. 4.57. (p. -136.09.)
To the Michigan brethren stricken by fire: H. Lock 50. A. Jost Weber 25. C. Caesar .15. W. Bergmann .20. ? L. Daib 1.50. Henriette Bergmann 1.00. By ? I. L. Daib subsequently .50. ? C. Kollmorgen's Gem. 18.75. ? H. Müller's Gem. in Jackson 26.80, in Kirchhain 19.24. (S. -69.69.)

Milwaukee 60. Kreuzberg, that 78.00. ? Heyners parish in Mondovi 15.00. ? F. Friedrichs parish 20.00. ? Konrads parish in Reedsburg 63.00. A. Zinder. H. Zinder. C. Erdmann. G. Maas Jr. each 4.00. ? Strassens Gem. in Watertown 200.00. ? Leismanns Gem. in Berlin 26.60. ? Friedrichs Gem. in Waconia 60.00. ? M. Claus contribution 100.00. G. Barth 10.00, whose gem. 87.00. ? E. G. C. Markworth's parish 29.00. From St. Stephen's parish in Milwaukee 18.30. ? Schumann's congregation in Watford 9.00. Dicks' congregation in Washington 6.00. ? Maurer's congregation at Belvidere 45.00. Trinity congregation at Sheboygan 237.00. ? A. Landrick's parish 66.00. (p. 1151-60.) Signed by: ? G. Feustels Gem. 100.00. ? W. Friedrichs Gem. 100.00. Dreieinig-keitsgem. in Sheboygan 812.00. ? A. Landecks Gem. 230.00. Jmm. comm. that at wedding col. at Ad. Beach 8.00. ? Lemmings Gem. in Crystal Lake 100.00. ? Teacher's congregation in Steinbach 100.00. Lawton in Milwaukee 1.60. Berlin and Hamburg 6.85. ? J. Fackler's Gem. 5.80. ? Chr. Maurer's pupils subsequently 15. (p. 41-25.)

by ? Indian mission: ? Osterhus' children 2.00.
 or ? Walker's Gem. in New London: ? I. Strassens Gem. in Milwaukee 5.00.
 or ? Schröders Gem. in St. Clair: ? W. Friedrich's Gem. 5.00.
 or seminarian G. Schulz in Addison: baptismal coll. at H. Gotgetzen 1.40.
 or poor students in St. Louis: ? Rohrlack's congregation in Calumet 18.15. ? A. G. Döhler's Jmm. comm. 2.00. R. R.
 by ? Schulenburg 1.00. (S. -26.15.)
 Milwaukee, February 1, 1882. C. Eißfeldt, Kassirer.

have been received:

From the ??: G. Sndres. A. D. Krämer. C. Vetter each -4.00. E. Lehmann 3.00. 8. F. Huber 1.60. J. Matthias 5.00. W. Flach 2.00. From teacher O. E. Gotsch 2.00.

By I. G. F. Nützel 6.00. By ? F. I. Biltz by Wittwe Hecke. Mrs. C. Flander-meyer, Mrs. Rabe sr., Wittwe M. Stün-vel each 1.00. N. N. 2.00. M. Friedrich 2.60. ? C. F. Obermeyer's Gemeinde 21.50. Coll. of the 3.00. ? Harners 6.00. Coll. at the wedding of Mr. O. Urban by ? S. Sult 2.05. Mr. J. H. Meyers 8.95. ? F. Pennekamps Gem. 5.64. Gem. ? Biedermanns 7.27. ? Citizens 3.00. Mr. Tröster 5.00. By ? E. A. Frese of sr. Gem. 6.50. By ? Saupert by W. Henies 1.00. W. Uffelmann by ? Endres 2.00. Mrs. ? M. Krebs 5.00. ? W. G. Polack's Gem. 6.75. N. N. 5.00. New Year's Coll. of the Gem. of ? H. Birkner 8.00. Mrs. ? Geveer for Pauline Albrecht 6.00. By ? I. P. Müller by C. Renter 1.00. Harvest Festival Coll. by ? G. Gruber 14.15. M. D. Lessing .50. J. G. Höhne 1.00. Therese Hofius 3.00. By ? Polack by Mrs. Minsrer 1.50. P. Höh. 50. C. Maché 3.00. W. Willmer 2.00. A. Lindemann 1.50. women's club of the comm. at Kimmigswick. Mo. 6.00. Mrs. I. Körner 5.00. Mrs. S. Meyer 2.50. Christmas coll. of the comm. to

278 In the receipt dated Nov. 15 '81, instead of "E

St. Louis, Feb. 4, '82. C. F. Günther, Cassirer.

zi-r the preacher - "ad teacher-widow" - v "d orphan-sasse

Ind received:

(of the Illinois District)

1. contributions:
Of the??: H. Engelbrecht, L. v. Schenck, I. C. H. Martin, I. Rauschert, L. Höller each -5.00; C. W. R. Frederking, M. Große, F. Lußky, A. H. Brauer, G. Lober, I. E. Baumgärtner, Ch. Kühn, F. Lehmann each -4.00; M. Otto, A. Wangerin each -3.00; G. Johannes, C. A. Trautmann each -2.00. From teacher E. A. Eggers -4.00. From Chicago Teachers' Conference -15.00.

2. gifts:
By ? Wagner: from R. Kießig -1.25, from I. Brockmann 1.00. From the parish of ? Hartmann 6.00. Christmas coll. of the parish of ? Buszin 5.00. From C. F. Volsdorff by ? Fruchtmicht 2.00. Bon Peter Borje durch ? Offenbeck 1.00. From H. Koopmann by ? Engelbrecht .50. From the collection bag of the community of ? A. H. Brauer 26.32. Bon Ch. Zummalln by ? Lehmann 2.50.
By Kassirer H. Barkling -82.22 were delivered. (Total -213.79.)
Chicago, January 31, 1882. H. Wunder, Kassirer.

Mr the preacher and teacher widow a "d orphan" sasse

Ind received:

(Middle Districts)

Bon the teachers: M. Gößwein -5.00, I. H. Beyer 2.00.

1. contributions:

2. gifts:
Collecte of ? C. Sallmann's 2 congregations -5.00. From the Women's Association in ? Schöneberg's Gem. 25.00. Mrs. Deichmüller 2.00. Communion Collecte of Gem. in Lanesville, Ind. 6.20. Bond. Gem. in Aurora, Ind., 3.50. Filialgem. in Cold Spring 6.50. ? Schmidt's congregation at Strymour, Ind. & its contribution 15.00. congregation at Arcadia, Ind., 8.80. From God's box of congregation at Farmers Retreat, Ind., 4.50, R. N. 20.00, Heinrich Niederbäumer 1.00. (Summa -103.50.)
Indianapolis, Feb. 2, '82 M. Lonzelmann, Cassirer.

Ingavgev fSr the Castle-Gardeu Mission.

Bon P. Mäset 1.00. Mission festival coll. by P. Hübner 4.70. Friedr. Klopfer 1.00. Hockzeits coll. by P. Althof 2.51. Desgl. by Iⁿ. Köhler 6.00. Iⁿ. Kraupe 1.00. W. Klockzin 1.00. by P. Fägre 2.75. P. Roß 1.00. I. v. Brennen 2.00. Louise Feindt 3.00. Reinken 1.00. by Kassirer Schuricht 24.07. by Kassirer Grahl 107.32. by Kassirer Simon 28.30. Caspar Schmidt 1.00. P. Wickemeiers Gem. 5.00. k. Vetter 2.00. fr. Scheunemann 5.00. chr. Heyer .50. k. Oehlert 5.00. fr. Wolfs 2.00. fr. Hase 1.00. by k. Frey's missionary sheet 7.83. emil Kern 1.00. I. Köhler 1.25. k. Lenks Gem. 10.00. P. Weidmann's Gem. 2.20. P. C. Steege.50. By Kassirer Bartling 58.10. By Kassirer Rademacher 8.40. Fr. Heß 1.00. Fr. Drescher 1.00. H. Tubesina .35. women's club of Fr. Walz's Gem. 10.00. part of the mission festival coll. in the Gem. Fr. Piepers 6.50. Krßner 1.00. E. W. 1.07. Fr. H. Rademacher 2.00. Wm. Heinrichs .25. W. Voigtländer 1.00. Joh. Hastig 1.00. Michael Adam 3.00. k. Huschen 1.00. teacher Orle's school clasfe 5.00. Aug. Senne 1.00. Kaspar Schmidt 3.00. H. Wehner!>25. P. I. Meier 4.50. H. Stresse .25. mission festival coll. at P. Hagen 4.72. teacher Mackensen .50. H. Dollmeier 1.00. Oberdieck 1.00. Joh. Mönchemöller 1.00. P. M. Otto 2.00. P. Helle 1.00. C. Row. 3.00. P. Zschoche 2.00. I. Huber 1.00. Of some emigrants .34. P. Reinschs Gem. 9.25. G. Schmelzer .97. R. H. Norden 1.00. Kahmeier 2.00. Mönkemöller 2.82. F. Köhn .25. Gottl. Wenzel 1.00. F. C. Schneider 15.00. k. R. Pieper 8.00. Joh. Wendler .50. P. Ph. Hölzels Gem. 5.00. By P. Vogel, Harvest Festival Coll., 15.50. H. Waldmann 5.00. By Kassirer Bartling 21.81, 30.71, 62.50. By Kassirer Rademacker e.65. By Kassirer Simon 28.24. J.H. Matthius 1.00. P. Pröhl's congregation 5.00. P. Althof's congregation 4.00. Bethlehem's congregation in St. Louis 10.00. H. Hecker 2.00. By k. EMelder, Mission Festival Coll, 3.30. A. Wittenberg 1.00. Mrs. Marie Geebke 5.00. F. Heß 1.00. Kaspar Schmidt 2.00. Cong. in Rondout 6.41. Mission Festival Coll. in New Uork 25.00. By Kassirer Schmalzriedt 19.00. Wedding Coll. at W. Görner 6.00. Chr. Keßner 3.00. FrLul. Mina Beck 2.00. by Fr. Ulrich by W. Sckeid 10.00. C. Ankerson.80. Marie Schüler .50. A. Harder 4.39. H. Tabert .50. B. Köhne 2.00. P. Dowidats Gem. 5.00. Gem. in Port Richmond 4.70. Gem. in Richmond 4.68. Wittwe Thieck in Wolcottsville .50. Gem. in Otto 2.54. Gem. tn Reserve 4.84. By Kassirer Bartling 43.26.
New York, January 5, 1882. I. Birkner, Kassirer.

Castle Garden Mission- Caffen-Berr " "irr 1881.

Revenue:

Total revenue in 1881-1755 .42

Expenditures:

Deficit on January 1, 1881- 260.47
Expenditure in 1881 1687.93
Deficit on January 1, 1882 192.98

-1948.40 -1948.40

LommissioaS Covto.

Revenue:

Balance on January 1, 1881- 783.73
Revenue in 1881 2366.49

-3150.22

Expenditures:

Advances to emigrants, support for needy, salaries of assistants, travel expenses, printing costs rc 2452.47

Balance on January 1, 1882-697 .75

New York, January 26, 1882. I. Btrkner, Kassirer.

For the burned I further received: from P. Bern- reuther from his parish at Olean, N. D., -14.25, from his parish at Allegany, N. A., 13.31, from Mrs. Martin 2.00. By k. Strafen at Watertown, Wis. 92.75. By P. Gram at Tonawanda, R. D., 36.00. By P. Bartels at St. Louis 33.45. "By Iⁿ. Fritz at Hobart, Ind. 11.00 and 6.00. By Mrs. H. Kettlin at Ula, Col. 2.00. By Mrs. R. Kitzemann 1.00. By P. Schumann at Waterford, Wis. 7.80. By P. Tir- menstein at St. Paul, Minn. 62.00 and 1 box of clothes. By k. Rådeke at Carver, Minn, 35.50. By P. Holtermann at Pinckneyville, Ill, 5.50, at wedding of S. Bauersachs ges. 3.00. By P. Hertwig at Effington, Ill, 12.20; by same from Leaf Valley, 12.85, and from Leaf Mountains, 1.75. By Fr. Maack at St. Charles, Mo. 50.00. By Fr. Leyhe at Grand Rapids, Wis. 20.00. By Fr. Schaefer at Trotz, Ind. 11.00. By Fr. Husmann of sr. Gem. at Arcadia, Ind., 22.13. Gem. at Tipton, Ind., 6.85. By Fr. Niethammer at La Porte, Ind., 51.88. By Fr. Wangerin at Portage, Wis., 21.50. By Fr. Grüber at Altamont, Ill, 31.25; from teacher H. Hömann's school, that. .50. By k. Blanken in Buckley, Ill., 22.02. From St. Peter's parish in Town Wilson, Wis., 68.50. By Fr. Schröder in Sado- rus, Ill., 16.76, from Aeacedonia 6.26. By Iⁿ. Strikter tn Proviso, Ill, 55.00. By P. Händschke tn Sumner, Iowa, 12.00. By P. Huber in Crete, Nebr. 9.60. By P. Ahner tn Arlington, Minn. 26.00. By Mr. W. Aulich in Dallas, Iowa, 10.00. By P. Jehn in Van Wert, O., 27.00 and 1 bundle of clothes. By Mr. Blum in Collinsville, Ill, 103.16. By k. Aulich in Ellisville, Wis. 24.00. By P. Meyer in Lincoln, Ill, 35.22 and 1 box of clothes. -Mrs. Lange at Elkhorn, Wis. 2 boxes of dresses and 3.00. John Pritzlaff at Milwaukee 1 box of dresses. Through Fr. Schilling of his. Gem. in Almond, Wis. 12.76, from sr. Gem. in Stevens Point, 13.10. Byc. Landgraf in Decatur, Ill, 16.75. by P. Bürger tn Hamil- ton, Nebr., 8.35, from Chr. Schlieske 1.50. Jmm. comm. in St. Louis 39.00, Mrs. Elis. Andres 3.00, Miss. Maria Holand 5.00. Mrs. N. N. 6.00. By Mr. T. C. Fiele from the congregation of Iⁿ. Mann in Philadelphia 50.00 and 1 copy of "The Message of Salvation". By Iⁿ. Hansen at Worden, Ill, 83.65. by P. Oetjen at Richford, Wis. 44.50. by P. Daib at Oshkosh, Wis. 90.50. by P. Schlesselmann tn Bremen, Ind. 25.44. by P. Schulze at Courtland, Minn, 71.00, 1 box of clothes and 2nd consignment 10.00. By P. Lentzsch in Caldwell, Nebr. 15.20. By P. Steck in South Bend, Ind. 6.50, from Women's Association 1 box of clothes. By P. Claus in Golden Lake, Wis. 20.00. By teacher Dornfeld tn Martins- ville, N. B., 47.50, 1 box of clothes & 2nd shipment 7.50. Through Mr. I. Schlichtng in Middleton, Oregon, 9.00. By Mr. I. Höhn in Metra, Ind, 5.00. By P. Kanold tn Ashford, N. A., 23.70. By Kassirer Schmalzriedt 37.25, 211.20 and 57.00. By P. Schulze in Schenectady, N. A-, from W. Lunow 10.05. By P. Schumm in Kendallville, Ind, 3 boxes of clothes. By k. Huber in Attica, N. D., 1 box clothes and bedding. Jakob Hebel in College Point, N. U-, 1 box of dresses. P. Niemann's virgins' association in Cleveland 1 box of bedding. Through k. Succop in Chicago 4 boxes of clothes. Through Fr. Zschocke at Fort Wayne, Ind, 1 box of clothes. By C. Brudiaam of Jmm. comm. at Middle Creek, Nebr. 16.21. By P. Wunderlich at Tolleston, Ind. 5.50, from sr. Branch at Hessville, 11.50. Chr. Kirchner at Mildmay, Ont. by k. Mees at Columbus, O., 69.50. G. Körber at Paterson, 2.00. By k. Wörner in Honesdale, Pa., 36.00 and 1 paquet white stuff. By P. Scheips at Stony Ridge, O., 15.00. By P. Weber at Wausau, Wis. 25.00. By P. Dageförde at Minonk, Ill. 40.00. A. C. F. R-. at Manson, Iowa, 5.00.

Th. Schöch.

Thanks and request.

Into the fund for the support of poor Iowa students have been received up to January 15, d. I: From Mr. P. Stephan - .50; from Mr. P. Brauer from his congregation - 11.60 (specifically for E. Kretzschmar). Gemeinde 11.60 (especially for E. Kretzschmar); by Mr. P. Bünger, collected at the wedding of Mr. H. Frerich, 2.75, of Mr. Joh. B. Frerich 4.00, of Mr. F. Detloff 3.00; by Mr. k. Bräuer of sr. Gem. 8.36 (especially for H. Hepe); by Hrn. k. C. F. W. Brandt from sr. Gem. 2.52; by my Gem. 1.50.

By expressing my heartfelt thanks to the dear donors in the name of the recipients for their love and by wishing them the blessing of our rich God, who does not want to let a cup of cold water, served in His name, go unrewarded, I would at the same time like to sincerely ask the dear fellow ministers and congregations, especially of our synodal district, to also give their love to this newly founded fund among us. This fund has been established among us, partly in order to be able to better help the present plight of our poor students, and partly and above all, so that with God's help it will be possible to send more and more capable young people from our circles to study at our institutions, so that we, too, can contribute our mite so that many workers will be sent out to reap the rich harvest that the Lord has given us in our western states. It is therefore the blessed work of the inner mission that we are helping to support. It is truly a wonderful opportunity, which the Lord in grace gives us, to show our gratitude to the dear child Jesus, who has also revealed himself to us poor, blind Gentiles as the light of the world, for such love in his poor members.

So then, may the Lord give us all willing hearts and hands Waterloo, Iowa, January 21, 1882. Geo. Mezger.

Received **for the English Lutheran Mission in the West:** By Mr. Kassirer Roschke, Collecte of the congregation Mr. k.

Janzows at Frohna, Perry Co, Mo, -11.25.

C. F. Lange, Cassirer.

For poor students received with heartfelt thanks from Mr. P. A. Bergt in Hooper, Nebr. -10.00. By Mr. k. Seemeyer in Schumm, Van Wert Co. O., by a member of his congregation 5.00. By Messrs. P. E. Lehmann in Jefferson Co., Mo. by Messrs. I. F. Dittmer 5.00 and from his children 2.00. C. F. W. Walther.

For poor students

received: -8.00 by Mr. P. F. Nützel in West Ely from the young people in s. Parish. 2.00 for Stud. Kastenhuber by Mr. P. I. Fackler in Lyons. 9.00 for Stud. Noack by Mr. k. Grupe: 3.25 coll. at the wedding of Mr. Em. Rübél, 5.75 at that of Mr. Fr. Koch. M. Günther.

Freestyle de" Semtvar-HavShalt received in St. Louis:

From Estel, Weinhold and Br. 8 barrels of flour. Thanksgiving Collecte from P. Weseloh's parish at Kimmswick, Mo., -6.25. From Paul Gast 10 gall. Vinegar. By Kassirer E. F. W. Meier -151.69. By Kassirer E. Roschke -5.35. From P. Achen- bach's parish 31 sacks of flour. From grower Rohlfing in St. Louis 3 bushel baskets of lettuce. H. Jungkuntz.

Correction.

In the January 1 issue of the "Lutheran" the following typographical errors are found in the receipt I sent in:

Line 4 from top: P. Kartb instead of P. Barth.

"6 " : P. H. Sieving instead of P. A. Sieving.

: .50 instead of 4.50.

"14 " : P. Karth instead of P. Barth.

»15 »: Guard " Guard.

A. Crämer.

Addresses supported:

Rev. ck. dl. Loeppllu, LlarMvMe, Union 6o., 0.

Rev. Kotier, Orange, Los ^nMles 6o., 6al.

Kev. -1. lauckeek, DamdurZ, Oarver Oo., Ichivn.

Rov. O. P. 6. seorne^er, 8edumm, Van IVert 6o., 0.

6d. LlesserU, HamdnrA, Oarver 6o., Nlnv.

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New printed matter.

Weiland Pastor H. G. Crämer, the faithful angel of this congregation. Revelation 2, 1 -II. Funeral sermon before the Lutheran Trinity congregation at Zanesville, O.,... delivered and printed on demand by C. A. Frank.

This excellent memorial address, delivered by Father C. A. Frank in Zanesville to his predecessor in office, the faithful, blessedly deceased Pastor Crämer, is highly recommended to our readers. The proceeds will go to the family of the deceased. It is available from Mr. I. M. Bonnet, juv., in Zanesville, O., and from the "Lutheran Concordia Publishing House" here.

Price: 10 cents.

G.

Lutheran Institution for the Deaf and Dumb at Norris, Wayne Co, Michigan.

Under this title a simple Lutheran Christian in Detroit, Mich., Mr. I. Becker, has just published a small pamphlet in which he addresses his "dear fellow Christians" with a request to remember, among other objects of their charity, the Deaf and Dumb Institution in Norris. He reports: The house, of which an illustration adorns the writing, is now full; but a heavy burden of debt rests upon the asylum. The concern of the next caretakers of the institution is therefore great. Mr. Becker will therefore send a copy to each of our pastors, asking that they distribute it in their congregations, sell it at 15 cts. and send the proceeds to the treasurer of the institution, Llr. 6. D. Strudel, 207 ckekkersou ^vs., Detroit, üllod. as the profit should go to the institution. Mr. Becker has added an essay in which a physician shares something about the life of the deaf and dumb. We can only wish a good success to this certainly well-intentioned enterprise. W. [Walther]

The Young Pilgrim. A book of edification for confirmed youth by C. A. Frank. With illustrations. St. Louis, Mo. publisher by F. Dette. 1882.

This booklet, which has just been published, is really lovely. In it, the confirmed person is portrayed under the image of a pilgrim and his life as a pilgrimage to heaven. From the headings that bear the edifying passages that make up the first part of the booklet, it can be seen what rich content, suitable for our dear youth, it is. The headings are as follows: The young Pilgrim's spiritual home. - The young Pilgrim gets ready for his journey. - The pilgrim road. - The pilgrim's bag. - The pilgrim's company. - Dangers of the pilgrimage. - The pilgrim's suffering. - The pilgrim's wreath. - The fallen pilgrim's rising. - Finally, there are short pilgrimage prayers, namely morning and evening blessings for each day of the week, as well as baptismal, confessional and communion prayers. We would not know what more beautiful booklet could be given to a Lutheran youth or a Lutheran virgin after their confirmation. It is the same, since its author is a faithful Lutheran minister of the Word of God, thoroughly sound in doctrine and sober in language, and therefore far preferable to the famous book of the Baptist Bunyan: "Des Christen Pilgerreise". Each section bears a neat lithograph on the forehead corresponding to the content of the same. The volume is 96 pages in cute duodec format. The price is as follows: bound in canvas the copy 25 cts, the dozen 2.25 (postage 25 cts.), the hundred - 17.50. - May the booklet with its splendid teachings, admonitions, warnings and encouragements, written in an easy, flowing, pleasantly reading style, become a right vademecum for many young pilgrims up to the years of maturity, that is, an always accompanying go - with - me! W. [Walther]

Dr. David Livingstone, Missionary and Traveler, by G. Weitbrecht, together with Appendix: Henry M. Stanley, edited and endorsed by Rev. A. E. Frey. IV. Volume of the Missionary Library. New York. Lutheran Publishing Association. 1881.

It was a happy thought of the honored editor to include in his interesting missionary library the biography of Dr. Livingstone, the famous African missionary of our time. Some years ago Livingstone's name was in all the newspapers and even unbelievers were full of his praise. The reason was that this single man with admirable strength and perseverance had contributed more to the exploration and knowledge of the so unknown part of the world Africa, than all the great expeditions of European governments, equipped with enormous financial costs. As a result, many have certainly gotten the impression that Livingstone was more a traveler and country explorer than a missionary. That this was not the case, but that the innermost motive of his voyages of discovery was only the love for his Savior and the heartfelt desire to lead the poor heathens to him, in short, that he was a missionary, is shown by this little book in an equally muddy and attractive way. No one will read it without deep interest, without heartfelt praise to God. - An interesting addition to the booklet are two maps and a short report about Stanley, who, after Livingstone had been missing for several years, was sent by the owner of a large New York newspaper, G. Bennett, to find him and found him happily. In addition, the booklet is decorated with pretty pictures. May it find many readers, especially among our young people! O. H.

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Volume 38. St. Louis, Mo., March 1, 1882, No. 5.

Speech

Lei introduction of Mr. Director R. Bischofs at Concordia College at Fort Wayne, Ind. held by H. G. S. *)

I. N. J.

Beloved in the Lord! Certainly, I may call today a day of great joy for all the inhabitants of this institution, for teachers and students. Yes, for all members of our synod, who also carry this institution as a planting school of our church on their praying hearts, it will be a message of joy when they hear: The Lord has given our Concordia a director again!

For months our institution was virtually orphaned. For although you, dear teachers, had willingly taken over the management of this institution together with your actual teaching profession during this time, this was only a state of emergency which no one felt more than you. From today on, however, this state of emergency shall cease; with the assumption of office by our newly appointed director, the old orderly conditions, as they should exist according to the provisions of our synod for the welfare of our institution, shall return to these rooms. What else but joy and thanksgiving to God could fill all our hearts today?

But is it also true? Is it joy that fills the hearts of all of us today, also your heart, my dear brother, who takes over the important and responsible office of a director at this institution? Will not rather the seriousness of this hour, will not the high importance, the responsibility of your office hover before your soul and chase away the joy from your heart? - It is true that the office of a director is a difficult, laborious and responsible one, in whose hands the management of this entire institution, and especially the souls of all its students, should be placed. It is by far the most difficult of all the offices here, indeed, it is probably one of the most important, responsible, and most important.

*) Sent to Fort Wayne by urgent resolution of the Board of Teachers. D. E.

the most important offices of our synod. If you have nevertheless found courage and joy in accepting the call to this high and important office, how should not your heart be heavy at this hour, when such a great responsibility, such serious duties are to be imposed on you? No, no, my dear brother! As great, as heavy, as manifold are the duties of the office which you are taking up today, so can and should xxxerz be full of joy today, so can and should you also look into the future with a heart that is joyful in God, with a joyful, fresh, faith-filled courage when you take up your office. For as diverse and manifold as the duties of a director are, the Lord unites them all in one work by calling out to you today through the prophet Isaiah: "Bring my children and the work of my hands to me! Is. 45, 11. This and nothing else is the task of a director at this institution of our church: He is to direct the children of God who are entrusted to him, the work of his hands, to the Lord. But can there be a more glorious and blessed work? Therefore, must not joy also move your heart, since you are to begin such a heartily blessed work today? - Well then, that all our joy may be of a right kind today, and that all among us may also share in this joy, let me now introduce myself to you:

The office of a director of our institution glorious, blissful office;

we will recognize it as such when we have

I. to its glorious final purpose and

II. see to those on which the same is to be achieved.

I.

It is the task of all teachers of this institution and the ultimate purpose of all instruction to be given here to point the students to the Lord, to enrich their minds not only with all kinds of useful knowledge for this world, but above all to awaken, nourish and promote a sense directed toward God and the heavenly by everything that is done in this institution. It should be the ultimate purpose of every Christian community school not only to teach the students,

But to educate them in the discipline and admonition of the Lord, how much more must all instruction here, in this great nursery of our Church, aim at pointing to the Lord alone!

There are enough other high schools in this country, where the same, even far more subjects are taught, than in ours; but the purpose of most of these institutions is only to educate useful citizens for the state, to enrich them with useful knowledge for this world, whereby as a rule, unfortunately! the pupils are directed away from God the Lord and towards the creature. But this institution of ours was founded for a completely different, much higher purpose; here a much nobler, more glorious goal is to be pursued: Here, too, knowledge of all kinds in the most diverse fields of human knowledge is to be imparted, but not for its own sake, not in order to train only scientifically educated young men, capable, useful citizens of the world; No, everything that is taught here, whether it be languages, the old venerable original languages of the Holy Scriptures or of the Greek and Roman classics, or the new languages, whether it be grammar or rhetoric, whether it be church, world or literary history, whether it be mathematics, natural science or geography, whether it be music and song: In short, everything that is taught here should ultimately be taught only so that it leads to the Lord's wisdom, to a clearer knowledge of the Lord and His glory, His omnipotence and wisdom, His goodness and love. Yes, all teaching should ultimately only lead to Christ, inspire for him and his heavenly, eternal kingdom, fan the flame of faith and love ever brighter. The goal of all instruction should be to provide the pupils with the means through the knowledge they have gathered here, so that they can serve their Lord most effectively in their future profession; to equip them with weapons so that they can one day victoriously wage the Lord's glorious spiritual wars.

But as certainly as this is the ultimate goal of the common work of all teachers of this institution, to point the students of the same to the Lord, to glorify God's name among them and thereby, as much as there is in them, to make them truly blissful human beings for time and eternity: this is nevertheless the task of the

Directors in still another way and in still much higher measure, God calls just to the director before all other teachers: "Guide my children, the work of my hands, to me". "From today on" - to speak in the words of the actual founder and father of our Gymnasium - "you, dear brother, as the director of this institution, are therefore quite actually the guardian, the spiritual father and house chaplain of the boys and young men in our Collegium; These are actually a house church and house congregation of precious, immortal, dearly purchased souls, which God places on your soul from this day on with the directorship; who are not only to be trained here, but also educated in discipline and admonition to the Lord, above all to heaven." Yes, our pupils are not only to be taught here, but also educated to the Lord and for the Lord: this is the task of all teachers, but above all the task of the director. As director, you should therefore, dear brother, whether in religious education, which is entrusted to you as the house chaplain, or outside of it, always point out to the individuals the one thing that is also necessary for them, as the first and last thing, for the sake of which alone they are in this institution, namely, to the Lord, whom they should serve not only now, but also one day in their future profession throughout their lives. You shall not tire of reminding them again and again, whether in their work or in their rest, of the word: "The fear of the Lord is the beginning of wisdom. (Ps. III, 10.) Your task is to give the right direction to all their studies, their striving, by constantly holding before their eyes, as the highest glory, the highest wisdom, the knowledge of the Lord, according to the word of Scripture: "Let not the wise man boast of his wisdom, but let him who wants to boast boast that he knows me and knows that I am the Lord. (Jer. 9:23, 24.)

O glorious, glorious task, to be a daily guide to the Lord and thus to the highest wisdom for such a group of boys and young men, to be a daily guide to Christ Jesus, in whom "all the treasures of wisdom are hidden. (Col. 2, 3.) Something great and glorious, a noble gift of God is earthly wisdom; but infinitely higher wisdom is: "to know that Christ's love is better than all knowledge." (Eph. 3:19) O great, glorious task, therefore, to guide these disciples in their studies, in the acquisition of all the knowledge offered here, to the highest wisdom, to the knowledge of the love of Christ, and to maintain them in this knowledge, i.e. in the faith and love of Christ! Can there be a more glorious and blessed task?

But if you think, my dear brother, in this hour, with the glory of this office, at the same time, of the heavy responsibility that it imposes on you, see, then you know: the Lord, who called you to this high and important office, has also given you at the same time the glorious and infallible means to achieve the glorious goal of your office, to fulfill the task given to you by the Lord. You know this means: it is the word. The word of God will be, as before, also in your hand the lamp, with which you point to the Lord, the strong and yet gentle scepter in your hand, with which you will rule on this institution and keep the inhabitants of it as faithful subjects of the Lord, as obedient children of the heavenly Father with Him, the Lord. The law of God will be the right disciplinarian, who will give to the sinners their

But the gospel will be the mirror that shows them the Savior of sinners, and the light that kindles new trust and love for him, so that they will daily surrender their lives to his service.

In this house church, as in every church of Christ, there may be hypocrites here and there and in the end they will also be revealed as godless. But therefore your work will not be in vain. If God has given his promise in general: "My word shall not return empty", then he will certainly make this word true, as before, so also in the future in this institution of ours, which is consecrated to him alone, which he therefore guards like the apple of his eye, on which he also looks down with special pleasure, with grace and blessing, because his word alone is to rule here. Surely, according to his promise, he will let his word celebrate one victory after another in the hearts of these boys and young men.

Yes, a person may look into the future of many other works and professions with worries and doubts as to whether he will be successful, whether he will reach his goal - you must not worry and hesitate. Today you can look cheerfully into the future and today you can already be sure of the most glorious success in your office. And if you do not see it soon, on the contrary, the ingratitude of your task will often appear before your eyes and want to rob you of the joy in your office, look at the end! Truly, in eternity many of these disciples will thank you for having pointed them to the Lord, for having led them back to the right path to heaven, for having kept them with their Lord, their good shepherd Jesus Christ, by discipline and punishment, by warning and enticing, by comforting and cheering them up.

II.

But that the office of a director at our institution is such a gloriously blessed office, we recognize not only when we look at the glorious final purpose, but also when we look at those in whom this final purpose is to be achieved. "Lead **my children**, the work of my hands, to me," the Lord calls to you today, as the director of this institution. It is His children for whom you are to be a guide and educator to the Lord. They are His children; there is not a single one among them to whom God has not given adoption through His Son, Jesus Christ, and whom He has not adopted as His child in Holy Baptism. If it is already a glorious office, a high honor, to be the educator of the children of an earthly king, what a high, glorious office it is to educate the children of God, the most high king! In addition, the children of our institution can be called God's children in a special sense. Most of them want to serve the Lord in his church one day. How many of those who go through this institution as a preparatory school will one day reach this glorious goal is known only to the Lord; he alone knows how many weapons he has chosen to fight against the prince of this world, to destroy the kingdom of darkness and to build his eternal heavenly kingdom. But certainly, among the boys who visit our institution now and will visit it in the future, he has chosen for himself a not insignificant number of chosen tools and co-workers in his eternal kingdom.

How, then, is it not a glorious, blessed work to be a fellow worker with God in these children of God?

They, whom he has adopted as his children, they, who are to serve him as his sons, as contending heroes in his army and help to conquer the world, they, who are to be God's messengers to the lost world of sinners and save souls for his heavenly kingdom, are to be brought to him again and again, to be kept with him and thus prepared here for their future glorious profession. Can there be a more glorious and blessed ministry?

Luther once said of a schoolmaster or magister who teaches boys: "He can never be rewarded enough and cannot be paid with any money. Another time he exclaims: "I, if I could or had to give up the office of preaching, would have no office better than to be a schoolmaster or boys' teacher. For I know that this office, next to the office of preaching, is the most useful, greatest and best, and I do not yet know which of the two is the best. If Luther, this most powerful teacher of the church since the time of the apostles, already praises the glory of the ordinary school office, then what a glorious office is the office of a director at this institution, in which the future teachers, preachers, pastors of hundreds of congregations, the soul saviors of thousands, are to be prepared!

It is true that the devil, the world and the flesh, especially the flesh that these children still have, will make your ministry more difficult and cause you a lot of trouble, sorrow and worry. And if you only looked at yourself, you might well hesitate. You would not be able to keep even one of these children of God with him. But be of good cheer! In our text you will again find good reason for the cheerful conduct of your ministry. For behold! Your Lord, who called you into this office, calls out to you in the words of our text: "Commit my children, the work of my hands, to me alone. I can and will keep them in my grace through my word, therefore only command them to me in prayer, and I will give you strength and wisdom, yes, all necessary gifts for the right guidance and instruction of these boys, for the right leadership of this institution, for the blessed direction of your high and important office."

Oh, then, do not cease to pray daily for those who are commanded to you, for you, so the fruit of your work cannot and will not fail to come. You do God's work, you lead God's children, therefore only command them to him, then he will always stand by you as the right leader of this institution, the right father of his children, and crown your work, if you lead it faithfully, with eternal, everlasting blessings! -

But you, beloved disciples, consider it well: if the office of your director is such a high and glorious office and if it is to achieve its glorious, blessed final purpose in you, if you want to be and remain children of God, then you must now also respect this office as such a high and glorious office. If this office, which was established for your sake alone. If this office, which was established for your sake alone, is to point you to the Lord, then you must also allow yourselves to be pointed to the Lord through it. Yes, take it well to heart, you are not in this place for the purpose of leading an idle life that is pleasant for your flesh, but also not only for the purpose of acquiring all kinds of useful knowledge, but above all for the purpose of being directed to the Lord. Oh, then, consider this, as often as your director acts with you as a householder, as a pastor, whether he teaches or commands you, supervises you and sees that you are in order, warns you and punishes you, severely punishes you: everything should only serve this purpose. To point you to the Lord and to

to preserve him for your salvation. Oh, then also receive everything that he does for you and obey him. His word is God's word to you, his commandment God's commandment, his office God's office. Therefore, obey, as you obey all your teachers, especially this teacher who "tells you the word of God. Your director, whom God has made your father of the house, your pastor, his representative, so that he may do his work with joy and not with sighing. In this way alone will his high, glorious office also be a blessing to you, and you yourselves will be a blessing, yes, the crown, the glory of our institution and of our entire church.

O, then, may the Lord God bless our new director in his high and glorious office, may he bless all his work, may he bless our entire institution, teachers and students, may he bless all who come and go here, now and forever for the sake of Jesus Christ! Amen.

(Submitted.)

For Gregory's Day.

If the inclined reader comes in his new calendar again up to the month of March, then he will find under the 12th of this month the name Gregorius listed. Perhaps, however, it will be unknown to some that the memorial day of this man was once the actual and most distinguished school festival day, not only in the papacy, but also afterwards in our Lutheran church. Why now and how it was celebrated as a school festival day and what particularly moves the sender to put these lines into the pocket of the "Lutheran" in passing, will be found.

Gregory "the Great", from the year 590-604 bishop of Rome, had founded a large, richly equipped singing school for the preservation and spreading of the Gregorian chant named after him as the inventor and introduced by him, which was maintained for a long time after his death on March 12, 604 and became a model for similar institutions in other countries. He called it Orphanotrophium, because the boys who were trained as church singers and came from different countries were mostly orphans. Long afterward, visitors to this institution were shown the seat where he himself taught these boys to sing. Thus it came about that he was later venerated in the papacy as the patron saint of schools and church singing and that every year on the day of his death, i.e. on March 12, the Gregorius festival or the "festival of the school people" was celebrated in his honor. The celebration took place through processions of school children, a church service with a school sermon, and a subsequent entertainment of the children. The main part was the children's bishop with his two deacons, for which three boys were chosen and dressed accordingly. On the morning of the feast day, the students, dressed in various costumes, marched from the school to the church, where the children's bishop and his two deacons were given a place of honor at the altar and, after the priest's sermon, recited his "bishop's sermon", which had been rhymed and rehearsed. Led by the teachers and cantors, the crowd of pupils then paraded through the streets to sing in front of the houses of the citizens and to be presented by them with eggs, cakes, etc., or with money. The festival ended in the evening with a meal for the students.

Since the Reformation is known to be a very special

As the church was the caretaker of both the school and the church chant, chant formed a major part of the instruction in both the German and Latin schools. Already in the instruction of the visitators of the year 1528 it says: "The first hour after noon daily the children are to be practiced in the Musica, all, small and large." In the Latin schools, sacred chant was the main subject. How much importance was attached to it is shown, among other things, by the decree for the monastery schools of Württemberg, which were placed in the service of the Gospel, and which states that "no boy should easily be granted reception who has not grasped the Principia Musicä (the doctrine of the keys, the other musical signs, the intervals 2c.) in such a way that he can contribute to further exercises (exercises in figural singing). In addition, a "Cantorei" was established with those poor students who had a musical facility and a good voice, and these choir and current students were granted free instruction and free station for their singing in the church service, and other alms were given for their singing around the houses, which was their duty for the deeper and further establishment of spiritual singing among the people.

Thus, the orthodox church also had its singing schools for the cultivation and purification of church singing. And these were by far better than the Gregorian ones; for 1.) the Lutheran church not only had special singing schools in many places, but every school, low and high, was a singing school; 2.) they not only preserved and cultivated the Gregorian chant, which had been retained for the liturgy of the main and secondary services, but also helped to bring the congregational chant in the service into pregnancy, even to its most beautiful bloom, while the Gregorian chant in particular had frowned upon it, and 3.) it served the promotion of the restored pure apostolic doctrine, while in Gregory's time the leaven of false doctrine had already permeated everything, and was only increased and strengthened by the doctrine of purgatory and the Masses for the souls brought into the Church by Gregory.

The same thing happened with the feast of St. Gregory. In accordance with its other procedure in matters of external worship, the Lutheran church also kept this feast and celebrated it, "Christian corrected and improved," as the main school feast, in order to remind the children "that the Lord Himself has appointed the teaching office, that He commanded to follow His voice, since He commanded to let the little children come to Him, in order to perceive according to His will the young years. How such a Gregorius feast was once celebrated in the Lutheran church is shown by the following fragment of an old poem:

An old custom among Christians is, that at these times the youth through the city aufließt and in the school thut lead. With sound, song, sweet tone, also several ceremonies this school festival is already celebrated.

In white dresses enter the boys pretty dissected, In hands they lead Fähnlein, Gar süß wird ihn'n hofret u. s. w.

For the Lutheran Gregory Day, special songs were composed. The beginning was made by Nikolaus Hermann, the "old cantor" and teacher at Joachimsthal on the Bohemian-Saxon border, his pastor, "Herr Mathesius' good friend",

the poet of many a favorite hymn of the church, such as: "Lobt Gott ihr Christen allzugleich" 2c., the man full of simplicity and warm love for the world of children. The next and at the same time most important is M. Ludwig Helmbold, from 1562 Conrector at Erfurt, then deacon and afterwards pastor and

superintendent in his hometown Mühlhausen, died 1598. Emperor Maximilian II crowned him with the laurel of a poet because of his Latin poems, his contemporaries called him the "German Assaph" because of his German spiritual songs. Of the latter, the catechism song: "HErr Gott, erhalt uns für und für", the table song: "Nun lasst uns Gott den HErren", and the consolation song: "Von Gott will ich nicht lassen" became common property of the church. Like Hermann, he was also a particular lover and promoter of the school system, so that he founded and directed a private seminary for the training of school teachers during his time as prefect. His school songs found even more general distribution, especially since the sound engineer J. v. Burgk, with the assistance of the equally well-known sound engineer Joh. Eccard, set them to music and published them with other songs under the title: "*Crepundia sacra* oder christliche Liedlein. To be sung on St. Gregory's feast day and elsewhere. With four voices. Mühlhausen 1577."

And now, why these announcements about Gregory's Day? First, that we may see how school sermons and school festivals are nothing new, but also that one may take more and more a model from the way of the godly fathers to celebrate school festivals, and that everyone may help in his own place that the school festivals do not become too fleshly and thus lose the character even of a Christian folk festival. Furthermore, these notices should also show how our dear elders were so concerned about a Christian school system, and this should admonish and encourage every member of the congregation, whether married or single, whether they have children or not, to support and help promote the congregational school in his or her locality, especially since it is of very special importance for the Free Church here. Oh, if only such Lutheran parents, who are still so blinded as to think that it is nothing if they first let their children go to the non-religious *public school*, and that it is enough if they send them to the parochial school for the last two years or even the last months before confirmation, would heed Helmbold's words in one of his Gregorius songs:

He who means well by his children, surely sends them to the Lord Christ; he who does otherwise is theirs, whether he uses great love or not.

What is the use of great money and much wealth for children in this world? He who teaches them rightly before God gives them the very best.

And finally, the sender has in mind with this communication an annual Gregory feast, which has not been celebrated with special ceremonies, but completely in the silence of this and that family once or even several times, of which just the local mission church needs so much and which therefore would like to find even more imitation. Look, dear reader, soon after Gregory's Day comes Palm Sunday. Almost in all, or at least in most of our congregations, a larger or smaller number of young Christians stand at God's altar on this Sunday to publicly and solemnly renew their baptismal covenant. Certainly, among this year's confirmands there are again many a boy on whom pastor, teacher and parents have long since shown fine gifts and also air and impulse for the stu

Perhaps, through pastors and teachers, the Lord has also told many parents: Give me your son, that he may serve before me as Samuel did. (1 Sam. 1. and 2.) There must be a good number of preachers and teachers already working among us in the blessing, whose parents were once approached by the Lord about their son at the time of confirmation and who then answered him humbly and gratefully: Lord, our child is yours! Use it for your special service, since it is so pleasing to you! Was not the day on which the Lord received such an answer a silent but beautiful Gregory's Day? May such a silent Gregory celebration be combined here and there with this year's confirmation celebration, and rich or wealthy parishioners participate in it for poor but willing parents! May there be more and more such Gregorius days in the future!

F.L.

(Eingrsaudt.)

Annual Report of the Emigrant Mission in Baltimore dom Year 1881.

This year, too, I take the liberty of reporting to the dear readers of the "Lutheran" on my activities as an agent among the immigrants in Baltimore. The past year must be recorded as a memorable one in the history of immigration, for never before have so many landed here. If last year's immigration was enormous, this year it does not seem to be diminishing, but rather increasing. Not only are the steamships already occupied until June, but it has also been found necessary to send 4 to 5 steamships from Bremen to Baltimore every month from February onward. The facilities in our port provide the best guarantee that the immigrant will find advantages and conveniences here that he will not find anywhere else. All steamships dock at a large freight shed, which also houses the railroad cars, ticket offices, exchange offices, food stores, etc. Everything is under strict supervision, and no unauthorized person is allowed to enter and deal with the immigrants. Thus they are protected against fraud. Immediately after the steamer has docked, the passengers' luggage is unloaded with commendable care, and is then examined by truly friendly customs officials under the freight shed that protects it from the effects of the weather; then the owner can immediately buy his ticket for the onward journey on the spot, have his luggage marked, board the railroad car with both of them, which is hardly more than 20 steps away, and hurry toward the destination of his wanderings. The arrangement is such that often 200 to 1500 immigrants brought by steamer in the morning are already expedited by rail in the afternoon, and before the sun has set, they have already traveled a good distance into the country. In addition to the convenience, it is also the shorter distance to the west that makes the trip via Baltimore worthwhile. Figures prove: for example, the distance from Baltimore to Cincinnati by the Baltimore Ohio Railroad is only 578 miles, but from New York it is 992 miles by the New York Central Railroad and 757 miles by the Pennsylvania Railroad. The distance from Baltimore to Chicago by the Baltimore Ohio Railroad is 795

miles, from New York by Pan Handle railroad 913 miles. To St. Louis by Baltimore Ohio Railroad the railroad length is 918 miles, but from New York to St. Louis 1064 miles. A similar ratio turns out to the other main places in the Jnnem of the country, both in the south and in the west. In addition, the cost of traveling west on the Baltimore Ohio Railroad is 3 dollars cheaper, while the cost of steamship travel to Baltimore is exactly the same as to other northern ports. The savings of the trip via Baltimore are therefore a striking fact, a circumstance that is not insignificant for entire families; for a sum of 12 to 20 dollars may not be of great importance to the American making a visiting trip to Europe, but to the immigrant such a sum is decidedly significant. The trains of the Baltimore Ohio Railroad run directly from the local landing place of the steamships to Chicago and St. Louis without changing cars, and an interpreter goes with every emigrant train to assist the emigrants with words and deeds. It seems that all these amenities are still little known, so they are shared here for the benefit of the immigrants.

In the past year, a total of 47,348 immigrants arrived here on 69 steamships; of these, 30,380 came from Prussia, 2,105 from Bavaria, 976 from Saxony, 706 from Württemberg, 371 from Baden, 442 from Darmstadt, 697 from Oldenburg, 348 from Mecklenburg, 5,316 from Austria, and so on.

The number of people who were received and transported by me on their arrival from Germany is 696; 327 of them were referred to me by their relatives here, the others had been made aware of me by pastors and other people who were familiar with our mission, and had contacted me by letter. At one time there were 67 souls who came from Germany at the same time and were referred to me. If I were able to take notes in the middle of the work when a steamer lands, the number of those who receive advice, information and support from me could easily be increased by a considerable amount.

I received a total of 516 letters and postcards with orders of all kinds from Germany and America, and I wrote 473.

The funds sent to me for expected immigrants have been properly used for them and delivered to them.

Advances have been made to several people, some of which have unfortunately not been repaid; others have been provided with work and an honest living, as far as this was within my powers.

Finally, I have also given support to individual people and families in their poverty and embarrassment. Fortunately, the means for this were somewhat more plentiful in the last year than in earlier years, because some money for the poor was saved by the procurement of various ship and railroad tickets.

I therefore feel compelled to point out again in this report that I also act as an agent of Norddeutscher Lloyd and as such issue shipping tickets to and from Germany myself. Also tickets for the whole journey from any place in Germany, which lies on the railroad.

to any railroad station in this country are as cheap with me as with any agent. From Bremen to Baltimore, the ship's voyage for steerage passengers currently costs 27 dollars. What is allowed to the agent as commission fees flows into the **treasury** of our mission and thus benefits the poor immigrants by supporting them when **they are** in financial difficulties. I would therefore like to ask all the dear pastors to occasionally draw attention to this in congregational meetings, so that if someone has acquaintances come from Germany, or travels out himself, he will be reminded not to bypass the agent of his own synod, but to let him take care of his tickets and thus give the small profit to our treasury. It is not cheap to buy tickets from other agents, but then take the time and work of the Synod's agent to travel safely and well. What the benefit is for those who turn to me is already sufficiently evident from the fact that I first write to every immigrant who relies on me immediately in Germany how he has to behave in order to come here, and send him the necessary tickets where I am instructed to do so; Secondly, when he arrives here, I stand on the shore, look for him until I find him (I have a small office space in the above-mentioned goods shed), I see to it that he receives his luggage, that he gets food for the onward journey, that he gets his railroad ticket, in short, I take care of all his affairs, so that he can remain completely calm and carefree in the colorful crowd of people and is under my care until he leaves by rail.

Often the immigrant is in trouble because of his luggage, he sometimes has too many smaller boxes and often one or the other cannot be found for a long time, or he has to pay overweight and his means do not reach that far. In both cases, I have been able to render good service to many a person in the past year; some have been relieved of their overweight through my intercession, others have had their lost luggage returned to them through me and have had it sent on to them free of charge. Through the experiences I made on my trip to Germany in 1880, I have been able to do many things that I was not able to do before. Admittedly, there were a few cases in the last year where I could not find lost luggage despite all my efforts and could not fulfill other orders from some people; for this I received bitter reproaches, so that I often felt tempted to become fainthearted. May the word of the Lord always guide me!

Whether the actual spiritual work of the emigrant mission has made special progress in the last year with such a large immigration, I cannot pass judgment on. Growth in spirituality does not immediately appear in the outer appearance. The main thing is that the immigrants are directed to such places where they can hear the pure Word of God and thus be preserved for the Lutheran Church. Therefore, whether we look at the physical or the

spiritual need and distress of the immigrant, it always remains our holy duty to accept him in love when he enters our shores as a stranger for the first time. Yes, we must regard it as a grace of God that he has opened the door to us here and entrusted us with such a glorious work; we should therefore all carry out this work together with equal zeal, each in his part.

and work, partly by advice and partly by gifts, to protect the immigrant from bodily and spiritual harm, so that he does not fall into the hands of the enthusiasts and false spirits, and that his well-being is promoted in all things. May the Lord God grant us all much faith and love, willing and doing good, to the glory of His glorious name! Amen.

Wilhelm Sallmann, Agent.

166 Last Bratt 8tr, Baltimore, Nă.

Wilhelm Schaumlöffel, Kassirer.

205 Nortli I'remont 8tr, Baltimore, N6.

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All mild contributions are requested to be addressed to the above treasurer. Unfortunately, the treasurer has not received much in the last year due to such a large immigration. The Emigrants' Commission therefore cordially asks all brothers in faith to remember the poor immigrants with love a little more often in the current year and to send a small contribution. God will reward you!

Baltimore, January 1882.

Hugo Hanser, secretary p. t.

(Submitted.)

The newly formed southern synodal district.

From the 8th to the 14th of February, the Southern Synodal District held its first sessions at Zion Parish, New Orleans, La. Acting as deputy to the Venerable General Presbyter was Vice-Pres. Mr. Past. O. Hanser, and **Professor F. Pieper was** present as the presenter and **speaker**. The participation of the congregations in the formation of the southern district was gratifying. All synodal congregations had sent one, some two deputies. Three new congregations were admitted. First the synod organized itself. The election of officers resulted in the following: President: Pastor Th. Stiemke. Visitation for West Texas: Pastor E. H. Wischmeyer. Secretary: Mr. Pastor G. Birkmann. Treasurer: Mr. H. W. Frye.

The core and star of all synodal discussions were the doctrinal discussions. The subject of these was the doctrine "of the complete inability of the natural man in spiritual things in their importance for the Christian life. This important doctrine was presented by the venerable speaker in such an excellent manner that the hours passed as if in a flash, and everyone's mouth was overflowing with praise and praise? for the rich blessings that God has showered upon us in these very first sessions of our new district. Sin and grace, our immeasurable misery and God's infinite mercy in their relationship to the whole theology and to the whole Christian life were vividly presented to us from God's Word and our confessions, so that we had to ask ourselves again and again: Who are we that God has given to us of all people such treasure of pure doctrine in this last, afflicted time? While everywhere only mockery and blasphemy, false doctrines and errors brazenly raise their heads, while even most of the so-called Lutheran communities of this country are permeated by the poison of synergism, God has let the bright light of His Word shine for us out of pure grace, before the rays of which all delusion of the natural man's own doings and cooperation is no longer possible.

The only thing that remains is the grace and glory of God, which inflames our hearts to wonder, joy and adoration. It was irrefutably proven from Scripture and confession how only with the right doctrine of the complete incapacity of the natural man in spiritual things can it remain firm that God justifies and makes blessed by grace, and all glory is given to God in the work of our beatification, how only with this doctrine can a Christian be certain of God's grace and his blessedness and become capable of good works.

As difficult as the hour of parting was after the unanimous, delicious doctrinal negotiations, there was not a pastor among us who was not animated by the desire to hurry to his congregation and present to them from the bottom of his heart what he had heard, before something of the fullness of divine truths could be spilled. None of our teachers left without the intention to impress this teaching, according to which the whole Christian life is formed, more and more faithfully on the children's hearts. No deputy went home who had not resolved to do his utmost, even according to his part and his calling as a Christian, to ensure that this doctrine would become ever better established in the congregations. The synodal report, soon to appear in print, is all the more urgently to be recommended to all Lutherans eager for salvation, especially in this time, as it exposes and exposes synergism, as it has also appeared in recent times, from the corners into which it tried to hide.

Among the business matters, the synod was especially concerned about the work of the inner mission. Although at least two missionaries are needed for Texas, we want to thank God if He will provide us with a missionary very soon in view of the current great need for workers in the vineyard of the Lord. The progymnasium in New Orleans was recommended for the support of the congregations. The synod also acknowledged the principles which the venerable General Praeses Schwan had submitted concerning the unification of the presidium and directorate of our institutions.

However, it would be too extensive and would anticipate the soon to be published synodal report if everything were to be listed that was discussed at the synod. It is sufficient that the sessions with their delicious opening sermon by the general vice-president B. O. Hanser, with the other lovely services and with the so immensely important doctrinal negotiations will be unforgettable to all who were present. God grant that the blessing, which all have received in abundance, may not be lost again, but may propagate itself into all our congregations, so that the right, biblical Lutheran spirit of humility and at the same time of joyful certainty of faith may become ever more firmly rooted in them and be active throughout the entire Christian life. The Archpastor of the Church, our highly praised! Savior Jesus Christ, may all future meetings of our southern district, which he still wants to give us according to his good pleasure, be equally instructive and fruitful, for the praise of his name and the salvation and promotion of his congregations. P. R.

"Christ is so merciful and kind that, where possible, he himself wept for every needy sinner. (Luther IX, 935.)

To the ecclesiastical chronicle.

I. America.

The Lutheran Church. Dr. Seiß has written a treatise: "*The Lutheran Church*", in which he wants to defend the Lutheran Church. Such a tract is certainly most timely, but whether the un-minded, chiliastic Pastor Seiß is the man who can draw a true picture of the Lutheran Church is more than doubtful. It is true, the tract is written with a certain enthusiasm, but it is not the right one. The language is beautiful, but it does not always speak the right. Apparently the author wants to portray the poor old-fashioned Lutheran Church in the eyes of the fashionable American churches as one that is not so old-fashioned after all; therefore he passes quickly over the "peculiarities" of the Lutheran Church, its doctrines of the sacraments and of absolution, founded on God's Word, which are so objectionable to the sects, and says: "Our church has few peculiarities." Yes, if he had spoken, even if only briefly, yet correctly about these doctrines, which the Lutheran Church alone professes! But this is not so. He speaks of the Lord's Supper in such a way that even a Calvinist can subscribe to it. (p. 33.) Most striking is what he writes on p. 19: "The accusation has been made that the Lutheran church places the power to forgive sins in its preaching ministry, and that it gives the mere use of baptism the power to renew the heart to sanctification, and ascribes to the Lord's Supper the high power to absolve all communicants and make them fit for heaven. More vile lies could not be devised." What is wrong with this is not said by Past. Seiß does not say, and what our church teaches correctly, on the other hand, he does not explain; he leaves the sects under the

delusion that the Lutheran church denies the preachers the power to forgive sins, and denies with the sects all power of baptism and the Lord's Supper. The "Witness of Truth" rightly writes: "Worse, however, is that the author, by his presentation, allows the conclusion that the Lutheran church does not teach at all the doctrines of the forgiveness of sins through absolution, of regeneration through baptism, and of the presence of the true body and blood of Christ in Holy Communion, which are so offensive to the sects. The whole passage arouses the concern that, in order to take away a perceived irritation, serious, important scriptural truths are given up to doubt. And this is all the more to be deplored because the purpose of the tract, to make known the Lutheran Church, is frustrated in important respects." - Surely the Pennsylvania Synod and General Council has better defenders of the Lutheran Church?

G.

Two deniers of God. The master and his disciple. In answer to the question, "Which of the two places do you think would make the best society, heaven or hell?", Ingersoll, the God-denier, replied, "Since hanging has been made a means of grace, I would rather go to hell." (*Ingersoll's Lectures* No. 10. p. 10.) - Currently in prison is a man sentenced to death for the murder of his landlady, an elderly woman in the city of New York, William Sindram, who must be a particularly hardened villain. In the six months during which the wounded woman was wasting away, the murderer sent her weekly defamatory letters of the vilest kind, in which he expressed the wish that she should not be restored, but also that she should not go to her grave until after long, agonizing suffering. He never showed any sign of remorse and seems to think of his execution with much pleasure. In one of his letters

I am now constantly thinking of my soon departure from this world, but what Judge Brady urged me to do, namely to seek the 'glory' of the world to come through repentance and prayer, does not concern me - since I do not believe that there is another life with its 'glory'. Nor do I strive to grasp the existence of a just and gracious God. I have long since given up such efforts. If there is a heaven and a hell and if the unbelievers have to go to hell, then I will enter it. His satanic majesty will no doubt give a warm reception to such a covenant devil as I am." In another letter, after complaining about the delay in his execution, he says: "It seems to me. Some would rather see me weak and dejected - so that they would have to carry me to the gallows. But I will courageously strive to pass the test and, as befits a denier of God of the 19th century, die." - I wonder if Ingersoll is proud of such a docile student.

II. foreign countries.

Saxon Regional Church. The Saxon consistory, urged on from outside, finally agreed to initiate an investigation against the notorious blasphemer Sulze in Dresden; but the result of this was that the consistory declared itself pacified by some ambiguous speeches of that ravening wolf without sheep's clothing and only admonished him to "clarify in teaching with the same emphasis as true humanity, so also the divine nature. It is similar to a shepherd who leaves a wolf in the sheepfold after it has already destroyed many sheep, but now makes a pious face, but admonishes it to gradually give up the bad habit of eating the sheep. The "Pilgrim from Saxony" of January 15 therefore quite rightly remarks: "The result is therefore that the false doctrine may continue, if only it does not use too offensive expressions." But instead of drawing the conclusion that a faithful Lutheran cannot be a member of such an apostate church, the "Pilgrim" writes: "Should such a sparing of false doctrine become the prevailing practice in our national church, the question would, however, come to further circles of confessing Christians as to which should be preserved more, Lutheran church or national church." We must declare here that if the best in a national church judge so lukewarmly (Revelation 3:16), then the process of its complete decay has already begun.

W. [Walther]

In Nuremberg, the police recently discovered a Mormon gathering that numbered nearly 100 heads. All are said to be determined to emigrate in the near future to the Mormons' home at the Salt Lake. So reports the "Christliches Volksblatt für Niedersachsen". It almost seems as if the German people had become a corpse in religious matters, from whose flesh all kinds of birds of prey now feast. W. [Walther]

God's Work cannot be heard and read enough.

Luther's wife Katharina, née von Bora, was a sincere Christian, of which Luther himself gave a glorious testimony shortly before his death. But she was not perfect either. She too had her infirmities. Magister Lauterbach, who went in and out of Luther's house in 1538, immediately recorded in writing what he saw there and heard from Luther's mouth, and among these records is also a rebuke that Luther gave to his housewife on April 14 of that year. Lauterbach tells the following:

"On that day Luther exhorted a fine housewife to read and listen diligently to the Word, especially the Psalter. But she boasted that she had read and heard enough and knew enough, and added: 'Would to God that she lived by it! (With this addition, the dear woman meant to reveal clearly enough what a great seriousness Christianity was to her; she did not lack reading, hearing and knowledge of the Word of God, but unfortunately she lacked doing it). To this Luther replied with a sigh: "Thus the disgust and contempt for the Word arises, that we allow ourselves to think much and want to know it, and yet we do the opposite and want to be unpunished for it. This is the preparation and the preparation day of the future evil and that God's word will become dear. (Amos 8:11, 12.) There will come vain new commentaries, and the holy Scriptures will be set aside." - Remember this, beloved reader! Do not think that you are lacking in knowledge, but only in action. You are quite finished with the research in the Scriptures, and now it depends only on you to do what you know. That is a great delusion. If you want to become a doer of the Word, the main thing is that you do not stop being a diligent reader and hearer of it.

W. [Walther]

True Christians do not revoke the doctrine by which they have become Christians.

When Luther was interrogated in Augsburg in 1518 by the cardinal and papal legate Cajetan, he wrote to Wittenberg:

"I know that I would be the most beloved if I spoke this one word: *Revoco*, that is, I recant! But I do not want to become a heretic by contradicting (reconting) the opinion by which I became a Christian; before I will die, be burned, expelled and maledicted."

See, dear reader, where it comes from that the orthodox remain so immovable to the truth. It is because they have experienced the saving power of truth in their hearts. With whom this is the case, he stands firm; but whoever has grasped the doctrine only with his reason, he is and remains a wavering reed, which a pointed head can move to accept or reject by its sophistries, sometimes this, sometimes that. W. [Walther]

Signatures under Luther's portrait.

I. When the knight Ulrich von Hütten, who was very fond of Luther and the Reformation, received a picture of Luther in 1520, he wrote the following words under it:

I am called Luther, that is true, for my doctrine is true and clear, knew from the words of Christ bad, St. Paul's and other servants of God.

No man may not condemn me, He drives at me as a wretch. The church I plant on its branch, In no way the truth is silent, Meet pope, bishop, prelates, So God's word remains eternally stan, To the good of the common Christianity: This I say by my bliss.

II. When once after Luther's death a picture of him was given to Melancthon, he immediately wrote a Latin verse and the passage Is. 49, 2. under it: "The Lord has made my mouth like a sharp sword; with the shadow of his hand he has covered me. He has made me a pure arrow, and put me in his quiver." The verse read in German something like this:

at once flowed from your mouth." *)

ull verd" tune."

"How then must one begin to become pious"

"Before you call upon God or seek God, God must have come before and found you; as Paul says Rom. 10:14, 15. God must lay the first stone and begin in you to seek and ask him. It is already there when you begin to seek it, but if it is not there, you will not seek anything but vain sin, and as many greater and holier works as you seek, and you will become an obdurate seeker. But askest thou, How then must we begin to be godly, or what must we do, that God may begin in us? Answer: Do you not hear that there is no doing, no beginning in you to become godly, as little as there is increase and completion in you? God's alone is beginning, advancement and completion; everything you begin is sin and remains sin, no matter how beautiful it may be. - There is no other beginning than for your King to come to you and see in you. This is how it is: the gospel must be the very first thing, it must be preached and heard; in it you hear and learn how your thing is nothing in the sight of God and how everything you do or start is sin, but your King must first come and rule in you. Behold then thy salvation begins, and thou forsakest thy works, and despisest thyself, because thou hearest and seest that all thine things are sin and nothing, as the gospel saith unto thee: and thou lift up and receive thy King by faith, and cleave unto him, and call upon his mercy, and comfort thyself in his goodness alone. And that thou hearest and receivest these things, it is not of thine own power, but of God's grace, which maketh the gospel fruitful in thee, that thou shouldest believe it. Behold, this means, 'Your King is coming.' You do not seek him, he seeks you; you do not find him, he finds you; for the preachers come from him, not from you; their preaching comes from him, not from you; and everything that works faith in you comes from him, not from you; That thou mayest well see, where he cometh not, thou remainest without; and where there is no gospel, there is no God, but vain sin and corruption, whatsoever free will may do, suffer, make, live, as it pleaseth and willeth. Therefore, do not ask where to begin to become godly; there is no beginning except where this King comes and is preached." (Luther, XI, 11 ff.)

The origin of all heresy and sectarianism.

Luther writes:

To think much of oneself is the cause or origin of all heresies. As the wise man says Sir. 10, 14: "That is where all arrogance comes from, when man falls away from God." And as Augustine also says, "Ambition is a mother of all heresies." So Zwinglius and Bucerus now bring up a new doctrine, because they would like to be above us, if they have learned the right doctrine from us; therefore they should have heard us. But they do not do this for themselves; so we do not particularly desire it. We would gladly have them walk beside us, preach and teach; but they do not: they would gladly be the foremost. Such a dangerous thing is arrogance in the clergy. (Short Interpretation of the 25 First Psalms from 1530. IV, 2041. f.)

When Luther in 1517 informed the jurist Or. Hieronymus Schurff that he intended to write "against the gross public errors of indulgences," Schurff replied: "Do you want to write against the pope? What do you want to do? One will not suffer it." Luther replied: "How, if one had to suffer it?"

Urgent request for help.

We, the members of the Evangelical Lutheran Church of the Holy Trinity here, feel compelled to appeal for help to all our fellow believers who, like us, love and value the pure teaching of the Word of God and the confessional writings of the Evangelical Lutheran Church and therefore want to remain in contact with the Evangelical Lutheran Synodal Conference. We have lost our church and parsonage because we did not want to break away from the Synodal Conference with the Ohio Synod and could not accept the position of the said Synod in the doctrine of election by grace with a clear conscience, as the other part of the St. Matthew's congregation here did, since we were in the minority at the time of the vote. But since we recognized it as our sacred duty, by God's grace, to uphold the pure doctrine of our dear Concordia in our midst, we could not do otherwise; we had to break away from the St. Matthew congregation and found a congregation of our own. If this congregation is to grow and increase, we must have a church. But we are not able to build such a church with our limited means alone. There are eighteen families that belong to our congregation, but we are always in a situation that we cannot contribute large sums, and we do not want to incur debts, since these are a great hindrance to the growth of a congregation. We do not want to build bigger than necessary, but the church and building site will cost us no less than 1500 dollars. If our dear brothers in faith in the distance help us a little, as some have already done, then with God's help we will succeed in having our own little church in a few months, where we can gather to hear God's Word purely and loudly.

Now, beloved brothers, we have good faith in you that you will help us to the best of your ability. After all, it is the Lord's cause that you should help to promote; it is the Lord of the vineyard who asks you through us, and who would deny Him a request? If you cannot do much, do little; even the smallest gift will be accepted with thanks. And if you can do nothing at all, pray with us to the Lord of the Church that He may turn the hearts of those who can give to us. Receipts for monies received will appear from time to time in The Lutheran.

All funds are to be sent to

Rsv. 8. handle, l'ogrm, RodcioA Oo., Obio^

Log to, O., on February 12, 1882.

On behalf of the congregation signed by the church council :

H. Henkel, Pastor.

Washington Wyman.

Stephen Hartley.

Gottlieb Bunz.

Albert Becker.

Christian Bronne.

F. A. Rapp.

The above request for early help is wholeheartedly supported by I . H. Niemann,
xr. t. President of the Middle District.

Obituaries.

The Lutheran Pastor A. E. Friedrichsen in Portland, Oregon, died on January 18, 1882, at the age of 71 years and 3 months, in the faith of his Savior JEsu Christ, and was buried in the ground by me with great congregation. He was unmarried and left his property to our mission in Portland in the amount of about 3000 dollars.

Portland, Oregon, Jan. 20, 1882.

Eduard Döring, Lutheran pastor.

God the Lord has once again snatched from us a faithful servant in the school office through an early death. Mr. Johann August Gießmann, formerly a teacher in Albany, N. A., died gently and blessedly in faith in his Lord and Savior JEsu Christum on February 9 early at 4:45 a.m. at the age of 29 years, 5 months and 21 days. In the month of November he left his school at Albany and hastened to his father's city, Baltimore, to convalesce at the home of his father-in-law, T. Singewald, from his prolonged

to recover from a throat ailment. Unfortunately, recovery was out of the question. Already on December 19 of last year, the doctors told him that his end was near. The next day he wrote his last letter to his aged parents, who live not far from Oakland, Md., in which he warmly thanked them for the kindness they had shown him, and faithfully exhorted them, as well as his brothers and sisters, to remain with Christ and to regard his departure, although painful, as one ordained by God. This letter was sent to his relatives after his death. He was a conscientious, faithful teacher, who worked with pleasure and joy with his students. He was active in the school office for about 10 years. The funeral took place on the next Sunday, February 12. Since he had also been active as a teacher in the Immanuel congregation in Baltimore for several years, an honorable funeral service was prepared for the deceased. After the usual ceremonies in the house of mourning, the funeral procession moved to the church. The body was carried into the crowded church by six of the deceased's colleagues, accompanied by the mourning bells and the solemn playing of the organ. Four teachers preceded the coffin with magnificent donations of flowers. About 200 school children sang the first three verses of the chorale: "It is enough", after which the congregation sang the magnificent song: "Jerusalem, thou high-built city". Mr. ? C. Stücken preached the funeral sermon on Joh. 12, 26. On the basis of these words, the sentence: "What does our dear Lord Christ promise to his faithful servant" was discussed in a wonderful way. After a choral piece and the last verse of the hymn had been sung, the blessedly deceased was escorted to his resting place. He leaves behind a grieving widow. With all the blessed he now enjoys joy, eternal joy with the Lord.

On February 20, blessed in faith in his Savior, teacher Georg Heinrich Fischer passed away at the age of 69 years, 2 months and 3 days. He worked 46 years in the school office, and 31 years as a teacher faithfully served the community of the undersigned.

Chicago, Ill, February 22, 1882.

H. Miracle, Pastor.

Inaugurations.

By order of the honorable Mr. Präses Wunder, Mr. k. Joh. Heyer on the first Sunday after Epiph. in the congregation at Jefferson, Ill, introduced by the undersigned.

«. Reinke.

Address: Rev. 8od. prefer, ^skkersou, Oook Oo., Ill.

On behalf of the Reverend President Biltz, Mr. Traugott Häßler was introduced by the undersigned to the congregation at Caldwell, Nebr. on the Sunday of Septuagint.

A. W. Bergt.

Address: Rsv. 1r. lluessler,

6lUä>vell, 6nx" Oo., Aedr.

On the 4th Sunday after Epiphany, Pastor M. Meier, assisted by Pastors Schwankovsky and Zimmermann, was introduced to his congregation in Neu-Bielefeld, Mo. by order of our venerable District Presbytery by

C. C. E. Brandt.

Address: Rev. Ll. llerer,

LlnoL 8t. Louis Oo." Llo.

Church dedications.

On Septuary Sunday, our small congregation in New London, Wis. dedicated its new little church (26X40) with a 11 foot deep niche and 65 foot high steeple to the service of God. The festival preachers were Pastors C. F. Ebert, I. L. Daib, E. G. C. Markworth, Chr. Purzner and the undersigned. The latter two preached in the evening in English.

I. I. Walker.

On Septuary Sunday the church purchased by the St. Paul Lutheran congregation at Centreville, St. Joseph Co., Mich. was dedicated to the service of the Triune God, k. Hertrich preached the German, Fr. Häuser the English festive sermon.

H. Gose.

Sunday, February 5, in Marquette, Mich. our church was dedicated to the service of the Triune God. The festival preachers were Pastors F. Arnold of Calumet and Ph. Wambsganß of Hancock.

E. Heinicke.

Candidate Election - Display.

Notice is hereby given that the following persons have been nominated as candidates by the members of the Electoral College and by the Board of Supervisors concerned, as well as by several synodical congregations, for the vacated professorship at our high school at Fort Wayne, I n d:

Mr. P. Hugo Hanser in Baltimore, Md.

Mr. P. O. Kolbe in Newburgh, O.

Mr. P. G. Runkel in Aurora, Ind.

Dr. O. Siemon in Fort Wayne, Ind.

Mr. P. H. Wesel oh in Cleveland, O.

Since according to our Synodal Constitution (see Synodal Handbook, 2nd ed, p. 16), every synodal congregation and the teachers' college concerned have the right to protest against the election of any of the candidates within four weeks after the date of the announcement of all candidates, on the grounds of proven erroneous doctrine, or proven objectionable life; therefore, those concerned want to comply with this and send the relevant information in writing to the undersigned in due time, so that the result of the final election can be announced in the second number of this journal.

St. Louis, Mo, March 1, 1882.

C. F. W. Walther, currently secretary of the Electoral College.

For your consideration.

All correspondence concerning the Lutheran hospital, orphanage and asylum in and near St. Louis, Mo., should be sent to the present president of the "German Lutheran Hospital and Orphanage Society at St. Louis, Mo.". The address is: Rev. C. C. E. Brandt, Lr^uo ^ve., Nortk 8t. Louis, IAo.

Monetary contributions and other kind gifts for the hospital may be sent, as heretofore, to Mr. U. V7. 8eduric:dt, 1411 8. 8eventk 8tr., 8t. Louis, Icho. and for the orphanage and asylum to Mr. kck. Lstel, eor. 8ck L Luther 8trs., 8t. Louis, blo>, to be sent.

Negro Mission.

Funds for the Negro Mission are not to be sent to private individuals, but either to the Treasurer for the Negro Mission, Mr. I. Umbach, 2109 ^Vusb 8tr., 8t. Louis, Llo., or to the district treasurer concerned.

Incoming into the -affe de- Illinois district:

For the synod treasury: By Fr. Heinemann's congregation in Okawville -6.90. By Fr. Hieber's congregation in Town Mich 4.75 and 6.03. By Fr. Knies in Golden by Joh. Flesner 10.00. (Summa -27.68.)

For the building fund: by H. B. in Addison 10.00.

To the new building in St. Louis: By Fr. Riedl in Blooming- ton by the Ehrlich family 7.00. By Fr. Otto in Warsaw 5.00. Fr. Müller in Bremen 5.00. F. Schrader 15.00 and I. Schrader 10.00. Fr. Heinemann's congregation in Okawville, 1st Zahlg., 244.75. Fr. Kuhn's congregation in Belleville, 2nd Zahlg., 30.00. K. Winter's Gem. in Hampton, 3rd Zahlg., 27.00. p. Miesler's Gem. in Carlinville, 1st Zahlg., 22.35. by P. Grüber in Altamont by the boys A. Bergemann .45. Fr. Bergemann .25. By P. Loßner in Lake Zurich by I. Bull. G. Krüger each 5.00. A. Knigge 4.00. From Aicago: by P. Bartling by Ch. Freundt, Fr. Pieper, Fr. Schütte, Joach. Stammer 5.00 each. Peter Breus 15.00. Joh. Jacobs 25.00. W. Ghebrow, Heinr. Fründt, H. Wenzel 2.00 each. Fr. Welz, Gottf. Kleiner, L. Bräm, Herm. Kolbe, Aug. Krutz 1.00 each. Chr. Börs 2.00. Karl Siegerdt .50. Aug. Kinner .25. by P. Hölter's Gem., 8th number, 74.00; by P. Reinke by Ottillie Koplien 10.00. Jürgen Lassen 25.00. Kc. Bogenhagen 5.00; by P. Succop from C. Katschke and E. Schumacher 5.00 each. Joh. Schulz 10.00. I. Zahlg. from H. C. Schröder 15.00. A. Stackmann 6.00. Fr. Holtzkampf 5.00; by k. Wunder by A. Wascher 4.00; by P. Lochner, 5th Zahlg., 37.00. (p. -655.55.)

For inner mission: Fr. Schurichts Gem. in St. Paul 4.90. By Fr. Achenbach in Benedy from N. N. 5.00: By k. Knies in Golden from Joh. Flesner 5.00. By Fr. Succop in Chicago from Reinh. Gahl 2.00. (p. -16.90.)

For inner mission in the West: N. N. in Chicago through the collection plate at Fr. Hölter's church 3.00.

For Gentile Mission: Through Fr. Reinke in Chicago y. W. Bohl 1.00.

For Negro Mission: By Fr. Große in Harlem from A. Schneider.25. Fr. Achenbach's Gem. in Venedy 7.00. By k. Brauer in Brecher from D. Sckarnhorst 2.00. (S. -9.25.)

For poor students in St. Louis: Through Fr. Wagner in Chicago from the Women's Club 20.00.

For poor students in Springfield: By P. Grüber in Altamont. Coll. at H. Jagow's wedding, 5.10; for the Brothers Grüber, Coll. at J. Stolz's wedding, 3.80. By k. Succop in Chicago for Mohr of the Young Men's Association 13.00. By k. Engelbrecht there for Bendlin of the Young Men's Association 10.00. (p. -31.90.)

For poor students in Fort Wayne: From Chicago: by k. Hölter for E. Tappenbeck, coll. at the engagement of A. G., 11.25, by the Women's Club for E. Arndt 8.50; by P. Succop of the Young Women's Club for Dubpennell 16.00. (pp. -85.75.)

To Hau stop in Addison: By Kassirer Roschke, Coll. of P. Wischmeyrr's Gem. in Harris Co, Tex, 6.30.

For poor students in Avdison: Fr. Rover's congreg. in Arlington Heights 20.00. By Fr. Wagner in Chicago from the ' Young Women's Association 25.00. By Fr. Engebrecht the. from the Young Men's Association for A. Elchmann 10.00. (S. -55.00.)

To the widow's fund: P. Schurichts Gem. in St. Paul 8.25. Contribution for 1882 from 8. G. I. Müller in Bremen 4.00. By P. E. Hteber from sr. Gem. in Town Rich 4.35, sr. Filial- Gem. 7.40. (S. -24.00.)

For the deaf and dumb: By Fr. Succopin Chicago by Emilie Lücke 1.00, Mrs. Breiner .50. Communion coll. by 8. Müllers Gem. in Bremen 4.75. By Fr. Wunder in Chicago by Mrs. Warncke 4.00. Teacher Brase's pupils in Trete 2.00. (P. -12.25.)

To the orphanage near St. Louis: By Fr. Dorn at Pleasant Ridge 25.00.

For the Progymnasium in Milwaukee: By P. A. Brauer in Brecher by D. Scharnhorst 2.00.

To the orphanage near Boston : By 1?. Succop in Chicago by Mrs. Emilie Lücke 1.00.

For the studying orphans from Addison: From Chicago: by P. Wunder from N. N. 1.00, by P. Hölter v. Elis. Thiele 2.00. (p. -3.00)

For burned in Michigan: By P. Hölter in Chicago from N. N. 5.00.

For the Gem. in South Bend, Ind: P. Pissel's Gem. in Benson 4.00. P. Roeder's Gem. in Arlington Heights 10.00. k. Engelbrecht's Gem. in Chicago 14.50. P. Hieber's Gem. in Town Rich 2.50. (S. -31.00.)

For the congregation in South Chicago, Ill: From Chicago: by P. Engelbrecht from Mrs. Koritz 5.00, Mrs. Vandersee 1.00, Th. Gulke .50, N. N. .50, from the Young Men's Association 5.00; by k. Wunder by K. Mickow 2.00, N. N. 5.00, W. Kriedemann 2.00, F. Rix 1.00. By P. Große and H. B. in Addison: by E. Rosen 1.00, L. Stünkel 2.50, N. N. 1.50, W. Buchholz 1.00, H. Matthews 10.00, H. Plagge 1.00, L. Balgemann 10.00, D. Dammeyer 5.00, Chr. Träthow 1.00, F. Mesenbrink, H. Mesen- brink 5.00 each, W. Beier 3.00, Fr. Lührs 2.00, Aug. Wolkenhauer 4.00, H. Oehlerking 5.00. P. Strieter's congregation in Proviso 17.00. (S. -96.00.)

For the Gem. in St. Clair, Mich.: Fr. Engelbrecht's Gem. in Chicago 14.50. Fr. Roeder's Gem. in Arlington Heights 14.00. (S. -28.50.)

For the Gem. in Fergus Falls, Minn: P. Lochner's comm. in Chicago Apr. 18.

For Fr. Schwartz' Gem. in Michigan: Through Fr. Reinke in Chicago by E. Horstmaun 2.00.

Correction:

In my last receipt it should not read: "For the Orphanage bet St. Louis by Fr. Kühn in Älleville from Mrs. Schlüter 8.05", but 1.00 and by Fr. Liebe in Wine Hill from sr. Gem. 6.55, by H. Helms .50.

NS. To the sum required for the new building in St. Louis were paid: From Chicago: From Fr. Hölter's Gem. 74.00, Fr. Reinkes Gem. 40.00, Fr. Lochners Gem. 37.00. From the parishes of the kk.: Riedel in Bloomington 7.00, Otto in Warsaw 5.00, Müller in Bremen 30.00, Winter in Hampton 27.00, Mießler iu Larlinville 22.35, Grüber in Altamont .70. (S. -243.05.)

Addison, Ill, Feb. 17, 1882. H. Bartling, Kassirer.

Received for poor students: By P. D. Gräf at Mr. Schnäkel's child baptism, 1.50 for Hornung. By Mr. P. Schieferdecker, donated at Mr. Steinmann's wedding, 10.00 and from his congregation. Parish 7.00 for Allenbach, Wilder, M. and R. Grüber. By Mr. Blum from the parish in Collinsville 22.05, from the parish of Mr. P. A. Wangerin 5.00 for Deckmann. By Mr. P. Mertner, Coll. sr. Gem. 12.45. From Mrs. P. Sommer 1 black cloth skirt, 1 stuff skirt, 1 barrett, 5 baffles, 1 black neck ribbon, 2 shirts, 3 pairs of woolen stockings. By Mr. I. Geist of St. John's congreg. in Brooklyn, N. N., 12.50 for Heidelberg. By Mr. P. G. E. Ahner, Abenmahls coll. sr. Gem., 5.00 for Schauer. By Mr. I?. Hansen 15.00 for Mertz. By Mr. ?. Baumann, s. on A. Kimmek's wedding, 3.00 for Kaiser. By Mr. k. Hudtloff 5.00 for Christmas presents. By Mr. P. Stürken from the Frauenverein sr. Gem. 10.00 for Her. By Mr. k. Zürer, harvest festival coll. sr. Congregation in Marcus, 7:00 a.m. for Niebelschütz. By Fr. Heumann, s. on Mr. H. Vogel's baptism of a child, 2.00 for A. Ehlers. By Mr. P. Groß from Mr. P. Michael 5.00 for Her. By Mr. P. Lenk from the Women's Association sr. Gem. 1 dozen underpants, 2 pr. stockings. From Mr. C. Lorenz from Burton View 25.00 for Christmas presents. By Mr. Vorsteher Müller, Coll. d. Kimmswicker Gem. 6.00 for Temming. From Mr. P. E. G. C. Markworth 5.00 Christmas gift for Schülßler, Krenke, Drewes and Selle. By Mr. Plötz of the Oshkosh Women's Association 12 shirts, 12 pr. stockings, 12 handkerchiefs. Bon der Gem. des Hr. P. Gößwein 7.30 for Mundt. By Mr. P. Böttichervon sr. Parish 13.00 for Allenbach. By Mr. Wehling from the congregation of Mr. P. A. Wangerin 7.00. By Mr. P. Barth, Christmas coll. sr. Gem., 3.40, ss. Filials .60 and by Mr. P. Winter 1.00 for Grimm. By Mr. P. M. Meyer from the Women's Association of his congregation 6 bust shirts, 4 pairs of woolen socks. By Mr. Volkening 15.00 for G. Schröder. By Father Nethina, 2 pairs of stockings from Mrs. Eckhoff, from himself 2.00. By Father Große, given at the silver wedding of Mr. H. Schroeder. H. Kameier, 6.30. From the Christusgem. in St. Louis 5.00 for W. Meyer.

For the seminary household: By Mr. P. C. H. G. Schliepstock, Christmas coll. sr. Gem. in Dwight, 8.00. By Mr. ?. F. Lochner, part of the missionary coll. of sr. Congregation, 4:00 p.m.

A. Crämer.

Received since 25 October 1880:

For poor students: By Kassirer Bartling -12.50, 20.10, 12.00, 10.00, 17.91, 17.40, 15.75, 30.00. By Kaff. Eißfeldt for Weder 8.50 u. 13.09, for Ahner 5.00, for Scholz 1.40, furthermore 1.00, 5.00, 10.00, 4.50, 7.00, 2.00, 5.00, 6.62, 15.00, 2.00. By P. H. Bartels for Paul 10.00, 12.33, 7.30 together with 2.70 from himself. By Mr. G. Bracher, Extrag of the Hamann'schen Stiftung, 21.55, 17.50, 15.08. By C. I. N. P. for Skwarzburg 5.00, for K. Selle 6.00, for Scholz 5.00. By P. W. Friedrich, for Weder, from the congregation at Waco- nia, Minn, 5.75, wedding collecte at O. Krause, -4.25. By teacher Hargens of the Singchor der Johannis-Gem. in Quincy for Schwarzburg and Groß 10.00. By teacher H. Schwake in Fort Wayne for G. Theiß of pupils of teacher Krafft in Monroe 1.25, of teacher Harbeck in Pemberville 3.16, of teacher Fehr in Woodville 2.25. By P. Riedel in Bloomington, wedding Scoll. at Schneider, 6.00. By teacher Hafner, wedding Scoll. at Heine, for Feustner 17.69. by Kassirer Grahl 16.25, 21.60, for Wyneken 5.70, for Feustner 10.00, for G. Theiß 8.00. by and through teacher Weiß in Saginaw City 5.00 and by some virgins 5.00. Wittwe Günther in Fort Dodge for Mertens 2.00. by Mr. Heinicke, carry forward of a bequest, 9.00. by Teacher Riedel, Concordia- Jünglingsverein-Stiftungsfestcollecte in Saginaw City, 7.55. by Fr. Schlesselmann for Schuster from the Frauenverein in Bremen, Ind, 10.00, Mrs. Sauer in Woodland 10.00. By k. Diemer from sr. Gem. in Fulton Co, O., for Schuster 13.44. k. Börnekens Gem. in Minnesota for cobbler 6.00. Mr. Schö- ning in Manistee 2 pr. new boots. Women's Club in Indianapolis (k. Schmidt's Gem.) 4 comforters, 12 bed sheets, 12 weed covers, 12 towels, 9 bust shirts, 4 pr. woolen socks, P. Hallerba's Women's Club 2 pr. woolen socks. Sewing Society of the Dreietmgk. comm. in Milwaukee 1 wool. Blanket, 9 bust shirts, 9 pr. wool. Socks, 6 undershirts, 10 undershirts, 8 sheets, 7 kiffen covers, 6 towels. By k. Kühle 8 bust shirts, 3 pr. woolen socks, 7 bust shirts, 4 pr. wool. Socks.

For the budget: By Kassirer Eißfeldt 1.00, 2.00, 10.00. By Kassirer Grahl 124.24.

God reward all abundantly!

Addison, Ill, Feb. 13, 1882. c. A. T. Selle.

For the "deaf and dumb" institution in RorriS, Mich. received with heartfelt thanks: By Fr. E. Aulich in Ellisville, Wis. Parish as cost money for Nimmer - 8.75. By P. P. Schwankovsky in Baden, Mo., missionary festival Coll., 10.00. By I. Runge in Detroit 1.00. By P. E. I. Frese in Omaha, Nebr, By Martha Festner for pupil Sprac- tis 2.00. By Mrs. P. Schwankovsky in Morris from the women in the Gem. ges. as clothing money for pupil Hahner 6.50. By P. I. H. P. Partenfelder in Bay City, Mich. part of the Christmas tree coll. sr. Gem. 4.65. By the same (spec. for school) Wedding Scoll. at Reinhardt 4.60. By P. C. C. E. Brandt in North St. Louis, Mo., Christmas Eve-Coll. 13.70. By Cassirer E. F. W. Meier in St. Louis 90.90. By ?. Schwankovsky in Morris, New Year's Coll. of the parish of Hadlev, Mich., 5.00. By the Women's Association in the parish of P. Hügli in Detroit, especially for the Christ- bering, 56.67. In effects 2c. was given: by Mrs. Runge m Detroit 1 muff, 1 fur collar, 4 hats; by the same 50 pounds of flour; by E. Kundinger in Detroit 1 barrel of flour; by dens. coll. 1 piece of calico, 1 box of candy, 50 pounds of peas; from Mrs. Berger in Waldenburg, Mich, 2 quilts; from painter F. W. Wehte, Milwaukee, 19 biblical murals for school; from I. Mönch in Morris, a parthia of fruit trees & fruit bushes; from bookseller H. Reif in Detroit, 2 boxes of styluses and a parthia of picture books; from I. Baumeister in Detroit, tinware, werth 5.00; by housefather Vogt in the comm. of P. Arendt in Millers, Mich., coll. 14 bushels of oats, 21½ Bush. Grain, 6 Bush. Potatoes, 3 Pf. tea, 2 Pf. sugar, 8 Pf. Meat, 5 bars of soap, and 2.05 cash; from the Women's Association in the comm. of P. Hügli in Detroit, 3 woll. Shawls, 7 shawls, 8 caps, 3 aprons, 3 pr. gloves, 8 pr. stockings, 2 pr. pants, 1 pr. tr. boots, 3 pieces of woolen yarn, 2 scraps of dress calico, 12 handkerchiefs. Morris, Jan. 26, 1882. H. Uhlig.

Freestyle da- ev. - luth. hospital in St. Louis

Received with heartfelt thanks: From Leop. Gast -5.00. Thank offering from N. R. of Wisconsin 10.00. From St. Paul's Parish in Lowell through Collectors Busse, Rodenberg, Birnbaum and Westel 5.60. From Mr. Walthe 6 boxes of soap. From Sophie Sommer in St. Louis 2.00.

There would be 1 dozen woolen blankets. F. W. Schuricht, Kassirer.

1411 South 7th St., 8t. Louis, Llo.

For the relief of the spiritual and physical needs of the burned in Michigan, I have also received the following gifts of love: By 8. F. Reuter in Alma, Kansas, -2.50. By N. N. from P. G. Bernthal's parish 1.00. By k. F. Schröder from Jvesdale 12.80, by a parishioner from Macedonia 3.00. By P. C. C. E. Brandt 3.00. By P. C. C. E. Brandt 32.00. By Kassirer Roschke 317.03. By Kassirer Schmalzriedt 107.25. By Mr. Hubinger in Frankennuth 26.00. By P. H. Witte in Dallas 3.00. By C. Seibert in St. Johns 4.00. By k. H. Witte in St. Johns 2.48. By k". I. Fackler 11.00. By k G. Berntha! 7.00. By r. C. F. Seitz 6.68. by A. Fischer and his wife 1 00 each. by Wittwe Hauptmeyer .50. by Hm. I. G.

Härte. 2.10. by P. W. Lange in Oranoca 10.00. by ? . F. Geifert 9.00. By P. E. A. Brauer 1.00. By Mr. I. Bredehoft 3.00. By P. I. D. Krämer 1.00. By Kassirer Bartling 95.16. By P. A. C. Kuß, Harvest Festival Coll., 11.00. By Kassirer Rademacher 15.00. By P. F. Kaiser .50. By Mrs. Schneider 1.00. By Mrs. Dolch 1.50. By I". F. Johl 11.00. By Fr. W. Endeward 4.00. By Fr. I. Bernthal15.00
By Kassirer Birkner 264.73. Durchk . C. G. Hiller 1.50.
Through I". E. F. Welcher 15.50. Durchk . R. Bunny10 .60.
By P. H. Semmann 3.00. Durchk . C. I. Rerz23 .70.
By P. M. Mertz 11.69. By P. A. Eberbach 7.12. By Kassirer Roschke 141.80. By 8. R. Pieper 35 00. By P. I. M. Köpplin 15.00. N. N. in Sumner 3.00. by Cassirer Bartling 43.50. by P. I. G. Schwemley 4.00. by Mr. W. Kohle 1.00. by CassirerRademacher 24.24. by P. I. M. Hahn 31.50. by ? . M. Töwe 52.77.
Correction.

In my last receipt ("Luth." No. 2) read: Durch k. H. Sieger -15.00 instead of "15 cents". W. Schwartz.

Freestyle the abgebraatea in Michi-aa

I also received the following gifts of love: From k. G. Bürger in Nebraska -1.75, from the bell-bag of the Zion congregation in Hamilton 54.00, from H. Neumann 10.00, M. Worth 2.00, W. Bammesberger .60, I. Tröster 10.00, H. Röhrs, A. Pobl, A. Hieroth, W. Pohl, H. Kaht, W. Werth, W. Sollet, C. Rohde, H. Töns, A. Steinhäuser, M. Wander-sen, F. Sindke, F. Sollet, F. Fenster, F. Bammesberger, C. Lenz, C. Wegner, R. Fenster 1.00 each, A. Werth 2.00, F. Meerkatz 4.00, C. Senf .75. By Mr. G. Giescke in Courtland, Minn, 71.00. By P. L. Schulze in Schenectady, N. I., 9.05. By W. Blank in Reed City boxes of clothing. By k. F. Büngr in Iowa from sr. Zion's comm. 5.50, Christ's comm. 7.00, St. John's comm. 5.00. A. Kruger in Sandusky, O., 1.00. By H. Heimsoth in Lake Creek, Mo. 8.00. By k. I. Berntha! in Dakota, 38.00, from P. Melcher's Gem. 20.00. By P. Jäkel, 2.00. By P. L. Schütz in Wisconsin, 27.00. By k.E. Zürrer in Iowa, 29.50, of which 10.00 for?. Schwartz. By P. Steger in Indian" 11.87, from s. branch 4.66. By k. Schumm in Indiana 15.00 and 3 boxes of bedding and clothing. By P. Bötticher in Illinois, 2nd shipment, 12.75. By P. Estel in Nebraska 2.50. By P. H. Lemke in Michigan 3.00. By?. I. Bethke in Indian" 40.00. By k. G. Woche! in Illinois 30.34. By P. Münzinger in On- tario 3.50. By P. Wende in Minnesota 7.04. By k. Weige! in Rome 10.00. By P. F. Sievers in Frankenlust 701.19 u. 450.36. By P. F. Besel in Iowa 13.00. By k. Wüst in Bedford 11.00. By I". Stiemke .50. by k. Stiegemeier in Indian" 11.00. by G. Caar of C. Wenzel 1.00. by P. Voigt, Reformation Feast Soll., 23.75. by ? . Reichhardt in Indian 12.00. By Fr. Kretzschmar in Minnesota 26.00. By Gangnuß in Sebewatng 25.00. By Fr. Reichmann in Ohio 30.00. By Fr. C. Damm in Wisconsin from sr. Gem. in Bloomfield 33.58, in Weyouweaa 22.42. By P. Bernthal in Michigan 7.00. ByW. Brandt of Stüve 5.t0, Harvest Festival coll. 5.50. By Fr. Brandt in St. Louis 50.00. By Fr. Halfmann in New York from sr. Sunday School 25.00. By Fr. Käselitz in Illinois 11.55. k. Katt's pupils 4.17 to a Christmas tree. By Fr. Meyer in Missouri 11.00, from Brödehöft 1.00. By ? . Pröhl in Augusts, Wis. 2.00. By Fr. Richmann in Pittsburg 13.50 to Fr. Schwartz. P. Häfner in Maryland 1.00. David Litky in Illinois 5.00 & 3.00. By G. Dobler in Baltimore from Reidniger 2.60, by G. W. Dobler in New York 10.00. 8. F. Ziegler in Kansas 5.00. By 1'. G. Markworth in Michigan 10.00. By P. A. Frey in Brooklyn 1 box of clothes. By k. C. Engel out of his. Johann Härte! in Des Plaines 4.00. By Fr. Müller in Kankakee 10.00. By ? . Pflanz in Memphis 16.00 u. voy Hrn. Seeg- ler I Box Zeug. By P. Schaaf in Owatonna 13.00. F. Schuldt m Batavia 1.00. G. Ruff in Grand Island 1.00. /By P. Thee! in Germania 40.00. By P. Sander in Cohocton 4.00. Teacher Himmler in Frankenlust 2.00. By H. Äelcher in Cleveland 1 barrel of clothes. By k Frey in Sha- kopee 1.00. By P. Zschoche at Fort Wayne 1 box of clothes. By teacher Dornfeldt in New York 47.50 and 1 box of dresses.

To all dear donors, I hereby express my heartfelt thanks in the name of those who burned down. May the Lord be richly rewarded!
Some boxes and packages have not been receipted, because I could not determine where they came from.

Correction.

In my receipt in No. 2 of the "Lutheraner" read: I. Becker in Detroit -10.00 instead of "1.00". Also: Durck Kassirer Rademacher 89.31 instead of "87.31". T h. Schöch.

For poor students received with heartfelt thanks by Mr. M. F. W. Kastner, collected at the wedding of Mr. H. Lühmann and Frida Ellingbuysen at Lewiston, Minn, -8.00. By Mr. P. Theiss at Lone Elm, Mo, collected at Mr. F. Ohlendorf's wedding, 7.70. By Mr. P. C. F. W. Brandt at Clarinva, Iowa, 6.00. By Mr. P. Pflanz of the worthy women's club at Mempbis, Tenn. 8Pr. stockings, 8 sheets, 8 pillow cases and 7 shirts.

C. F. W. Walther.

With heartfelt thanks against God and the dear givers received through Mr. P. C. W. R. Frederking from his parish the sum of -21.10. (H. Reinlaseder 1.00. H. Burk 2.00. A. Burk5.00.) C. Wünsch, k.

Freestyle received the English - Lutheran mission in the West:

From Mr. P. Fr. Sievers in Minneapolis, Minn. -1.00, Mr. Reichmuth there 1.00. C. F. Lange, Cassirer.

509 l'rLnklin äve., 8t. Louis, dlo.

Correction.

In my last receipt "For Seminary Building in St. Louis" read -250.00 instead of "-200.00" from Fr. C. Strasen's parish in Watertown. C. Eißfeldt.

Changed address":

Rev. O. 8pekr, Lox 362, ^ppleton Olt)', Llo.
liev. 6. dlez-er, ^rupakoe, l'urnns 6o., Nebr.
L. v. Loseielskl, 644 ku^sou /Vve., Hulnoz?, Ill.
6. p. l'ebrrnLnn, 1313 M. MrUout 8tr., SloomlnAtou, Ill.
6. 8. ll. ^LAner, 8ox 233, 8evmour, Inä.

The "LMHenner" appears every month "wrimal for the annual eubserip. ttoneprett of one dollar for the aurwärkiften subscribers, you have teuseldra voraeuzudezahltn. Where the same is brought ven carriers in"" Hau", the subscribers have 25 lent" Träaertobn erta to decable".
To Germany, the .Lutheran is er- saadt by mail, postage paid, for ll.25.

Lutereä ut tbe kost OSloe at 8t. Louls, Llo., äs secouä-eläs" matter.

Volume 38. St. Louis, Mo., March 15, 1882, No. 6.

Pastor Johann Friedrich Bünger,

whose blessed death we have already reported in No. 3 of the present volume of this journal, was born on January 2, 1810 at Etzdorf near Roßwein at the foot of the Saxon Erzgebirge. He came from an old family of preachers going back to the time of the Reformation on both his father's and mother's side. His father was Jakob Friedrich Bünger, pastor at the mentioned place; his mother Christiane, a née Reiz. The latter was the daughter of the predecessor of her husband at Etzdorf, the pastor Wilhelm Gottlieb Reiz, who died there on March 12, 1808 after twenty-eight years of activity. *) This grandfather of our Bünger on his mother's side belonged to those few who were faithful witnesses of their Savior and his pure Gospel in the time of the emerging rationalism, which soon came to rule, and remained so until their death. Already in 1765 a communion book was published in Regensburg by the aforementioned under the title: "Empfindungen des Glaubens vor, bei und nach dem Tische des HErrn" ("Feelings of Faith before, at and after the Table of the Lord"), in which, one may well say, the most ardent love for Jesus, the Savior of sinners, shines forth from every word. The holy charm had originally not marked the devotions contained in his communion book for printing, but only for himself. He himself says in the "Preliminary Report" about it: "My booklets should be for me a monument of the inconceivable, immeasurable and indescribable grace of JEsu, which my sorrowful heart experienced and which should remain unforgettable to me, always a spur to faith and sanctification." Without his consent, however, his notes, which had been read by Christian friends in Regensburg, were put into print by them in the aforementioned year. The rarer such food was at that time, the faster the really anointed communion booklet found a wider and wider distribution,

This Reiz, born on June 13, 1740 at Windsheim in Bavaria, had, before he was called to Eitzvorf by a pious Count of Einsiedel, been deacon in Greiz in the Principality of Reuss and at the same time pastor of a country parish near this town with the name Caselwitz.

so that at the beginning of this century already the tenth edition of the same, increased with prayers and songs, appeared in Nuremberg. In the "renewed preliminary report" of this edition, the pious charmer says: "As far as the contents of this writing are concerned, especially the deed of my covenant with JEsu, *) I am not ashamed in eternity to have said it most clearly: that I have sworn myself to the highly praised Savior out of the urge of love to the last drop of blood; that I take infinite delight in his wounds, death and merit; that I make of his love and union with me the only and most sensuous honor that all monarchs cannot give me; in short, that I respect his inconceivably great grace towards me, worthy of curse and death, for my highest bliss on this side and beyond the grave. Otherwise I would not know where I would remain from great misery. I am - and full of joy I write it - a subject, a bondage of the King of Honors, the Son of God, whom I kiss daily. I count all temporal advantages for damage against the exuberant knowledge of Christ JEsu, my Lord. I count all things that try to keep me in my course as dung, that I may gain Christ only and be found in Him; that I may possess the righteousness, not which I would earn according to the law, but which comes through faith in Christ, which is imputed by God to my faith. JEsus, JEsus, nothing but JEsus shall be my desire and my aim' and my hope of glory before God. I can think of no greater salvation than the eternal and all-sufficient one, which my faith finds in him, in his merit and supper, and which, despite the feeling of my inward and outward ruin, I still enjoy over and over again among all the cases and variations on earth. Every communion is for me a solemn dedication of the bloody sacrifice of my Lord Jesus and a sweet, incomparable foretaste of eternal life. - If I had now at such Ge-

*) There is a section in the communion book with the heading: "Certificate of my solemnly renewed covenant with the Lord Jesus", which Reiz signed with his name, but left space "so that every reader could ascribe himself to the Savior". But he adds: "I ask that no one do it out of superstition or hypocrisy against his conviction, but according to Isa. 44, 5."

Should the thoughts and experiences of my heart still have reservations about confessing Jesus, the most worthy of confession, so freely before the world as it has happened, and to display my name here, although it is very small? - But if I should be ridiculed and rejected for this, whether before or after my death, I will put up with it. It can do me no harm after all. Praise God, I am reconciled! That the world still scorns me will not last long. In eternity the crown of righteousness is ready for me. If only Jesus can and will confess me by name before God and His angels, that is glory enough for me, for me poor sinner who does not consider himself worthy of heavenly honor, but who longs for it. I gladly died a thousand times for the sake of my good Lord. I gladly gave him a thousand hearts as a sacrifice. With all determination and great courage I offer up my name to him. And it is a grace that I am allowed to solemnly pledge myself publicly before the eyes of his friends and enemies. Not only as a child of God, but also as a preacher of the gospel, I wish to be able to provoke all my readers, in accordance with my gender name, in all my reflections, prayers and songs, as strongly as it is possible, to become and remain as blessed through faith in Jesus and his blood as I have become and still am by the free grace of God. O Lord, bless these leaves for this purpose! But keep me unchanged in the blessed covenant with Thee until my end." - In 1810, two years after the death of the author, the last edition of his communion book at Nürnberg was published, preceded by two poems dedicated to the memory of his "friend of many years" Reiz by the well-known pious Nuremberg preacher J. G. Schöner, who died in 1818. We see from this that theure Reiz must have grown up in a truly Christian family and must have been a devout Christian already in the time of his theological studies. In one of those Schöner poems it says:

"Raised in the Christ sense with care, he began his youthful run;

The light of truth, immediately sucked in, always rose brighter with him.

The spirit of the Lord governed his drives, On high schools his walk,
 That warm feeling of God's love for mankind already permeated the young witness.
 O soon, O soon, the desire that drives every herald of God was kindled:
 To preach with simplicity and with dignity, What our full Bible writes-*)
 To preach: Forgiveness to the afflicted, Rich help in trouble,
Strength to the weak, much grace in the Beloved, Heaven open after death.
 The people of Etzdorf are still listening to the teachings;
 The children's heart still beats for him;
 The sick man groans to hear the comfort; the poor man pays him tears.
 A prayerful man died, who daily threw himself on his knees for the suffering of the brethren.
 For all that in the most anxious times Christianity so much needs." - —

The fact that in our short biography of our dear Johann Friedrich Büniger we report so much about his grandfather right at the beginning, we do this with a double intention. Firstly, to set up a small, well-deserved monument to a kind-hearted man and faithful witness of Christ the Savior of sinners in a time of apostasy, and secondly, to show that our Büniger came from a highly blessed family and that the blessing of a truly pious grandfather rested on him, as will be clearly shown in the course of his entire life up to the end. Incidentally, Büniger's grandfather was also from his father's side, as can be clearly seen from the still existing written sermon outlines and from some of his complete sermons published in print, a man of heartfelt faith. This was Johann Andreas Büniger. Coming from Northern Germany, he was for many years a preacher in Schönbach, a town in the Saxon Voigtland, spent his last years as pastor emeritus in Etzdorf in his son's house and died there only a few days later as the latter. It is true that Büniger's father was not a rationalist either, but that power of faith, as it had shone in his father-in-law, did not manifest itself in him. (To be continued.) [Walther]

What a wonderful beginning the Christian church has had.

When the Son of God came into the world - about 4000 years after the creation of the world - it looked very sad far and wide. Darkness covered the earth and darkness the nations. Is. 60, 2.

Black darkness lay on the world of the Gentiles. The Gentiles had forsaken God's ways and God had therefore let them go their own ways, Acts 14:16. 14,16. "Because they thought they were wise, they became fools... Therefore God also gave them over to the lusts of their hearts.... into shameful lusts,... ...in a perverse mind, to do that which is not fit." Rom. 1, 22. f. The most egregious vices were committed without shame and shyness, freely and publicly. According to their ideas, even their gods and goddesses committed the most shameful vices. Each class of vices had its special deity. Through sacrifices one sought to gain the favor of the gods. From the-

The words "full Bible" were printed by Schöner himself with blocked script, no doubt to indicate that Reiz had preached the whole counsel of God for man's blessedness as revealed to us in the Holy Scriptures. What a glorious testimony!
 The priests indulged in these sacrifices. The people were the prey of the deceitful priests, the soothsayers and astrologers and spiritual conjurers. The worldly wisdom, with which many occupied themselves, could not satisfy: they did not find the true highest good. The best of them called to seek communion with a higher, divine being, but they did not know the way, they could not show it. Others sought the highest good in their own virtue (Stoics, Apost. 17,18.), others even in lust (Epicureans, Apost. 17, 18.).

But darkness also reigned in Israel, the covenant people from whom the Messiah was to come, whom God had chosen from all peoples and whom He kept separate from other peoples so that the knowledge of the true God would be kept pure in them. Moses and the prophets were still read and God had still preserved a small group of those who were waiting for redemption, Luc. 2, 25, 38; but the large group was waiting for an earthly Messiah who would restore the earthly kingdom of Israel and lead it back to its former glory. It is true that since the Babylonian captivity Israel was no longer tainted with gross pagan idolatry as before, but a dead outward worship had now taken the place of idolatry. One looked only at the outward letter of the law and believed to be sure of God's favor by outwardly observing it. One insisted on the descent from Abraham. This carnal confidence, this hypocritical self-righteousness was found especially among the numerous Pharisees, who had given themselves this name, which means so much as "set apart," because of their supposed holiness. They not only kept the letter of the Mosaic Law with great severity, but they also added all kinds of statutes to it (Matth. 15, 2. f.). They knew how to cover their sins and vices before the people with the appearance of their holiness, Matth. 23: - The Sadducees, who opposed the Pharisees, were not as numerous as the Pharisees, but they knew how to take the most important offices. Their mind did not go beyond the earthly, they denied the immortality of the soul, the resurrection of the flesh, the existence of angels. They were the enlighteners, the Epicureans in Israel. - The Jews in Egypt, especially in Alexandria, had brought into the Old Testament all kinds of thoughts of pagan philosophers, so that the divine teaching would not appear so contemptible in their eyes.

This was the situation at the time when the Son of God came into our flesh. He wanted to gather an eternal church from these Jews and Gentiles. The beginning was to be made in Israel, from Zion the beautiful splendor of God was to dawn, Ps. 50, 2. Is. 2, 3. Joh. 4, 22. Although our Lord wanted to lay down His life for all sinners, also for the Gentiles, and although He did not deny His help to the Gentiles during His walk on earth (the Canaanite woman, the centurion of Capernaum), He still carried out His prophetic ministry among Israel, Matth. 15, 24. 15, 24. He gathered a group of disciples and chose twelve apostles, whom he taught for three years to prepare them for their high calling. They were to go out into all the world and make disciples of the nations. He only sent them to the lost sheep of Israel, Matth. 11,6, not to the Gentiles and Samaritans. After the redemption After his resurrection from the dead, he repeatedly appeared to his disciples, especially to the apostles who were to be witnesses of his resurrection. Before his ascension he once appeared to more than five hundred brothers, 1 Cor. 15, 6. According to the instruction of the Lord, his disciples - 120 in number - waited with united prayer and supplication for the promised miraculous outpouring of the Holy Spirit. This took place on the tenth day after the Ascension of the Lord, as we read in the 2nd chapter of the Acts of the Apostles. "And they were all filled with the Holy Ghost, and began to preach with other tongues, after the Spirit had given them utterance." Through Peter's preaching, three thousand souls were won to the Lord. Thus was born the first Christian congregation at Jerusalem. "And the Lord added to the church daily them that were saved." Apost. 2, 47. The apostles continued to testify of the risen Lord and to confirm their preaching with miracles. The number of believers increased. The gospel was brought to other regions, even to Samaria, by those who were driven out as a result of persecution. 8 The apostles also soon extended their ministry. Peter and John were sent to Samaria, and Peter was led to the Gentile centurion Cornelius in Caesarea. The almoner Philip brought the chamberlain of Queen Candace to the knowledge of Christ. Apost. 8 Saul, the persecutor of the church of the Lord, was miraculously converted and accepted by the Lord as an apostle to the Gentiles. For a while - how long is not known - the twelve apostles remained in Palestine, then they went out into all the world according to the command of the Lord. Matth. 28,19. Marc. 16, 15,20. Already thirty years after the outpouring of the Holy Spirit the apostle Paul could write to the Co-lossians that the gospel had come into all the world, Col. 1,6. cf. 1 Tim. 3,16. Rom. 10,18. The church historian Eusebius (d. 340) writes: "Thus the salvific word illuminated like a sunbeam the whole inhabited earth, and according to the divine writings the sound of its exalted evangelists and apostles went over the whole earth, and their words penetrated to the farthest ends of the known world. In all cities and towns, in a short time, the most numerous and populous churches, like barns full of fruit, were established." (11, 3.)

What a wonderful beginning of the Christian church! Let us look at those who were gathered into the first churches. The Jew bows his knees before JEsu, condemned to death by his rulers and high priests. The proud Pharisee tramples his own righteousness underfoot and takes grace from the hand

of the Lord Jesus and considers everything as damage against the exuberant knowledge of Christ Jesus, Phil. 3, 8. The Gentile turns his back on his gods and worships a descendant of the hated and despised Jews as his God and Savior. The magician abandons his profit and burns the magic books, Apost. 19, 19. 19, 19. The worldly wise man denies the wisdom of this world and considers it the highest wisdom to know Jesus. The fiercest enemies, among Jews and Gentiles, become JEsu's most intimate friends and embrace him with the most ardent love.

And let us also note who were those whom the Lord chose to be the instruments through whom He would begin the glorious building of His Church - the holy apostles. They were not among the high, wise and mighty of this world, they were lowly,

unrespected, despised, unlearned people. They were influenced by Jewish prejudices and often did not understand the teachings of the Lord, Match. 16,9. f. Luc. 18, 34. Even after the resurrection they were still full of fear of the Jews, Joh. 20, 26. But through the miraculous outpouring of the Holy Spirit they were filled with the highest wisdom and gifted with the greatest courage.

Let us also consider the means by which this glorious beginning of the Christian church came about and by which the church is still being built. The weapons of the apostles with which they conquered the world for the Lord were not carnal, 2 Cor. 10:4. It was not human wisdom that they preached, but the word of the Lord. They preached Christ crucified, an offense to the Jews and foolishness to the Greeks, 1 Cor. 1, 23. But this simple preaching proved to be divine power and divine wisdom.

And let us finally see in how short a time the world was filled with the Gospel and how wonderfully the Lord had seen to its rapid spread. Almost all countries of the then known world were under Roman rule. In the great Roman Empire, the Emperor Augustus was the sole ruler. Mutual intercourse of the countries was made possible. In almost all Roman provinces, in the largest cities, there lived Jews who remained in contact with Jerusalem, sometimes coming there frequently, sometimes hearing from there what the Lord was doing through the apostles. Thus, even before the apostles themselves went out, the sound of their word had preceded them.

Luther masterfully describes the miraculous beginning of the Christian church. He writes: "Since he rose again from death, ascended to heaven, and wants to establish a power through the mouths of men, he sends his apostles and disciples, simple, silly people. He himself calls them sheep, Matt. 10: 'Behold, I send you as sheep in the midst of wolves.' And the whole gospel testifies that the disciples of the Lord always presented themselves as children. When the Lord speaks here, they put it there. Therefore they were sheep in the truth. Now it is a ludicrous and foolish thing (as all reason cannot judge otherwise), that he has attached such foolish, unintelligent people to such clever, highly understanding spirits, and has set the weakest on earth against the mighty lords of the world and the strongest spirits under heaven. Why does he not take the most powerful angels in heaven, the angel Gabriel with his angels, who is the highest marching lord and wields the sword; therefore he also has the name and is called Gabriel, that is, God's power or strength? But he does not do this, but takes poor, foolish fishermen and commands them to go into all the world and preach the gospel to every creature. Open wide your mouth, he says, and preach with confidence, so that it may resound before all creatures. Arm them also with comfort and gladness. The devil," he says, "will be hard on you with his scales, and will kill you; but do not be afraid of those who kill the body and do not like to kill the soul. But rather be afraid of him who may destroy both body and soul into hell, Matt. 10. Thus he seeth the power and the kingdom. He could not be more foolish before the world. For all reason must say that it is a foolish thing that he fights against the devil and all the gates of hell with such small, weak things.

"Now this is what David says here: From the In the mouths of the young children and infants you have prepared a power. You have established a kingdom, he says, which is full of power and authority against sin, death and the devil. You have established such a kingdom, not from the wisdom, cleverness, cunning, violence or power of the world, but from the mouths of simple, foolish, powerless people, who are represented as the very least, as given over to death, 1 Cor. 4. But is this not a miraculous thing, that the mouths of such people should prepare such great and excellent power? Peter appears in Jerusalem on the day of Pentecost, fearing neither Annas nor Caiphas nor the whole council, opens his mouth, strikes at the devil's kingdom, and with one sermon converts three thousand souls from the devil's kingdom to Christ. The other apostles likewise saw such power by their mouth and word that the synagogue and the Jewish kingdom fell to the ground over them. Then they came to Rome, seized the supreme power on earth, punished its pagan, idolatrous nature, and by their mouths established such power that no one could resist. Further they scatter into the world, storm the devil's kingdom with their word, plant and build Christ's church: there power arises, which neither emperors nor kings, neither princes nor mighty men can resist. They may resist it and treat the apostles and Christians with cruelty, but it does not help. The power from the mouths of young children and infants cuts through and retains the victory. Emperors, kings and mighty men of the earth must hang their heads and confess that they are not able to resist.

"It is a disparate thing that the mightiest lords on earth, together with the fiercest devils in hell, and the poor, weak disciples, who are regarded as sheep for the slaughter in the world, go against each other and meet together. Therefore, it is a miracle that the ruler has such power in this way. If he would take the strong princes of heaven, they would be able to do this. Michael would be able to strike down emperors, kings and mighty men on earth. However, he does not want to use the angelic nature to achieve this power; instead, he needs the human nature, which the devil has eaten and over which he is master, which he also holds captive because of sin. The same nature he attaches to the devil, so that it catches, binds and overcomes the enemy, and accomplishes this through the mouth, through the word and preaching of the gospel. Go ye, and preach the gospel to every creature, saith he to his disciples, signifying power and the kingdom.

"So our Lord God spares the greatest and highest power of the angels in heaven, and takes the most foolish, simple, unlearned and weakest on earth, and sets them against the highest wisdom and power of the devil and the world. These are the works of God...

"The prophet marvels at the fact that a mighty, firm, steadfast and eternal kingdom has been established in a way that seems foolish to all reason. What then is the way? How does he establish power? By word, from the mouths of young children and infants. How does this rhyme with such infinite, eternal power, which is to stand against death, the devil and the world? It rhymes however it may, so the Lord our ruler does not need sword, guns or malice to establish this power, but the word, and such a word, which goes out of the mouth of young children and infants, that is, bad simple-minded people who are like children who cannot speak. The Romans were such wise men that they thought they had no equal in the world. In contrast, the apostles were unwise and fools before the world. But God gave them a mouth and wisdom, which all their adversaries could not contradict or resist. (Excerpt of the 8th Ps. from 1.1537. E. A. 39, 24 f.) G.

The Promised Land as it is now, compared with once.

In the Hanoverian newspaper "Unter dem Kreuze" of December 3 last year we read the following:

Palestine still bears the same morning character as in the time of Abraham, Isaac and Jacob. And yet, what a change has taken place in the land since God threatened the apostasy of his people to be fulfilled in it! From a land flowing with milk and honey, it has become a desert and wasteland. In order to make this clear to our readers, the following will contain some information based on the book by Alex. Keith.

"The land of Canaan had an ancient reputation for excellent fertility, so that even in the time of Christ it was considered one of the most beautiful Roman provinces. Who could have thought from afar that this land would ever completely lose its fertility and become like a desert? And yet already 3 Mos. 26, 31-35.43. was prophesied: 'I will make your cities desolate and the land so desolate that your enemies who dwell in it will be terrified? And the same threatening prophecy is repeated in the prophets, e.g. Jer. 12, 7-14. Ezk. 12, 19.20. Luc. 13, 30.

"And exactly, 'as was prophesied, it came to pass. After the Jews had possessed the glorious land long and undisturbed, the Chaldeans, Syrians, Egyptians, Romans brought ruin upon ruin to it, and how it has now lain so desolate for almost 1800 years! No trace of its former splendor! The most beautiful cities lie in ruins to this day and still bear their names. Caesarea, Zabulon, Capernaum, Bethsaida, Gadara, Chorazim, are called heaps of ruins. The most fertile plains lie completely desolate. It is cultivated only by very poor heaps of people, as much as is indispensably needed for food. Valleys that were of extraordinary fertility are covered with legions of thistles and covered with thorn bushes. The whole area around Tiberias is thorn forest, as prophesied in Isa. 32, 13: 'In the field of my people shall grow thorns and hedges? The roads shall become desolate, according to Deut. 26, 22. The magnificent old roads are still found, but totally desolate, as the travelers, e.g. Volney, report. "No one gets anywhere on them", he says. This

was exactly predicted 3000 years earlier, when everything was still in most beautiful bloom.

"All of Palestine provides so little income that it was given to two people. Jeremiah prophesied Cap. 12, 13: 'You will be ashamed of your income? The joy of the kettledrums and harps has come to an end', prophesies Isa. 24. Volney, however, writes: The miserable population of Judea has a song that is accompanied by sighing and wailing that one almost wants to weep. Isa. 24. prophesied: 'The must dwindle, one no longer finds while drinking wine? The travelers say that the wine in Palestine is the

The wine is the worst - once so good - and that almost no wine is drunk.

"And yet there are still very fruitful blessed stretches, like oases in the desert, there. This, too, has been accurately prophesied. Isa. 17. and 24. it is written, that an after-harvest shall remain, as when one shakes the oil tree, that two or three berries remain, or four or five fruits. So a little of the good of the land shall remain. And so it really is. In the gardens of Engedi, olives, almonds, peaches, apricots, figs grow in abundance. Near Sichern, grain, cotton, silk and olives are grown in abundance. The valley of Zabulon is charming, and the mountains of Gilead are beautifully wooded, although only thistles grow in the valley. All these individual places resemble individual hanging berries or fruits on an empty tree.

"Of Samaria, the capital of Israel, the prophecy was Micah 1:6: 'I will make it a heap of stones in the field, a place of vineyards; I will drag her stones into the valley and strip her ground bare.' The travelers speak of the 'hill' where Samaria stood, her stones have long been in the valley and the place is completely covered with gardens.

"But how? Should it not have occurred to anyone, in these many centuries, to cultivate this rich land again and bring it up? That is such an obvious thought. America has been populated and so wonderfully cultivated. Why not Palestine? Isn't that strange? No, because God has forbidden it. He has prophesied 3 Mof. 26, 43, "that the land should celebrate as long as Israel is in the land of its enemies.

"There **was** no lack of attempts to thwart these prophecies. In the beginning of their exorcism, the Jews offered everything to regain their land. They did not succeed. The Emperor Julian decided in the 4th century A.D. to disgrace these prophecies of the prophets and Christ. He wanted to reinstate the Jews in their land and build a city and temple. Nothing seemed to stand in the way. A start was already made. Roman soldiers laid the foundation of the temple.

„ Then fire rose from the bottom in terrible balls," says Ammianus Marcellinus, a pagan writer, "and burned the workers, and again and again, until one desisted. All kinds of peoples have so far helped to devastate and trample Palestine, none to cultivate it. Thus God knows how to fulfill his word."

In our days, too, there has been no lack of attempts to "cultivate" the devastated country again, contrary to divine prophecy, and to return it to its former prosperity. But they all end and will end like that attempt of the renegade Emperor Julian, and serve only to put the truthfulness of the divine word in the bright light. Recently it is the Russian Jews who seek refuge and earthly welfare in the land of their fathers. But even this will not change the condition of Palestine as a whole and on a large scale. It will remain what it should be according to God's will, a desert.

Faith is quite a miracle; it makes such great courage in a man who is otherwise a poor weak creature that he becomes so proud that he can say: If all devils fell upon me, even if all kings, emperors, heaven and earth were against me, yet I believe and know that I shall be preserved. (Luther.)

How once a poor pious pastor's wife betrothed her son to the Lord.

On December 25, 1639, a son was born to the pastor Nikolaus Jakobi in Lausa, not far from Dresden, who already brought a large wound on his body into the world. The godly parents of the child therefore not only hurried with the weak child immediately to the baptism, in which it received the name Johannes Nikolaus, but also vowed to the Savior, if he would keep the child alive, to dedicate it to his service. The baby remained very weak for a long time. Instead of being healed from the wound that had been brought into the world with it, it became more and more covered with deep, apparently fatal wounds. When it was four years old, a heavily loaded harvest wagon passed over its body, but without injuring it, it had a life-threatening fall three times and was close to losing its eyesight. But God preserved the child so dear to his parents, and they did not forget their vow. Although struggling with bitter poverty as a result of the Thirty Years' War, they sent their Nicholas first to the Latin school at Schul-Pforta and then to the university at Wittenberg. The little that the poor father was able to support his son with was barely enough to cover even the most basic needs of life. To complete his studies seemed to be a matter of impossibility. He returned home. When relatives advised him to give up his studies and become a scribe, he told his mother one evening in confidence. She, however, a "hero of faith," implores him not to despair, pulls her wedding ring from her finger and hands it to him in hot tears with the words: "Here you have, dear son, my ring. As surely as I give you this ring now, God will not abandon you, will show you his help abundantly and will give you the means and advice to continue your studies happily, so that you will still be able to serve God gloriously in his church. I have now betrothed you to God, to whom you must not again be unfaithful." These words make a deep impression on the poor student who is struggling to be chased away. He says good night to his mother and goes to bed. No sooner has he fallen asleep than he dreams that a person stands kindly before him and repeatedly calls out to him the words: "Mountains shall depart, and hills shall fall; but my grace shall not depart from thee, neither shall the covenant of my peace fall away, saith the LORD thy merciful." Isa. 54:10. He awakens and all his sorrows are gone. And behold, having returned to Wittenberg, he soon receives an electoral stipend. He now goes to church so diligently to strengthen his faith through God's word that the pious professor of the Greek language in Wittenberg, Joh. Erich Ostermann, becomes aware of him, inquires about him, lets him come to him and, after learning of his distressed situation, asks him to write a Latin letter to see if he can recommend him to charitable hearts for support. So our Nicholas goes home full of hope and after a few days hands over to the participating professor 200 verses he himself has written about the song: "Why do you grieve, my heart". With joy, Ostermann sees from this that this poor student is not only a

He is not only a true Christian who has proven himself in the Kreuzschule, but has also acquired excellent knowledge through faithful study. Thus, he immediately makes him the teacher of his children and supports him in his further studies in the most abundant way. After completing his studies, he became in 1665 informant of the prince in Zerbst, three years later superintendent in Gemmern in Magdeburg, in 1678 superintendent in Leisnig in Saxony and after attaining the dignity of a doctor of theology and after refusing many very important vocations, finally superintendent and cathedral preacher in Meisten, where he died gently and blessedly in the 61st year of his age. - He left behind several beautiful theological writings, among which the most important one is an equally learned and anointed Latin writing: *De vulneribus Jesu Christi*", that is. Of the Wounds of Jesus Christ. In the preface to it, he shares many things from his life and testifies, among other things, that he was not only happy to be born on the birthday of his Savior, but that this was also a constant incentive for him to live and work solely for the glory of his Savior and to contemplate and praise the wounds of Jesus

Christ as one who came into the world covered with wounds, through which alone the wounds of his soul were healed. - —

Oh, how many Christian parents would be inspired by this example to dedicate their godly sons, gifted by God for the service of the Savior, to this service! For alas! "The harvest is great, but the laborers are few." Matth. 9, 37. W. [Walther]

To the ecclesiastical chronicle. I. America.

The Roman Church in the United States numbers 13 archbishops, 62 bishops, 6366 priests, 1532 theology students, 5975 churches, 1143 chapels, 1568 wards, 32 seminaries, 79 colleges, 513 academies, 2476 parochial schools, 399,188 students, 248 asylums, 126 hospitals, 6,370,852 members.

Gushing. The doings of Mr. Harrison, a so-called evangelist (*The Boy Preacher*), are described by the "Merry Messenger" as follows: "As soon as Harrison enters the church, all eyes are upon him, and he also immediately begins to talk, and, as is his custom, to look to and fro, and to walk. He is a small, slight male, weighing perhaps 100 pounds, has a high, yet narrow forehead, and is of sanguine temperament, being nearly twenty-eight years of age. His speech is somewhat hoarse, gruff, and croaky. His movements are exceedingly rapid; as a squirrel leaps from branch to branch, so he leaps up and around the altar. When he prays, he kneels down, after a minute he jumps up, spreads his hands to heaven, prays on and on, throws himself down again, jumps up again, and so on, often folding his hands together and shouting Glory! Hallelujah! Then he opens the Bible, reads perhaps a verse, or a few syllables, talks about it very briefly, about ten to fifteen minutes, and then his sermon (?) is over, and now the invitation for salvation-seekers goes on, in a very urgent way. . . . As soon as Harrison has invited people to the prayer altar, several people go around the congregation, looking for people who want to convert, and lead them to the altar, and there the preachers present speak to them. One man is immediately ready and writes down the name and place of residence of those at the altar, so that the number of them can be precisely indicated, which Harrison probably

calls out one and a half dozen times, every evening.... Harrison calls his own, and Dr. Joice's, the pastor's name, during his running and talking to and fro, very often, says what is said and printed here and there about Harrison and his proselytizing method and person, and lays everything on drawing people to his person." - Harrison must be doing great? if even some Methodists call his appearance "too eccentric, too enthusiastic, too exciting."

We have repeatedly told our dear readers about the **reprehensible means** American communities use **to** fill their empty coffers, namely how they organize all kinds of *fairs, parties*, etc., so that the contributors can have a sensual pleasure at the same time. Since the usual entertainments are no longer very attractive, they are always eager to invent something new. The latest is that in Härlein, N. A., in the parlor of the Congregationalist Church, a number of white-clad young ladies with red soldier's caps, scarlet collars and belts were exercising on the stage, doing military poses, weapons drills 2c. Performed like soldiers. Instead of shotguns, they had brooms. The collection boxes were full, of course, but God's blessing cannot rest on the work that one wants to promote with the money thus acquired. "For your sakes God's name is blasphemed among the Gentiles." Rom. 2, 24.

G.

II. foreign countries.

Hanover. The Hanoverian regional church is in the process of introducing a new and, according to reports, good hymnal. When the regional synod met in January of this year, it devoted a large part of its time to this matter. The most heated argument arose over the beautiful hymn by Johann Jakob Rambach: "My Creator, stand by me, be the light of my life." A number of the synod members took offense at the following words in the second verse: "I am a monster without you: my Savior wash me." They thought that the expression "abomination" was too strong, at least it did not sound nice. But since the song: "My Creator, help me", had been sung in many congregations for many years (since 1774) at the confirmation, the song has become especially valuable to many congregations and a sanctuary, which they not only do not want to take away from themselves, but which they also do not want to be diminished. The synod was therefore told from Lüneburg that if the expression "Scheusal" were to be deleted from the new hymnal, it would not be accepted; on the contrary, from Hadeln, where rationalism prevails in many cases, the threat was received that the book would not be introduced if the expression "Scheusal" were not deleted. In order, as Dr. Münkel writes, "to save the life of the book," it was decided, at the suggestion of Abbot Uhlhorn, to put next to the words: "I am a monster without you": "I am completely unclean without you." So now in Hanover everyone can sing as he pleases. If he has recognized by God's grace that he is really an abomination before God without JESum, before whose state of soul God thus has an abhorrence, then he can sing the first reading; but if he considers himself not so bad, then he can make use of the other reading when singing the song. According to Job, of course, the original reading is the safest; for Job expressly writes: "Though I wash myself with snow-water, and cleanse my hands with the fountain : yet shalt thou drench me in dung, and my garments shall stand abominable to me." Job 9:30, 31 - After the above had already been written, we see from a later report of the proceedings of the regional synod that after a second consultation on the hymnal, the double reading was finally deleted.

and instead of: "I am a monster without you", the words were recorded: "I am full of sins without you." There we have the usual course in Germany: for a while the believers are brave, but finally they submit - for the sake of peace. W. [Walther]

Methodists. Four Methodist communities have been active in Germany: the Wesleyans from England since 1832, the American Episcopal Methodists since 1849, the Albrechtsleute since 1858, and the United Brethren since 1876.

Sympathy.

(From the Gotthold Calendar for 1882.)

A boy lay ill with paralyzed legs, so that he could not put one foot in front of the other; at the same time he was so confused in spirit that he sometimes burst into a rage and struck out with a clenched fist at a figure which, as he said, was pressing in against him, but which no one saw except him. The two physicians who were consulted were of different opinions. One looked for the seat of the disease in the brain, the other in the intestines; but neither was able to help. Months passed.

In the meantime, the parents were persuaded from various sides to turn to an executioner living nearby, who could certainly help with his sympathetic means. But the mother was afraid of this and resisted to the utmost. One morning the boy's grandfather came and said to his daughter-in-law: "How long have you been thinking, go to N. Why are you so reluctant? Don't you care about your child? You are a bad mother, if you can watch this misery so indifferently!"

The woman again refuses, makes all kinds of excuses, and finally says: "Even if I had confidence, it would not help, because I have no money to pay the man."

Then her grandfather, although he was a poor man, threw a five-franc thaler on the table and said, "I thought so, that's what's missing. But now only fresh on it!"

The woman is extremely embarrassed by this and does not know how to help herself. Then she heard at just the right hour that the priest had come to the village and asked him to come. She tells him the whole thing and asks for his advice. He answers her: "If the executioner helps, and he helps by the power of the devil, do you want this help? But if he helps by God's power, you do not need an executioner between God and you; only turn directly to God yourself!"

This made sense to the woman; she decided she would rather endure everything than call the executioner, and threw herself into earnest prayer. A few hours later, the patient opened his eyes, spoke reasonably, said that his chest and head were clear, and complained only of abdominal pain. The doctor prescribed camomile compresses, which reduced the pain. The boy wants to endure it and does not let up until he is dressed. Then he slowly walks around the bed and then around the walls in the room. The wandering, which was still noticeable at the beginning, disappears more and more, he walks around more and more securely and firmly.

The next day, when the priest returned to the village, a farmer called out to him: "Do you know that the boy is walking around in the village? And immediately he was able to convince himself with his own eyes that he had been helped, not by the dark unknown power of sympathy, but by the power of prayer."

(Submitted.)

Wasn't that Gatte's finger?

Father S. G. Siegert, who went home a year ago, served his God in school for more than 50 years, and in the 1930s, when the Union was introduced in Prussia, he and his then confessor, the blessed Professor Scheibe, fought hard, and even let himself be removed from office in 1838, rather than be unfaithful to his dear Lutheran Church, shared in a written record, which he made at the request of one of his friends, two strange incidents from his life, which was so rich in experiences.

He relates: "At that time, the Lutheran church in Prussia looked quite sad; apart from Professor Scheibe, only 3 pastors remained faithful to the confession. There were the pastors Berger in Herrmannsdorf, Kellner in Höhningern and Biehler in Kaulwitz; and we poor and few church members were not excellent spirits, but poor sinners afflicted with many errors; but God's power of grace was mighty in the weak. No lie was spared, not even by high-ranking clergymen, in order to tempt them to disloyalty against the Lutheran confession. Unfortunately, even if this succeeded with individual souls, it did not succeed on the whole; there were also some who rejoined, and even clergymen sent back the already accepted (uneducated) agendas. Also the punitive judgments on the union adorned with lies and deceptions did not remain absent.

„Z. For example, Pastor Dr. Cheggei, the main founder of the Union in Wroclaw, preached one day in the church of St. Elizabeth, with the estates from all over Silesia present: If not only with the Union the Bright Light of the Gospel, as it had not yet shone, had risen, he did not want to enter this holy place (it was the pulpit, where shortly before Professor Scheibe! had stood as a faithful witness of JESu) any more. He said this in the entrance to the sermon; but he did not finish it, because he became mentally shaken and could not finish reading the Gospel and, moved by the blow, had to be led out of the church. He also did not enter the pulpit again, but, still twice moved by the blow, died."

"In Hermannsdorf, Pastor Berger was asked to try out the new liturgy on three Sundays, which he did not do. Neighboring clergymen were approached, but no one was willing to do so. Candidates were asked to do so, but in vain. Then the Oberconsistorialrath Gaß decided one holiday, the future Sunday, to go to Hermannsdorf himself, in order to try out the new agendas there. In the evening he got a hemorrhage and on Sunday he was a corpse.

A verdict and testimony

of the Lord Johannis Brenzii written by our dear father and *Praeceptor* (teacher) Martin Luther to Johann Hesse. *)

The Christian Church knows that God has awakened and given the venerable Father Dr. Martinum to bring back the pure doctrine and to cleanse it from the filth that the popes, monks and sophists had smeared on it. I therefore publicly confess that I consider this man to be God's instrument and my teacher, I accept his

This letter of Brenzens is found pre-printed in a tract of M. Petri Glaser from 1567, titled: Hundert und zwanzig Prophezeiungen oder Weissagungen des ehrw. Vaters Herrn Dr. M. Luthers u. s. w. L. W. D.

I accept his teachings and believe them to be true. I loved him with all my heart while he was alive, and although I was very saddened by his death, I also heartily grant him the blessedness he now has with the Son of God and in the company of all the blessed, and I thank God, the Father of our Lord Jesus Christ, that He has given us such a hero in these difficult times, through whom the true doctrine, which was covered and surrounded by great darkness, has again been brought to light. For that I speak the truth, in which state we see, there we find many benefits, which God has graciously bestowed upon us through this man. In the church, that now the false services be abolished, and the law and gospel be rightly interpreted, that is, the whole doctrine, which is necessary for us to know for the salvation and blessedness of our souls. Item, that the sacraments are administered rightly, the name of God is called rightly, the psalms are sung usefully, are all gifts that God has shown us through Luther, against all the raging and blustering of the popes and monks. In the school, that now the impure and ungodly dreams of the sophists are eradicated and the holy scriptures are taught pure and clean, on which we should put all our diligence. We have God to thank for this, who has done it for us through the ministry of Luther, our teacher. In the worldly regiment, that you speak justice with a good conscience and wield the sword, you have to thank the teaching that Luther wrote about worldly authority. In the household, you will have to suffer many troubles and heartaches from marriage, farming and other housework, and not only from manual labor, but also from other free labor, if you do not have a report of the teaching that Luther, the faithful servant of Christ, has given most clearly. Finally, if you look at common or individual and special things, you will find benefits everywhere, so that the Son of God graces us through Luther. We should praise and extol these benefits of God, so that we may be moved to gratitude to the Son of God, our Lord Christ. And let us pray God to preserve in his church the gospel which he has brought to the bright light. Therefore, let us trust God and do our duty, and hope completely that we will praise and glorify, not only here on earth, but also up in heaven, in the company of all the blessed, and with Luther, our dear teacher, the unspeakable grace that God the Father has shown us through His beloved Son and His Holy Spirit. Be well.

Date at Swabian Hall the 22nd day of July Anno 1547.

The Edict of Tolerance.

In the spring of 1781, Emperor Joseph II traveled around Bohemia under the name of "Count von Falkenstein" and one afternoon came to the small town of Lakenstein in the Bohemian Ore Mountains. Storm and rain did not let him go any further; he stayed overnight with his retinue. In the evening, local peasants came and discussed with the innkeeper about a little house in front of the town, in which dark figures with lights in their hands were supposed to walk around. It was said that magic was being practiced there, and that much misfortune would befall the town from that house. Joseph said, "I must go there." They crossed him, blessed him, and so he went. His men surrounded the house, and he himself knocked at the door. The landlord Senitz came out and asked, "Who disturbs an honest man at such a late hour?" Joseph answered, "If you are an honest man, you shall live; but if you are not, you shall die this very night." Senitz opened the door and Joseph entered. There was a table in the parlor; on it lay a large book, that was the Bible, and around the table sat twelve people. - Senitz had to continue his devotion while the emperor took a seat on the stove bench. He read John 3: "Thus God loved the world" and so on. Joseph's cheeks were filled with tears, and he exclaimed: "For the first time in my life I know that there are still people who read the Bible! He ordered the man to come to Vienna and to inquire at the imperial palace about Count von Falkenstein. Senitz soon traveled to Vienna with his son and inquired at the imperial castle about the stranger. - He found the emperor in the Count of Falkenstein. He seized him with both hands and then handed him a scroll containing the Edict of Tolerance of October 13, 1781. A five hundred guilder bill was also inserted "for the construction of a prayer house". The Lakenstein Prayer House bears the inscription, "Gift of the Emperor." Austria owes its edict of tolerance to the faithful use of Senitz's Bible. (Hann. Sonnt.-Bl.)

Ordination "nd Introductions.

By order of Mr. Praeses Strafen, on the 8th Sunday after Epiphany, Professor C. Huth was ordained as Adjunctus of Trinity Lutheran Church, Milwaukee, Wis. by the undersigned, assisted by Rev. G. Löber. H. Sprengeler.
Address: "ev. krot. 6. Ilutk,

239 9td 8t., LitlvnuLee, IVis.

On behalf of the Reverend Mr. Biltz, Father C. Hafner was inducted into his new office at the parish of Leavenworth, Kans. on Sunday Estomihi by the undersigned.

W. Zschoche.

Address: Uev. 6. rood screen,

811 Lortd 7td 8tr., Leeevenrvordt, Laus.

Since Pastor H. Sprengeler Sr. has been restored so well as to be able to administer another office, he has received and accepted an appointment from my previous branch congregation in Wilton, Wa-seca Co., Minn. and was inducted into his office there by me on Sunday Invocavit by order of Mr. President Strafen. I. Schulenburg.
Address: Rev. Il. 3prenxeler sen,

Mnseel, LQrw.

By order of the reverend Mr. Praeses Wunder, Mr. k. Ph. M. Fritz" was introduced on Sunday Invocavit in the parish at Cowltn, Ills. by the undersigned. G. Mohr.
I. Li. l'ltre, vovllux, V^abLsk Oo., m.

Church dedications.

On Reminiscere Sunday, our Trinity Lutheran congregation in Genoa, De Kalb Co, Ill, dedicated its first newly built church to the service of the Triune God. In the morning Prof. Selle of Addtson preached and said the dedicatory prayer. Undersigned preached in the afternoon. I. W. Steffen.

On February 10, the Lutheran Immanuels congregation in Clayton Township, Adams Co, Ill, dedicated their church, "destroyed by storm" on September 24, 1881, and thereafter "rebuilt" according to the old plan, to the service of the Triune God. The festival preachers were Pastors Zlomke, Will- ner and Gerken. L. E. Kntef.

To the holders of "interest-free" shares issued by Trinity Lutheran Parish in Cincinnati, O.

It is hereby announced that the above-mentioned municipality is now ready to redeem another series of its issued shares, namely the seventh series has been cost by the LooS and thus its payment has become due.

All those persons who are in possession of one or more shares of the seventh series are requested to send them to our secretary, Mr. bleertin L. Lnettner, 108 kleasant 8street, through the intermediary of their pastor. Upon receipt of the Letten, Mr. Büttner will immediately, depending on the size of the Bekag, have an Okeok or Money order issued in the name of the pastor concerned, from whom our individual creditors will then wish to collect the sum lent to us.

Cincinnati, March, 1882.A. Brömer, Rev.

The Eastern District

of the Synod of Missouri, Ohio, &c. St. will hold its sessions this year, God willing, May 8-9, at the congregation of the Rev. H. Walker, York, Pa.

Each pastor is hereby reminded to bring his parochial report of 1881 or, if he cannot come, to send it to the undersigned.

The subject of the negotiations will be the words of the interpretation of the third article: "But the Holy Spirit has called me through the gospel in the right united way. Faith." N. Sörgel, Secretary.

The dear congregations who wish to appoint one of this year's Addison high school graduates as a teacher,

I hereby take the liberty of urgently requesting, on behalf of the teaching staff here, that they do indeed submit their applications to

1. be examined by the respective venerable Mr. District Praeses, *respective* supported and

2. in due time, i.e. no later than 16. April of this year at the latest.

Applications received after this time can therefore no longer be considered, because the district presidents must be informed by me immediately after the deadline about the number of applications received from all districts together. However, the negotiations of the honorable presidents can take all the longer the greater the number of applications and the smaller the number of candidates available. Applications arriving too late would therefore thwart these negotiations in the most disruptive way and, under certain circumstances, throw all the agreements made out of kilter. Love for our honorable district presidents therefore demands that they be made more comfortable with the already responsible effort and work by keeping to the set time.

Addison, on March 2, 1882.

E. A. W. Krauss.

St. Louis Lutheran High School, Mo.

This institution offers its students the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly for any profession in life.

The subjects taught in our college are: religion, German, English, Latin, arithmetic, algebra, geometry, geography, world history, natural history, physics, accounting, writing, drawing. - The language of instruction in English, geometry, algebra, arithmetic, geography, physics and accounting is English, in the other subjects it is German. The duration of the regular course is two years.

Latin has been included among the subjects especially for those boys who later want to enter a Latin school, a Gymnasium, so that other pupils are exempted from taking part in this instruction. Such students, who later wish to attend the high school in Fort Wayne, are promoted to such an extent that they can immediately enter the quarta there.

The moral conduct of the pupils is carefully monitored, with special attention being paid to awakening, maintaining and strengthening a truly Christian spirit in them. - At the end of each quarter, the parents of each pupil receive a written report on his performance in the various subjects and on his moral conduct.

The school fees amount to -40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full tuition for their children, the Directorate grants a reduction. - Foreign pupils are accommodated in Christian families; board and lodging for them can be procured for about -13.00 per month.

The next regular admission of new students will take place, God willing, on April 12. Those who wish to enroll boys at our college are asked to notify the undersigned verbally or in writing.

A. C. Burgdorf, Director.
1829 South 7th Street, St. Louis, Mo.

Conference displays.

The next St. Louis one-day conference will be held the Wednesday after Easter. None will be held at the beginning of May.

The Fort Wayne Preachers and Teachers Conference will meet, s. G. W., from Easter Tuesday noon to Friday noon (April 11 to 14) at Fort Wayne, Ind.

H. W. Querl.

The Cincinnati District-- Pastoral and Teachers' Conference assembles stck, w. G., from April 18 to 26, at the church of Mr. ? I. G. Nütze! at Columbus, Ind. E. Schulze.

On April 12 and 13, the Northern Nebraska Spicalconferm will gather; in Grand Island. Timely registration is requested fromA . Baumhöfener.

The Southeastern Pastoral Conference of the Western District will meet, s. G. w., April 27, in Cape Girardeau, Mo.

Subject: The spiritual priesthood of Christians.

Incoming to the Sofie of the Western District:-

To the synodical treasury: From P. Hirschen in Gasconade Co. Mon., -1.25. From Neu-Bielefeld congregation, Mon. 21.00. From Trinity Distr. in St. Louis 8.05. Collecte from K. Griebels Gem. in California City, Mon., 3.45. Collecte from ? Johannings Gem. in Brauerville, Mon., 4.00. From Jmm. Distr. tn St. Louis 19.65. Coll. from P. Zimmermann's Gem. in Columbia Bottom, Mon., 7.85. (Summa -65.25.)
For inner mission: k. Hüschen's lialgem. zu Red Oak, Mo., 1.30. ? Lenks Gem. in St. Louis 10.00. Coll. of Trinity Distr. in St. Louis 36.15. H. Heimsoth in Lake Creek, Mon., 25.00. Mother Huning through Mr. Umbach in St. Louis 5.00. (S.-77.45.)
For the deaf and dumb: Mrs. Nothdurft by ? Lohr tn Jackson, Mo., 500.00.
On building fund: coll. of P. Willes Gem. bet Brownsville, Mon., 10.45.
To the new building in Frank- lin Co. Mo. 2nd plat. 15.00. By Fr. Schwarz in Huron Co. Mich. 15.00. by an unnamed person in Pittsburg, Pa. 24.00. by P. Walther's Gem. in and near Brunswick, Mo. 55.50. by F. R. in St. Paul, Minn. 2.00. P. Sennes Gem. in Alma, Sans. I. ZHlg. 75.00. P. Willes Gem. at Brownsville, Mo., 1st ZHlg. 44.50. Cross Distr. tn St. Louis, 2nd ZHlg. 118.00. ? Grupes Gem. in Eisleben, Mon. 1st plat. 50.00. (Summa -1941.00.) Signed: P. Lenks Gem. in St. Louis, Mo., 1350.00. ? Pennekamp's gem. in New Wells, Mo., 141.85. ? Grupes Gem. in Eisleben, Mo., 100.00. (p. -1591.85.)
For poor students in St. Louis: Mrs. N. N. through ? Wilder tn Harris Co. Tex. 2.00. From K. Falke's "Love Fund" in Glasgow, Mon. 1.00.
St. Louis, Mo., March 8, 1892. E. Roschke, Cassirer.

Entered the Sofie of the Illinois - District:-

To the synoal cash register: Bon ? Katharin's parish in Hoy- leton -7.00. ? Achenbach's parish in Venedy 10.00. P. Wartens' parish in Danville 14.00. (S. -31.00.)
To the building fund: by teacher Cluiver in Addison 30.00.
For new construction in St. Louis: P. Burfield's Gem. in Rich 50.00. By P. Bartling in Chicago by L. Lips. W. Rirck, Heinr. Hahn, Karl Samuel 2.00 each. H. Kruse 5.00. Joh. Keuer 10.00. W. Buchholz, Emil Pabst, Heinr. Mariens, Fr. Zitz- mann 1.00 each. P. Mariens' Gem. in Danville, 2. Zblig., 14.65. K. Schaller's Gem. in Red Bud 54.75. (p. -136.40.)
For Negro Mission: By teacher W. Holtmann at Red Bud by H.B. 25. By k. Nuoffer at Eagle Lake by Emma Obendorf 1.00. (S. -1.25.)
For poor students in Springfield: Through Fr. Wunder in Chicago for H. Spannuth from the Virgins sr. Gem. 6.00. von d. Frauen 3.00. (S. -9.00.)
For poor students in Fort Wayne: Through Fr. Wunder in Chicago for K. Köbel from the Virgins sr. Gem. 7.00. from the women 3.00. (S. -10.00.)
To widow's fund: by P. Schröder at South Litch- field, Gem. Coll. 23.00 and Wedding Coll. at H. Heim 8.20.
To the orphanage near St. Louis: By teacher W. Holtmann in Red Bud by H. B. 25.
For the comm. in South Chicago, Ill. From Addison: W. Grote 3.00. W. Heuer, W. Fiene, C. Schnacke 2.00 each.
For burned down in Michigan: by Jens Johnson of ? Katharins Gem. in Hoyleton 23.00.
For the Gem. in South Bend, Ind. ? Nuoffers Gem. at Eagle Lake 9.25. ? Frederkings Gem. at Dwight 6.00. (S. -15.25.)
For the comm. at Fergus Falls, Minn.: ? Frederking's Gem. at Dwight 3.00. By Fr. Mary's in Danville from R. N. 1.00. (S. -4.00.)
Xv. To the two-thirds sum required for the new building in St. Louis were paid: from Fr. F. Schaller's parish in Red Bud -54.75, from Fr. Wartens' parish in Danville 14.65. Addison, Ill, March 11, 1882. H. Bartling, cassirer.

Entering the Safe of the Middle District:-

For building fund: from I. Hertlein in Reynolds -25.00. k. Rützel's comm. in Columbus, 1st payment. 229.00. k. Queri's Gem. in Toledo 88.25. ? Schlesselmann's Gem. in Bremen 1st Zblig. 13.00. Schwans' Gem. in Cleveland 100.00. ? Jox's Gem. in Logansport, 1st Zblig., 345.00. dess. Gem. at Delphi 25.00. at Royal Centre 5.00. P. Jüngel's Gem. at White Creek, 1st plat. 31.00. (Summa -1125.)
To the widow's fund: From P. Groß's parish in Fort Wayne, supplementary 6.50. ? Meyers Gem. in Adams Co. 26.45. ? Niemann's in Cleveland, contribution, 5.00. Unnamed 1.50. k. Mohr's Gem. in Jngelheid 8.35. Wedding coll. at L. Heldt in Darmstadt 10.00. (p. -57.80.)
To the orphanage in Boston: From Fr. Gross's parish in Fort Wayne after 8.00.
For poor students in St. Louis: From Women's Club in Fr. Sihler's comm. tn Fort Wayne 10.00. Fr. Meyer's comm. in Adams Co. 21.00. (S. -31.00.)
For the needy in Michigan: N. R. in South Bend 1.00. k. Stubatzky's comm. in Edgerton 12.45. (S.-13.45.)
For the Gem. in St. Clair, Mich.: Fr. Evers' Gem. in Adams Co. 5.46.
For the comm. in St. Clair, Mich.: Fr. Evers' Gem. in Adams Co. 5.46.
To synodical treasury: by teacher Conzelmann in Indianapolis 1.00. Lehrer Strieder in Fort Wayne 2.00. P. Evers' Gem. in Adams Co. 9.42. ? Seuels Gem. in Indianapolis 23.24. travel money surplus from P. I. 50. P. Brakhaage Gem. 12.00. k. Queri's Gem. in Toledo 7.82. P. Jox's Gem. in Logansport 10.70. P. Germanns Gem. in Peru 4.00. P. Werfelmann's Gem. tn Neu - Dettelsau 14.76. ? Jüngel's Gem. to White Creek 13.00. Late: from ? Bodes Gem. 11.17 u. 19.48. k. Michaeli' Gem. 20.95 u. 15.00. (p. -165.54.)
To the orphanage near St. Louis: Teacher Strieder's class at Fort Wayne 1.00.
To the Emigr. - Mission tn New York: P. Michaels Gem. bet Fort Wayne 14.82. P. Schlesselmann's Gem. in Bremen 12.00. N. R. by P. Stock 3.00. (S.-29.82.)
On the Emigr. - Mission to Baltimore: Fr. Zags's parish at Fort Wayne 10.00. ? Michaels Gem. at Fort Wayne 7.40. (p. -17.40.)
For inner mission: Mrs. G. Conzelmann in Indiana - paid 1.00. ? Meyers church in Adams Co. 1.79. Evers' Gem. there 5.72. Missionary Hours Coll. on Cold Water Road 5.50. Mrs. N. in Cleveland 1.00. Mr. Thiere 50. whose Latin pupils 50. W. Scheiderer in Neu-Dettelsau 1.00. (S. -37.01.)
To the orphanage in Addison: from the Women's Club in k. Sihler's comm. tn Fort Wayne 10.00.
For the deaf and dumb: H. Rebber in Seymour 5.00. k. Evers' Gcm. in Adams Co. 8.78. High-zettS-Coll. at F. Böse tn Fort Wayne 3.25. DeSgl. at I. Hartmann by k. Stock 17.87. (p. -34.40.)
For Negro Mission: H. Rebber in Seymour 5.00.
For heathen mission: Mrs. Chr. Schneider in Liverpool 1.00.
For poor students tn Springfield: From the Women's Club at Fr. Sihler's church tn Fort Wayne 10.00. at ? Groß's Gem. 10.00. Fr. Jüngel's Gem. at White Creek 6.00. (S. -26.00.)
For Sem. Pitschke in Addison: I. Scheiderer in Neu-Dettelsau 5.00.
For sick pastors and teachers: Fr. Evers' Gem. in Adams Co. 7.29.
To the household in St. Louis: ? Niethammers Gem. in La Porte 1.75.
For pupil Jüngel in Fort Wayne: from the bell bag of the parish of P. Jüngels to White Creek 25.14.
k. Evers' Gem. in Adams Co. 154.00. ? Evil's Gem. at Ridge 200.00. ? Einst's Gem. in Euclid 200.00. k. Frankes Gem. in Leslie 160.00. (Whole total -12271.00.)
Fort Wayne, Feb. 28, 1882. c. Grahl, Kassirer.

Income to the cash register "Eastern" district:

For the synodical treasury: receipt of Martins- ville congregation -6.52. congregation in College Point 11.50. congregation in Bayonne 43.34. congregation in Smallwood 5.00. congregation in Buffalo 4.22. wedding coll. at L. Heldt in Darmstadt 10.00. ? Jox's Gem. in Logansport, 1st Zblig., 345.00. dess. Gem. at Delphi 25.00. at Royal Centre 5.00. P. Jüngel's Gem. at White Creek, 1st plat. 31.00. (Summa -86.96.)
For the widow's fund: Mrs. E. Hausel 2.00. Gem. in Lonacoring 1.50. M. Fritz in Philadelphia 5.00. Geo. Winnebrger 2.50. Geo. Pfeiffer 1.00. Mrs. Elise Müll 2.00. Gem. in Olean 5.51. Gem. in Alleghany 3.47. W. L. Rotschky in Olean 2.00. G. Effler in New York 2.00. Gem. in Bayonne 25.00. Kindtaufcoll. at C. Kaman's in Bergholz 1.25. Be- arabnisColl. at Mother Wolf's 2.36. Frauenmtssionsverein k. Frey's in Albany 10.00. Baier Schmidt tn Wolcottsburg .50. k. Hein in Pittsburg 4.00. Mrs. Herman .25. I. H. Succop 5.00. (p. -75.34.)
For the orphanage near Boston: Bon the school children Fräul. Bilohausers in Albany 2.80. Karl Pring, Joh. Pring each 50. Mrs. El. Müll in Philadelphia 1.00. Gem. in Olean 5.80. Gem. in Alleghany 2.88. Mrs. Th. through ? Strengths 50. Mother Skorr in Buffalo 3.00. Immanuelsgem. in Yorkville 15.00. By Kassirer Schmalznedt 2.40. Johann Hocker in Buffalo 5.00. Women's Association P. Frey's in Albany 10.00. whose Gem. 15.00. C. Raven in Meriden 50. comm. in St. Clair 3.84. comm. in Wolcottsburg 6.20. comm. in Tonawanda 6.41. comm. in Faribault 6.00. Jmm. Congreg. in Baltimore 49.28. Mrs. Citizen, thank offering 10.00. (S. -148.18.)
For the deaf and dumb: HegrabnisColl. at Aug. Beitz in Martinsville 1.14. W. D. 34. Mrs. El. Müll in Philadelphia 1.00. I. H. Succop in Pittsburg 5.00. (S. -7.48.)
For the new building in St. Louis: Gem. in Meriden subsequently 11.50. Mr. Kann 1.00. Joh. Martin in Farmersville 2.00. Gem. in Smallwood 4.00. Jobannisgem. in Williams- burg 331.00. Virgins Association in ? Hein's Gem. 8.75. whose Gem. 8.75. Gem. in Somerville, 1st Sdg., 47.33. Etl. Gem. Gl. in Meriden 7.00. Trinity congreg. in Buffalo, 7th Sdg., 47.00. Of 7 members of St. Andrew's congreg. in Buffalo 10.00. (S. 478.83.)
For poor students tn St. Louis: Mrs. E. Hauselt 3.00.
For poor students tn Springfield: Mrs. El. Müll in Philadelphia 2.00. Funeral scoll. at Mother Duboit in Bergholz for Kaiser 1.12, silver. Wedding scoll. at I. Duboit for dens. 1.12. (S. -4.24.)
For college maintenance: comm. in New York 8.60.
For Negro Mission: Women's Club in Haverstraw 1.00. Anna Felber tn Smallwood .75. Women's Missionary Club ? Frey's 5.00. P. Ahners Gem. 25.50. (p.-32.25.)
For indian er mtssion: Karl Schmidt 2.02.
For inner mission: Mrs. Elise Müll in Philadelphia 1.00. Women's Association P. Lindemanns 15.00. Joh. Martin in Farmersville 2.44. G. Eiffier in New York 1.00. E. Felder in Smallwood 5.00. Mrs. Utermöhler 25. (S. -24.69.)
For Gentile Mission: Mrs. El. Garbage in Philadelphia 1.00. John Martin in Farmersville 2.44.
For inner mission in the West: congreg. in Bayonne 15.00. W. Farr 5.57. congreg. tn Martnsville 3.00. women's misstons association P. Frey's 10.00. Paulsgem. tn Baltimore 37.92. (S. -

For Mrs. Ruhland: By ? Aönig 5.00.

For Frau, Summer: Mrs. E. Garbage in Philadelphia 1.00.

Freestyle Mrs. ? Schmidt Kindtauf-Collecte at I. Knoll in Berg bol/1.00.

For traveling preachers in west New York: congreg. in Olean 3.42. congreg. in Sillegany 1.40. trif. congreg. tn Buffalo 13.67. (S. -18.49.)

For the community in Allendorf, Hesse: W. Farr tn Bayonne 6.00. I. H. Succop in Pittsburg 5.00. Nachtrag: by ? Strengths 2.50. (S. -13.50.)

For inner mission in Baltimore: Women's Missionary Association Fr. Frey's 5.00.

For the German Free Church: E. Felber tn Smallwood 5.00.

Signed up for college construction:

From the Gem. tn Cumberland approx. 50.00. From the St. Joh. Gem. in Williamsburg 1100.00.

Correction: Page 23 of the "Lutheran" as received by the Cohocton congregation for "Michigan", the sum of 11.44 belongs to the orphanage near Boston.

New Bork, Feb. 10, 1882. I. Birkner, Kassirer.

Income into the coffers de- Northwestern District:-

For poor students tn Addison: Bon ? A. E. Winter -1.00. Matthilde Gasle 1.00. Katharine Henning 1.00. (Summa -3.00.)
To the church building in Planitz: Au' d. Centkaffe of Ruhlands children 8.30.
For poor and sick pastors: Karl Schubert 1.00. K. F. Wendt 3.00.
To the widow's fund: by N. R. in the 1.00. C. Sprengeltrn Bongard 5.00. K. F. Wendt m Faribault 3.00. P. I. Diehl 3.00. By ? Hertwig by N. R., thank offering, 2.00, by Ebr. Meinhard, desig. 1.50. (S. -18.50.)
For the deaf and dumb: ? Wambsgan's community in Avell 7.02.
For inner mission in the Northwest: k. O. Sloters Gem. 4.78. Bible Society of St. Stephen's Gem. in Milwaukee 11.42. T. H. Menk in St. Paul 2.00. P. Wesemann's Sem. tn Grafton 10.60. Wedding Coll. at H. Matfield's in Bottgard 1.00. K. F. Wendt tn Faribault 4.00. G. K. in Milwaukee 15.00. F. Kickbusch 5.00. ? Wichmann's Gem. tn Freistadt 19.13. k. Diebels Gem. 5.00. M. Metbohm in Milwaukee 3.00. Ch. Lindenschmidt das. 1.00. ? E. G. C. Markworth 1.00. teacher I. Hamm 1.00. wedding coll. at O. Ladwig 4.00. (E. -97.93.)
For Negro Mission: ? O. Clötters Gem. 4.51. N. R. in Grafton .50. ? Georgtts Gem. in Cedarburg 3.10. in Fre- donia 6.75. F. Brüllshoff in Bongard 3.00. P. I. Diehl 2.00. Mrs. Razand Mrs. Lambrecht in Augusta 1.06. (p. -20.92.)
To the Watsenhaus at Addison: ? O. Clötters Gem. 10.73. P. Winters Gem. in Logansville 6.00. ? Georgtts Gem. in Cedarburg 4.70. By teacher A. Ehmann from the school can 1.00. Mrs. S. 1.00. (S.-23.43.)
For ? Schröder's comm. in St. Clair, Mich.: ? O. Clötters Gem. 15.56.
For Fr. Krugers Gem. in Elizabeth City, Minn.: ? G. A. Barth 1.00.
For poor students tn St. Louis: Fr. O. Clötters Gem. 5.29.
On the synodal treasury: P. O. Clötters Gem. 6.32. ? Mueller's Gem. in Jackson 8.40. Aug. Pölke in Granville 5.00. (S. -19.92.)

For the progymnasium in Jackson: ?. Müller-Gem. in Jackson 10.00.
 To the seminary building in St. Louis: P. C. Schaal's Gem. 13.00. P. O. Clötters Gem. 73.25. ? Prägers Gem. in Granville 5.00 u. 5.00. P. Georgiis Gem. in Cedarburg 85.45. K. Th. Krumsiegs Gem. 128.00. F. Kickbusch in Milwaukee 5.00. ? Theels Gem. in Mecan 67.00. Fr. Fet in Wykoff 5.00. P. Horst's Gem. in Hay Creek 50.00. From d. Etaphans Gem. in Milwaukee 2.00. P. C. Seuel's upper Gem. 100.00. W. Neitzel in Watertown 10.00. ? Leyhe's parish in Sigel 23.50. (p. 522-20.)
 Signed by: P. O. Clötters Gem. 125.00. P. C. Seuels upper Jmm.-Gem. 275.00. ?. Th. Krumsieg's Gem. 300.00. P. D. Kothes Gem. 250.00. ?. I. Horst's comm. 150.00.
 Milwaukee, March 7, 1882. E. Eißfeldt, Cassirer.

Entered the Safie de- Iowa - District:-

For the synodal treasury: Christmas coll. from ? Baum-böfener's congregation in Homestead 9.50. ? Wiegner's congreg. in St. Ansgar 8.60. Fr. Crämer's congreg. in Fort Dodge 9.95. Christmas coll. of ? Grafelmann's Gem. in Sherrills Mount 5.75. in French Settlement 2.30. ? Weber's Joh. Gem. 19.50. (Summa -55.60.)
 For inner mission: ? Mattfeld's Gem. in Calhoun County 2.57. from I. Lübke 1.00. ? Streckfuß's comm. in Daven- pork 1.10. ? Reisingers Gem. in Wilkon 10.50. P. Bräuers Gem. in Bremer Co. 4.85. ChristmasColl. from P. Streckfuß' Gem. in Davenport 2.65. Christfestcollecte from ?. Brammer's congregation in Lowden 9.45. By Treasurer Meier in St. Louis from the general mission fund 100.00. Fr. Crämer's congregation in Ft. Dodge 9.95. Communion collection from ? Bretscher's church 4.00. (p. -146.07.)
 For Negro Mission: By P. Baumhöfener at Homestead by M. Rosch 50. H. Tietjen 1.00. (S. -1.50.)
 For Heathen Mission: Mrs. Friederichs through Fr. Fackler in Lyons 1.00.
 For emigrant mission: Fr. Fackler's parish in Lyon 2.60. K. Strobel's parish in Marion Co. 5.00. Part of the communion coll. of Fr. Bretscher's parish 1.70. (p. -9.30.)
 To the Orphanage bet St. Louis: Reformationstetfolk. from Fr. Grafelmann's Gem. in Sherrills Mount 5.75. from French Settlement 1.45. By Fr. Guenther in Boone from H. Gop- pinger 5.00. From the Orphan Fund from Fr. Haar's Gem. in Denison 4.03. K. Fackler's Gem. in Centre Grove 6.00. (p. -22-23.)
 To the orphanage in Addison: By ? Fackler in LyonS by s. Confirmands .85. H. Richter sen. by ? Zürrer in Marcus 1.00. ? Günther's schoolchildren in Boone 3.00. Through

48

k. Reinhardt in Vinton 8.30. By P. Zurrer in Marcus at a family party at H. Richter ges. 5.75. (S. -18.90.)
For the deaf and dumb: L. Riedels Gem. in Charlotte 8.00. Balstadt by P. Mattfeld in Lahou County 50. Harvest Festival coll. by L. Studts Gem. in Luzerne 8.50.
L. Christoff coll. by P. Streckfuß Gem. in Davenport 5.50. Coll. by k. BrLuers Gem. in Bremer Co. 6.75, of I. W. Matthias .75, G. Knief .50. W. Kahle by P. Besel in Guttenberg 6.00. (p.-44.50.)

To the new building in St. Louis: L. Riedel's Gem. in Charlotte 9.00. L. Dornseif's Filial 12.50. L. Mattfeld 5.00. I. Lüpke 2.00. W. Knierim J. Staack. F. Hasselbring. F. Mebring. A. Habenicht, W. Stahl, A. Lichte, C. Berner, A. Schnell, H. and F. Meyer, F. Gutz, H. and A. Rieting 1.00 each, H. Richter, A. Pilz, L. Gütz, H. Nietina, Jr. .50 each. P. Grafelmann's Gem. in Sherrills Mount, I. Sdg. 89.80, in French Settlement, ges. 17.50. Wiegner's Gem. in St. Ansgar 24.75, at Clear Lake 5.25. By P. Mezger in Waterloo, O. Streich and H. Schumacher 1.00 each, of C. Hannemann. P. Haar in Madison, 1.85, whose Gem. is 1.85. P. Bünkers Gem. in Le Mars, 30.00. L. Brauer's Gem. in Bremer Co. 2nd Sdg. 19.00. By P. Zurrer in Marcus from Fr. Gundemann 25.00. L. Grafelmann's Gem. in Sherrills Mount, 2nd Sdg. 28.20. By P. Zurrer in Marcus from Jac. Meier u. I. Door 1.00 each. L. Bretscher's Gem. in Buena Vista, 3rd Sdg. 12.00. L. Handschke 4.00, defen Gem. 23.50. r. Günther's Gem. in u. at Boone 75.00. P. Weber's Job. gem. 7.00, MartinSgem. 5.00. By L. Heinicke in Dillon of G. Wolken 5.00. P. Mattfeld's Gem. in Pomeroy 9.00. L. Mertens Gem. in Lollaix, gez., 86.00. (S. -570.75.)

For poor and sick pastors and teachers: H. Richter sen, by L. Zurrer in Marcus 1.00.
For L. Rtemeyer: L. Baumhofener in Homestead, H. Hüdel, Pohl, H. Wiebold each 1.00. F. Karsten .25, on H. Neukirchen's child baptism ges. 6.00. (S. -9.25.)
For widows' fund: coll. of L. V. Strohe's gem. in Monticello 21.30. R. K. 3.00. P. Grafelmann's gem. in Sherrills Mount 5.50. L. Wiegner in St. Ansgar, contribution, 4.00. (G. -33.80.)

For poor students in St. Louis: By weavers in Victor by G. Cckert 5.00.
For the Free Church in Saxony: By L. Baumhofener in Homestead by Bro. Karsten 1.00.
For the burned in Michigan: By L. Mattfeld in Calhoun Co. by W. Pohl, C. Bern, Th. Mattfeld 1.00 each. I. Lüpke 8.00. R. R. 5.00. By L. Streckfuß in Davenport from the Women's Club 7.00. By P. M. ger in Waterloo by A. Streich 1.00. C. Hannemann .50. k. Brauer's Gem. in Bremer Co. 14.00. T. Friedrich by L. Herrmann in State Centre 1.00. L. Sellsers congregations in Green Co. 4.14, in Willow Tshp. 8.60. (p.-89.24.)
Boone, Ja. Feb. 15, 82. J. P. Rademacher, Kasflrer.

The Preachers' and Teachers' Widows' and Orphans' Funds (Western Districts) have been received:

- contributions:
Bon L. I. Roschk" -4.00.
- gifts:
By L. L. Geyer, baptismal coll. by Mr. Tr. Fasko, 1.50. By I. Urban 1.00. By H. Philip 2.45. By L. I. Roschke by sr. Gem. 6.25. by L. SpehrS Gem. 7.00. by W. Bolte by L. A. W. Frese 2.00. Thank offering by I. Tisza Sr. by k. Wilder 5.00. by L. G. Bayer by I. Hede 4.00.
St. Louis, March 2, 1882. E. F. Günther, Kasflrer.

Freestyle the preacher - "ad teacher "widow"" ""d orphan""caste

(of the Illinois District")
find received:
I. Contributions;
From L. I. F. Ruoffer-3.00. Teacher W. Fedder 3.00. From Chicago Teachers' Conference 12.00.
2. gifts:
Collecte at the wedding of Mr. H. Lotz by L. Schuricht 1.30. By L. H. H. Holtermann 4.80. By Mr. Kassirer Bartling were delivered 24.00. (Summa -47.60.)
Chicago, Ill, Feb. 28, 1882. H. Wunder, Kassirer.

For the preachers' aad teachers' widows" and orphans" caste

(of the Jowa District)
have been received:
1. contributions:
From the Lk. Bretscher, Mallon, Web" u. Wiegner" each -4.00.

2. gifts:
From L. Mezger's parish 6.50. Mrs. K. Jltten 1.00. God
fried Eckert 5.00. Conference Collecte 7.85.
Luzerne, Iowa, 28 Feb. 1882. P. h. Studt.
Kar the deaf and dumb" "institution in Rarris, Mich: By Kassirer Schmalzriedt -27.79, 20.00, 5.00 and 4.40. By Kasflrer Eißfeldt 22.25 u. 15.96. By Trtn. congregation in Detroit 35.00. By L. Bey" in Williamsburg 37.50. Louise Mariens in Chicago 1.00. N. N. by L. H. in Burlington, Wis. 1.00. John Wendt in Detroit 5.00. By Kassirer Bartling 20.45. By Kassirer Rademacher 40.50. By Knorr & Steffens by Mr. Schäperkott in St. Louis 25.00. By P. Hügli, thank offering by Mrs. Meyer, 5.00. k. H. Prohl 10.00. By Kassirer Birkner 71.82. John Herdlein m Reynolds 5.00. John Schröder 1.00. L. C. Borneke 2.00. N. R. in Boston Mass, 1.00. By L. F. Bünker in Le Mars for I. Becker's pamphlets 8.25.
L. D. Strudel, Kasflrer.
207 4ttersou Ave., Detroit, bliek.

Get
for poor students by Mr. L. C. Gross -80.00 from the Women's Association of Immanuel's Parish Dr. in Fort Wayne. G.
Freestyle da- J "th. Orphans' home hei "t. Louis, "o., received since Jan. 9, 1882: From F. W. W. in St. Louis, a woolen bedspread & 2 pairs of stockings, By Lebrer Deffner in St. Genevieve, Mo., 60 cts. St. Paul's parish in North St. Louis by Busse, Rodenberg, Birnbaum & Wessel -25.00. From Zion's Distr. in St. Louis by P. Link from R. N. 10.00, by GoeHmann 17.00, by L. S. Ilo" Christabend- Coll. 43.18. From the Jmm.Distr. by Guenther 2.25, by Wilhardt 5.00, from a" woman for Christmas gift 5.00. Children's Service Coll. for Christmas 42.30. Mrs. Lindhorst 2 woolen shawls, 6 handkerchiefs, 12 pr. woolen stockings, Miss Julie Mei" 3 dresses, Wittwe Miesner 1 woolen bedspread, Mr. Hallstrom 16 boys caps, 14 handkerchiefs, 4 woolen jackets, 1" want" tablecloth, 2 girls caps, 5 pieces knickerbocker stuff, 1 parthie buttons, ribbon & Zuthaten. From L. Lenk's collection, Christmas Eve coll. 81.00, surplus from Christmas tree 7.95, from Arthur Engler .75, Eduard Engler .75. Mrs. Böhner 1.00. From the Kreuz-Distr. by Lebrer Körner 3.50, from the school children afterwards 45, by Schumann 10.05. From the Dreieingkeits-Distr. by Brockmeyer 4.10. From the women's club in the parish at Springfield, Ills. 15.00. M. Friedrich in Brileview, Ill. 2.50. Mrs. Walke in Lowell, S? Louis, 5.00. school children of teacher Zitzlaff in Evansville, Ind. 11.70. Wilh. Bey .25, from the orphans' fund of Eben-ezer-Gem. in Baden, St. Louis, 7.85, from the piggy bank of Hermann u. Heinrich Hehmann in St. Louis 2.50. Collecte of Gem. of ? Besel in Guttenberg, Iowa, 8.05. Maiden: vereth of Trinity congreg. in Cleveland, O., 12 woolen caps, 6 pairs of gloves, Rahvereth in Zions Distr. in St. Louis 21 pairs of underpants. Mrs. Böge in Kreuz-Distr. 1.00. Bethlehem's-Gem. in St. Louis 21.00. 1)H sack of flour, some calico and subsequently 24 Nd, calico besides 1 little dress. H. Heimsoth in Lake Creek, Mon. 10.00. Christmas Eve coll. by L. Adam in West Point, Nebr. 7.30. Christmas Eve Coll. in Altenburg, Mon. 13.55. Chr. Rost in Iron Mountain, Mon. 1.00. ManeOehl" 1.00. F.W. inChest", Ill. 1 pack. Stuff. Hochzets coll. at I. Bonn in Collinsville, Ill., 4.37. R. R. there 1.00. W. Walke in Lowell" St. Louis, 100.00. Coll. at the sib. Wedding of Mr. and Mrs. F. Sappn in South St. Louis 12.00. Subsequently by P. Jung in Mascoutah, Ill. .50. Teacher Almstedt's school children 4n St. Louis 4.50 & some worn stuff by Th. Goehring & L. Goebel. By P. Müller in Echester, Ill. 6.50. From Trinity Distr. in St. Louis by Mustard 4.70, by Hanichen 5.00. From Jmm. Distr. by Günther 6.05, by Huning 9.20. From Beth-lehemsgem. by Hörmann 1.00. Mrs. Prange in Nashville, Ill. 2.00. From Kreuzdistr. in St. Louis through "Lehr" Körner 8.00. From Zionsdistr. through GoeHmann 10.30. Through teacher Leseberg in Bielefeld, Mo., from s. "Schulkind" 7.20. R. R. in Humboldt, Kans., 2.00. I. M. Estel, Kassirer.

For 36 L. Lutxer 8treets.
With heartfelt thanks to the kind donors, the undersigned: by L. Niethammer from his congregation for C. Schlorf -24.48; by P. F. Wendt, collected at the wedding of Mr. L. Schmidt, 9.00; by L. H. Jüngel, collected at the wedding of Mr. W. Welmer, 5.80; by L. I. G. Nutzet from his congregation for G. Fisch, 4.55; by L. F. Düv from the same Drögemüllin brothers, 3.85. Gem. for G. Fisch" 4.55 from the Frauenverein for the same 3.85; by L. F. Düv" for the Gebrüder Drögemüllin, ges. auf der Hochzeit, d "S. H "S. B. Kärcher in Lake Ridge, 9.20; by L. I. G. Nutzet! for Guckenberger von sr. Gem. 13.64; by L. Drögemüller for Drögemüller, ges. on the wedding of Mr. Natemey, 4.20; by P. Schultenburg for the same, ges. on d wedding of Mr. G. Frank, 6.50; by L. W. Zschoche for E. Scheibe, Wethnachtscoll. sr. Sem. 12.75. Christenlehrcoll. 5.00; by L. Jehn of sr. Gem. in Bar value for Ferdick 5.90. by L. A. Arömer of Frauenvein sr. Gem. for I. Kjausting 10.00; by L. C. Kretzmann, gift of N. R. in sr. Gem., for I. Kretzmann 20.00; by L. handkerchiefs, 8 kfsen covers, 10 pairs of stockings.
Fern" held our house administrator A. Schuff: From the Women's Association of the Gem. of L. Schöneberg: 6 sheets, 6 pillowcases, 1 quilt and 12 pairs of stockings; from L. Stock's Sem. by Mr. Chr. Wiese: 8 sacks of grain, 6 bushels of apples and 8 heads of cabbage; from the Women's Association 10 quilts; from L. H. Meyer's Gem. by Mr. Chr. Prange 1 sack of potatoes, 2 sacks of grain, 2 sacks of oats and 1 gallon of svrup; by F. Reese from "several parishioners" 6.00, from himself 75 pounds of beef; from L. C. Zschockes Gem. by C. Meyer for E. Scheibe 10.00, from himself 2 bushels of wheat, from Nord 10 gallons of vinegar and 4 gallons of apple butter; from an unnamed person from L. M. Michaels Gem. 3 bushels of potatoes.
Fort Wayne, Feb. 18, 1882, H. Düm l n g.

For poor students received with heartfelt thanks (especially for rubles) from Mrs. L. "Gau" in St. Louis, -1.00. By Mr. L. Niemann vo" the valuable Jungfrauenverein sr. Gemeinde (speziell für Rupprecht) 10.00 and at the wedding of Hrn. k. Droge's 12.00. By Mr. L. Gohring" in Sheboygan, Wis. from his parish 9.00 and from the Werthen Jungfrauenverein in the same 5.15. C. F. W. Walthers.

The Lutheran Dreieintkeits-Gemeinde zu Log an, Hocking Co., Ohio, hereby certifies to have received the following gifts for their church building: Bon P. I. H. Niemann in Cleveland, O., -15.00, whose congregation received 73.95, and a communion device. ? G. Bach man" in Evansville, Ind. and its congregations 40.00. P. P. Schwan's congregation in Cleveland 25.85. L. C. A. Frank's congregation in Zanesville, O., Missioncoll., 26.48. L. C. A. Frank and defen congregation 75.50. L. O. Kolkes Gem. in Newburg, O., 18.00. L. A. Schmidts Gem. in Elvira, O., 18.40. Karl G. Wagenkals in Lancaster 5.00. Mrs. Wagenhals 2.00. Mr. I. M. Bohnet, n Zanesville, O., one tune, werth 20.00. Hrh. M. C. Barthel in St. Louis 1 church book and agend, werth 10.00. H. Henkel, L.

ToKtrchbaup my parish by Mr. P. C. A. Frank -6.00 with heartfelt thanks "hold" L. E. Knief.
Freestyle the burned i" Michigan
The following gifts of love have subsequently been received by me: By Kassirer Birkner, -74.70. By Kassirer Schmalzriedt 37.20. By L. Rüdiger 7.32. By P. C. H. Bock 4.60. By P. I. P. Schnur 3.40 and a small box of clothes. Forgotten to "quittre" early" By L. Burg" by I. Raben in Auroras.00.-The "HE" be retributor! Th. shock.

The following further gifts of love for the reconstruction of the Lutheran Church in Neu-Ulm, destroyed by the storm, were gratefully received: Through Kassirer Eißfeldt in Milwaukee -1.00 and 10.60. Through Kassirer Bartling in Addison 37.19. Through P. Ch. Bock 3.50. Through Kassirer Roschke in St. Louis 37.45. Through k. Eismbeils from his congregation in Sioux City 5.25. Filial Onowa 5.95. Filial Floid 3.00. Through L. E. Schälke from sr. Gem. 10.00. By Kassirer Bartling 5.00.
Our heartfelt thanks to the faithful Lord and the dear donors! G. Reim, ?.

New printed matter.

Sermon of the election of grace on Eph. 1, 3-6.
Delivered at the request of the Lutheran Immanuel congregation at Mount Olive, Ill, on the occasion of the dedication of the new church of the same on Christmas Day, 1881, and submitted to print by C. F. W. Walther.

Certainly many who have read the report of the church dedication in Mount Olive in Ro. 3 d. Bl. have been looking forward to the appearance of "this" sermon and will now be glad of its appearance. It is superfluous to praise it. It is sufficient to point out its glorious content. It answers the questions: "1. what are the people whom God has chosen? 2. when did this election take place? 3) For what purpose did God choose the elect? 4) What are the causes that led God to choose them? 5) How should a Christian use the right doctrine of election for his salvation?
Price per piece 7 cents; per dozen 50 cts.
Orders of less than a dozen can be considered only if the amount is sent in at the same time as the order. Smaller amounts can be paid with postage stamps.
Man adresflrr: "Ooveorckla Veriax", eor. Inturm" Lve. Liliam 8tr, 8t. Doois, bio.

The New Testament in 80 pictures, designed and drawn by Jul. Schnorr von Carolsfeld. Philadelphia, J. Koehler, 911 ^,reb 8tr. 1882.

This beautiful book brings on 80 octavo pages 80 "pictures" of the New Testament, after Schnorr's artistic drawings. Each picture takes up half of the page; below the picture, the corresponding text of the New Testament is given in "German" and "English". Paper, printing and binding are excellent. G.

Timothy. A gift for the confirmed youth.
Edited after Hiller and published by the Missouri Lutheran Synod 2c. Third ed. 174 pages in duodec. Bound 25 Cts.

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Pastor Johann Friedrich Bün̈ger.

(Continued.)

Our Bün̈ger spent his childhood in his parents' home. He received his first lessons partly in the elementary school of his village, partly from his father.

About his further education, until he moved to the university, the Blessed himself has distinguished the following. *)

"My first teacher after I attended our village school was our dear Dr. Gotsch, **) who as a young candidate of theology held a so-called *schola collecta* (a private school) in Roßwein, a town only a quarter of an hour away from Etzdorf. I was ten years old when I attended this school, in which the basics of the Latin language were taught. In particular, the candidate was very keen on natural sciences, so we went on excursions and collected plants and stones, and also bathed diligently in the nearby hollow and practiced swimming. Later my uncle, Pastor Ernst Hasse, who had no children, took me to Bockwitz near Mückenber̈g in the Prussian Niederlausnitz. As a preacher of many villages with three churches, he had a lot to do; therefore, there was not much learning. I was mostly dependent on self-study, while the drive to study was not yet particularly awakened in me. In 1823, my father sent me to the famous Fürsẗnfchule in Meissen. Although I only passed the entrance examination, I was admitted on probation until further notice, because I had a full free position in the alumni. Fortunately

The blessed Director Lindemann, who was in the habit of collecting all kinds of biographical notes about his closest friends, therefore also asked our Bün̈ger about his life on the occasion of a synodal journey in 1871 and noted down what he was told. Later, at his urgent request, he also received some written news from Bün̈ger himself, including the following about his youth. Mr. Pastor Lindemann in Pittsburg had the great kindness to send the writer of this the own notes of Bün̈ger, which he had received from his father, as well as the beginning of a biography of him from the pen of his father.

**) Died at St. Louis, Mo., as *pastor emeritus* in 1878.

I found a good 'senior journeyman' named von Ehrenstein, who faithfully took care of me in the daily lesson, which 3 to 4 junior journeymen each had at a table with a senior journeyman, a *Primaner*. The result was that I was definitely accepted after a year. I remained here for six years until spring 1829, when I happily passed the university entrance examination. Ten full professors and four adjuncts were employed at the institution. We also had a special teacher of Schrette, a teacher of singles, a teacher of drawing, as well as a special teacher of the French language and - a teacher of the art of dancing! All these teachers were rationalists. None of them understood and taught the Gospel of Christ. Therefore, a great darkness lay on the whole school. However, what I had taken with me from the parental home remained firm: the Bible is God's word and Jesus Christ is God's son; only that this unfortunately! did not yet live in me at that time".

When our Bün̈ger moved to the University of Leipzig around Easter 1829, the situation regarding the true Christian faith, as in the whole of Saxony, was also very sad at the "high school" of this country. For many years the poisonous stream of rationalism, unbelief, enlightenment and the most atrocious correspondence had been pouring out of this very university, as if from its source, almost over all the congregations of Saxony. The preachers, who had had the misfortune to be trained as servants of the national church in Leipzig at that time, naturally preached to the congregations from their pulpits what had been presented to them by their professors as great new wisdom. At the head of the entire regional church at that time was the Oberhofprediger and vice president of the Oberkonsistoriums Christoph Friedrich von Ammon, who wrote a book under the title: "Fortbildung des Christentums zur Weltreligion" ("The Further Development of Christianity into a World Religion"), of which book the brother of the writer of this biography rightly said that the title of the same should rather be: "Die Verbildung des Christentums zur weltlichen Religion" ("The Formation of Christianity into a World Religion"). The most appointed professors of theology in Leipzig at that time were A. Hahn, F. W. Lindner, J. A. H. Tittmann, K. G. W. Theile, Illgen, Winzer, Goldhorn,

who were later followed by Niedner, Winer and others. The best of these professors were the first two mentioned, and yet Hahn, for example, although he fought against rationalism, carried nothing less than the pure Christian doctrine, while even Lindner, although otherwise more resolutely opposed, published in 1831 a whole large book against the Lutheran doctrine of Holy Communion! The other professors, with the exception of Tittmann, were all gross rationalists. There was a great danger for our Bün̈ger to lose what little he had taken from his father's house and saved through his school years.

But Bün̈ger had come to Leipzig just at the time when a group of students had come together who had not only come to believe in the divinity of the Holy Scriptures and in the grace of God in Christ, the Savior of sinners, through the lectures of the better professors, but also through the testimony of believing so-called laymen and an old candidate named Kühn who was privatizing in Leipzig and who was already a serious Christian by nature. This group of awakened students gathered on certain days of each week for common prayer, for common reading of the Holy Scriptures for the purpose of edification and for mutual exchange about the one thing that is necessary. For a while, Professor Lindner also held a so-called *collegium philobiblicum* for them privately (in imitation of August Hermann Franke), in which he gave edifying interpretations of the Scriptures and instructions on how to derive practical sermon themes from the biblical texts. Of course, the students, who had become believers and had completely withdrawn from the world, had to endure much ridicule and scorn. Mystics, as the believers in Saxony used to be called at that time, pietists, bigots, obscurants, darkies and the like were not yet the worst titles they were given. Partly hated as contemptible hypocrites, partly pitied as unhappy seduced religious enthusiasts, they were outcasts from the unbelieving world, partly even from their own closest blood relatives. At the same time, however, they were sincerely happy in their God and Savior, and all of them who have remained faithful have been able to live out their faith in the

The result was that our dear Büniger, too, thought back to this time of their first love as the most blessed time of their entire lives. Initially, there was no talk in this circle about the differences in the teachings of the various churches, although the faith that had been kindled in these young men by the dear Bible book alone was, of course, no other than the Lutheran faith. However, it did not remain that way. With the growth in knowledge, after some time, the question arose, partly of its own accord, partly through the above-mentioned old candidate Kühn, who was well grounded in doctrine: What faith are you? Are you Lutheran? or Reformed? or Uniate? The consequence of this was a sifting; only the vast majority soon recognized that it was none other than the Lutheran faith, which God the Holy Spirit had long since sealed in them as the true one, standing alone in adversity and challenge, even before they knew which church faith it was. Therefore, only a few were those who now left. On the other hand, the impression made on the young believers was deeper when Candidate Kühn, who himself had come to the certainty of the forgiveness of his sins and his state of grace only after long, difficult anxieties and struggles under the most terrible terrors of the law, now sought to lead the awakened group just as God had led him. He tried to convince us that our entire Christianity would not rest on solid ground until we, like him, had experienced a high degree of repentance and the true terror of hell in hot battles of penance. The consequence of this was a rather general change from an evangelical-cheerful to a legalistic-dark Christianity. Some, however, who had already had at least similar experiences, became all the more certain of their state of grace; others, on the other hand, who now wanted to produce in themselves what they desired, fell into great distress of soul, some, after years of futile struggles, to the brink of despair.

The dear candidate Kühn, a picture of sincerity and benevolence, whom every Christian immediately became fond of and revered as soon as he got to know him better, was a peculiar phenomenon. On the one hand, he showed a quite evangelical nature; on the other hand, he was so caught up in his own leadership that he could not reconcile it with his conscience to encourage a young believer in this certainty, who had not come to the certainty of the forgiveness of his sins only after long and severe distress of conscience.

Also our Büniger, who entered the circle of awakened students only a little later, after that envelope, was influenced by it in the most serious way. We are therefore permitted to share with you a letter which candidate Kühn sent to us through the hand of the then candidate Fürbringer, our highly honored youth comrade, now pastor at Frankenmuth in the state of Michigan, when we were in our parents' home during the Easter vacations of 1831. This letter shows that Kühn had an evangelical heart. But for this very reason he had an even more powerful effect on inexperienced minds when he expressed a concern about whether one had already experienced the right repentance and was therefore really converted, or whether one was not, as one used to say, only a "revivalist".

The letter is - we reproduce it verbatim - the following:

"Leipzig, April 5, 1831: Peace from God our Father and our Lord Jesus Christ be in you and with you, my beloved Walther! - I am very eager to know how you are doing. I always suppress this heartfelt desire by remembering that my Jesus knows how you are doing, and that He is, as it were, the air, the strengthening lust for life, in which you, faithful soul, live and weave, that He, the Prince of Peace, gives you His peace; leaves it for you. He preserves it for you and therefore you have a good foundation of peace, a good peaceful land in your heart. But, although this is certainly true, our heart always longs to know how the Lord of life and death, the Risen Lord, comforts His own through His powerful resurrection in many a gloomy hour of our Christian life. Therefore, I wanted to ask you to let me know some things by Keyl *) or by a small note. For my part, I look after my intercessor with sadness, but also with great joy, when I consider how he is parting from me. O the filiation of God is a glorious thing! He goes there, you come here; for I care for you. If you came soon, I would almost let you off the note; which would be all the better for me. - But now, how is your heart? Is it besieged? Is it being stormed? Are its walls being hemmed in, sometimes by little flags of love, sometimes by the shells of reason? How? is there a gap where the enemy can penetrate in the night when the guards are asleep? Watch, you watchmen of Zion: the holy council of the watchmen sees it! †) Watch and pray! But suppose the wicked enemy's cunning and violence had gained advantage over you; suppose the despondent, the defiant, the haughty heart had betrayed you with a sweet kiss, and you had been delivered over: what then? How then? Well, not differently, because as always! Always on the eternal rock! Towards Golgotha and towards the empty tomb of the Risen One! - But I worry in vain; we have prayed with Christ that your faith will not cease. And I am therefore confident that he who began the good work in you will also carry it out and accomplish it until his day. Therefore be confident and undaunted; be strong; for whatever you do, you shall succeed; even if you do not always see the success before your eyes; for sometimes the intentions, the deeds, have already succeeded before we see them; or those that often seem to us to have turned out worst are the best. Therefore faith, faith in Christ is the fulfillment of all things. Here the heart is in the right condition. Quietly it goes along and grows and becomes strong and matures; only then will, should, and can it shine before men. Now, my dear Walther, pray for you and me and for your entrusted soul, especially also for our intercessor, that God the Risen Lord may be his escort. Everything else that you desire to know, you can learn from my divorced brother in my Christ. May God the Lord be your shield and your very great reward. Greet your brother. God give him light and life. This asks and wishes your friend Kühn." - What tender concern for the soul of his young friend in perilous circumstances is expressed here! And how purely evangelical

*) At that time pastor in Niederfrohna not far from our hometown Langenchursdorf.

Fürbringer had completed his theological studies at that time and was now about to take on a position as a home teacher.

†) Dan. 4, 14.

here the man now long since triumphant before the throne of the Lamb and praising the eternal mercy of his God to be faithful and to run after the heavenly goal! *)

Although the awakened students did not find what they were looking for in the lectures of the professors, they nevertheless attended those colleges punctually, which they had to attend according to the regulations, if they wanted to be admitted to the examination later. They did this even though the professors did not care whether the students attended their lectures diligently, industriously, or not at all. If the students had paid for the lectures, they received a certificate at the end of the study period, without any decency, that they had been diligent listeners. As far as the attendance of sermons and church services is concerned, in the beginning one mostly went to the St. Petri church, where a devout man by the name of F. A. Wolf preached; later one preferred to go to the orphan and prison church at St. Georg, where Pastor F. M. Hänsel preached, who was not such an elegant, witty speaker as Wolf, but whose sermons had a richer biblical content. **)

Our Büniger came, as already noted, in the first

A year later, on August 24, 1832, Kühn died after a short illness of scarlet fever as a deacon in Lunzenau, not far from Penig in Saxony. A pious count had called him there as church patron of the place. His short ministry was a highly blessed one. After the inhabitants of Lunzenau had heard only dry rationalistic sermons of virtue for many years, the sweet gospel of Jesus, the Savior of sinners, resounded from their pulpit in proof of the Spirit and power. Especially the poor, to whom Kühn devoted special care, heard the new gospel with great eagerness and were powerfully moved by it. Since Kühn, a picture of abundant health and strength, died so suddenly, a rumor arose among the people that he had been poisoned by his enemies, so that there was almost a riot at his funeral. His successor in office was the then candidate, now pastor emeritus E. M. Bürger at Rushford in Minnesota. He, too, owed his appointment to the office to a pious church patron, Count Ludwig von Schönburg-Glauchau. To obtain a position of royal patronage through the unbelieving Landeskonsistorium was at that time almost a matter of impossibility for an orthodox candidate who professed and practiced his faith in the Kingdom of Saxony.

Professor Schubert in Munich tells the following interesting anecdote concerning Pastor Hänsel in his self-biography, in order to show how sad it looked at that time in Leipzig around the religion: "A lady of high status (a princess), who knows the bread of life and desires it from the heart, came on her journey to Thuringia through Leipzig. At that time there were no railroads, which accelerate the traffic between the northern Germany with the southern so powerfully; the high traveler had to spend the night in the city. It was Saturday, and she used to celebrate Sunday as the Lord's Day. She had the host called to her room. Mr. Wirth," she asked him, "is there any clergyman in town who belongs to the mystics and pietists (as they are called) and preaches as such? Your Royal Highness," answered the host, "we don't need to hear such people anymore. Our preachers are all enlightened men, not sinners. There is only one such sinister man left, a certain Hänsel, the preacher in the penitentiary church. But no one listens to his old-fashioned chatter, except the convicts who have to go to his church, and a few from the lower classes." - The lady had now learned what she wanted to know; she

dismissed the host, but asked to see the church bulletin for Sunday. Through this, fit learned the hour in which Hansel preached; the wage-earner was ordered again for the next morning. He was not a little surprised when the high lady asked him on Sunday morning to lead her and her companion to the small, poor prison church for Hansel's sermon. She went there on foot, after her pompously humble manner; and the simple word of repentance and of the healing power of the living faith in Christ was so completely to her liking that on her way out of the church she exhorted one of her church neighbors to hear this preacher as often as possible and with faithful devotion."

In the years of his fine university years, he did not come into contact with the circle of awakened students just described. As far as we know, he lay quietly and withdrawn in this time of fine studies. However, when he was introduced into this circle by God's gracious providence, he not only surrendered himself completely body and soul to his God and Savior, but also soon fell into great distress of conscience like some of his fellow students and believers. Like them, he struggled day and night to attain the highest degree of repentance and contrition without being able to achieve what he was striving for. The less a book enticed us to faith and the more lawfully it urged contrition of the heart and the preceding complete killing of the old man, the better it was considered to be. Even such writings we usually read only as far as they described the pains and exercises of repentance; if the description of faith and the consolation for the repentant came after that, then we usually closed the book; because, we thought, that is still nothing for us. *) After those who had experienced a mighty revival by God's grace in 1829 had all left the university, Büniger joined the then candidate Brohm, with whom he lived, **) and the writer of this book, and when Brohm had also left Leipzig, he finally joined the latter alone in the closest way. In the latter, however, he found only one fellow sufferer, and that in two respects. With the latter, he shared not only the most anxious concern for his bliss, which reached almost to the point of despair, but also the same visitation with severe physical suffering. Although by nature a splendid, fresh, blooming and vigorous figure, formerly for this very reason an object of general astonishment, he now seemed to his own and his friends to be suffering from a chest disease and spitting blood daily, to the greatest concern and anxiety, to be heading irrecoverably toward certain death in his youth. What Hezekiah says: "I thought, 'I wish I could live until tomorrow!' But he broke all my bones like a lion" (Isa. 38,13.), which he often had to repeat with his friend, who both, at that time, would have so gladly died, had they only been quite sure of their happiness. But with them it was almost day after day:

Oh, it's torment of the soul,

It comes from my heart, and penetrates through marrow and bone: Only this, this is important to me, that I cannot know whether I am a true Christian and you are my Jesus. †)

The only family that understood us in Leipzig, that was open to us at all times and in which we always found refreshment in body and soul, was the family of the blessed tax auditor Barthel and his godly wife, who had much experience in the ways of the Lord ††).

*) Whoever is led to Christ now, without first being driven to work for himself, without all detours, usually has no idea of the great grace God is showing him.

This is the later blessed Pastor Brohm, who died on September 24 of last year in Addison, Ill, and to whom our Büniger, in the number of the "Lutheraner" of September 15 of last year, has set a small memorial stone in heartfelt love and friendship.

†) Fourth verse of the song, "Enlighten me, O Lord, my light."

† This was the faithful and unselfish Kassirer F. W. Barthel, who died on July 24, 1859 at St. Louis.

If the body recovered, the infirmity of the body stopped the recovery of the soul. Thus our Büniger, apparently as a candidate for death, finally left Leipzig after completing his studies and returned to his dear parental home to enjoy the tender care of a faithful, loving mother and brothers and sisters who loved him so dearly. Neither he nor his dearest friend, sharing his experiences in every respect, suspected what the "Lord" had in store for them and that neither their physical nor their spiritual illness was a sickness for death, but for life and the right preparation for the service for which God once wanted to use them in his church. For whom God wants to use in his kingdom, he first destroys, so that he is nothing but God's empty instrument, and he and all Christians have to say: this was not done by this poor powerless sinner, but by the Lord himself. (To be continued.) [Walther]

The Apostle Peter.

Apart from what we are told in the New Testament, we know little for certain about the apostle Peter. It is true that various writers tell us many things about him, but most of them, on closer examination, turn out to be fables and legends. Especially the papists spread and exploit these legends and fables, because they pretend that their popes are the successors of Peter, just as they often turn the Scriptures upside down to cover their lies.

We assume that our readers are familiar with what the New Testament reports about the apostle Peter, and we only want to emphasize the most important things in order to shed light on the false picture that the papists create of Peter.

Peter was not the first disciple to follow the Lord; Andrew, his brother, who led him to Jesus, and another disciple of John the Baptist had recognized the Lord before him, Joh. 1, 40. f. But when the Lord later chose 12 apostles from the group of his disciples, he was the first and he is also named first in the list of the apostles, Matth. 10:2 From this and other spurious reasons, the papists want to prove that the apostle Peter has a certain supremacy over the other apostles, even over them, as well as over the whole church. But this is just a pipe dream. Peter is named first several times, but not always; Gal. 2, 9. Jacob is named before him. That he is named first several times is undoubtedly because he was not only the first to be called as an apostle, but also because he had special gifts and because of his fervent zeal he often took the floor first, which gifts and zeal the other dear apostles gladly acknowledged. He received many honors, but not only to him, but also to James and John: all three were with the Lord on the mount of transfiguration, Matth. 17,1; the Lord drew all three near to him when he endured his bitter suffering in Gethsemane, Matth. 26, 37; all three are called Gal. 2, 9. pillars. The apostles, when the Lord was still on earth, argued several times among themselves about which of them was the most noble and greatest. Matth. 18,1. Marc. 9,34. Luc. 9,46. 22,24. Did the Lord settle the dispute by declaring Peter to be the greatest? No, he called the one "greatest" who would be most like him, the Lord, in suffering and would humble himself the most.

in the service of love. Yes, the Lord not only did not grant any special sovereignty to anyone, but also denied them all any sovereignty, saying: "The worldly kings rule, and the mighty are called gracious lords; but you are not so." Luc. 22, 25. 26.

If Peter had received a certain authority from the Lord, he would certainly have asserted it; but we find nothing of this, neither in his sermons, which are reported in the Acts of the Apostles, nor in his letters. We find the opposite. In his letters he calls himself an apostle and does not want to be more than the others. In the 5th chapter of his first letter he calls himself a fellow elder and admonishes the elders: "Feed the flock of Christ, as you are commanded ... Not as those who rule over the people, but become examples of the flock, v. 2. 3. He then forbids the elders all rule, not because it belongs to him alone, but because it is contrary to their office, since they are called to feed. And when he calls himself a fellow elder, he also denies

himself all rule. It is therefore ridiculous when the papists want to prove from the words of the Lord, which he said to Peter: "Feed my sheep", Joh. 21,15-17., that Peter, and therefore also the pope as his successor, was destined to be the general shepherd and ruler of the church. It is quite obvious that the Lord, with these words, does not give him a new profession before the other apostles, but confirms to him, who had denied him three times, the profession he already had with the other apostles. And in the above words Peter says to all the elders and servants of the Church, "Feed the flock of Christ which is commanded you."

If Peter had had supremacy in the apostolic church, he would also have had to order everything, as the pope claims such authority. But we find nothing of this in the New Testament. After the ascension of the Lord, in a meeting of the disciples, he points out that the position of Judas, the betrayer, must be filled again, but he does not appoint the successor himself, but he is elected by the whole assembly, Apost. 1, 15. f. Also the 7 almoners were not elected by Petro but by the congregation and all the apostles had caused the election of these men, Apost. 6, 2. f. Yes, when the apostles heard that Samaria had accepted the word of God, they sent Petrum and Johannem there and Peter gladly followed, Apost. 8,14. At the first synod at Jerusalem he does not appear as a ruler, nor even as a leader; he does not claim dominion over the assembly as the pope does over the concilia; he speaks as the others do, although he takes the floor first. When he had completed his speech, the whole crowd is now silent, but only to listen to Paulo and Barnaba, and not Peter, but Jacobus speaks the final verdict: "Dam I decide 2c." And the decision is not given by Petro, but by all the apostles, and not by the apostles alone, but also by the elders and the whole congregation, Apost. 15, 7. f.

If Peter had had the supreme authority in the apostolic church, then Paul would have had to have been called by Petro; but Paul emphasizes that he was an apostle not of men, nor by men, but by JESUS Christ; Paul would have further done very wrong, since he wrote that he was not less than the high apostles, 1 Cor. 11,5. 12,11., he should not have said, "I take care of all the common ones", 2 Cor. 11, 28.; it would have been wrong.

that he ordered elders back and forth in the churches, Apost. 14, 23, it would have been an interference in Peter's office. - How null and void is the pretense of the papists that Peter had a supremacy. Not even one syllable is written about it in the New Testament.

Peter was called Simon before. The surname Peter was given to him by the Lord. He said to him: "You are Peter, and on this rock (petra) I will build my church, and the gates of hell shall not prevail against it. The papists want to prove from this that Peter, and the pope as his successor, is the rock, the gmnd of the church. But they cannot prove this. According to God's Word, the rock on which the Church is built, the foundation of the Church, is none other than our Lord Christ. The apostle Paul says: "No one can lay any other foundation except the one that is laid, which is Jesus Christ," 1 Cor. 3:11. "You were built on the foundation of the apostles and prophets," that is, on their word, "since Jesus Christ is the cornerstone." The apostle Peter also points us to this chosen, precious cornerstone in the 2nd chapter of his first letter. He himself makes it clear to us why he was called Peter, a rock man. He calls the believers "living stones". Why? Because they hold on to Christ, the "living stone. He says: "To whom you have come as to the living stone.... And you also, as living stones, build yourselves into a spiritual house", 1 Petr. 2, 4. 5. So he is called Peter, a rock man, because he stood on Christ, the rock, believed in Him, and heartily confessed Him.

Also the old church fathers, to whom the papists always refer, give this interpretation. Among others, Jerome (d. 420) writes: "Because Simon believed in the rock (Petrum) Christum, he gave him the name Peter". Augustine (d. 430) had initially taught that the church was founded on Peter, but also revoked this error along with other errors. (*Retractiones*.) He later wrote: "On this rock, which you have recognized and of which you have confessed: You are the Son of the living God, I will build my church, that is, on myself, the Son of the living God, I will build my church; on me I will build you, not me on you.

When Peter made the glorious confession, the Lord said to him, "I will give you the keys of the kingdom of heaven. From this the papists want to conclude that the keys of the kingdom of heaven were given to Peter alone and that the pope, as his successor, is still the only one in possession of them. But that Peter did not receive the keys of the kingdom of heaven alone is clear from Matth. 18, 15-20. and Joh. 20, 22. 23. In the first passage the Lord gives the power of the keys to the whole church, to the multitude of His believers, even to the smallest congregation; and in the latter passage the Lord clearly designates all who have the Holy Spirit, that is, all His believers, as the holders of this power. Moreover, even a child can understand that when someone is told: I will give you this and that, it does not follow that he alone must have and possess it.

The papists finally want to know that Peter came to Rome in 42, established the papal chair and ruled as the first pope for 25 years. But this is one of the many papal lies. There are various reports about Peter's stay in Rome. Some writers downright deny such a stay. But it seems as it can be safely assumed that Peter came to Rome towards the end of his life in the last years of Emperor Nero and suffered martyrdom on the cross, head down. If, as the papists want, this should be an article of faith, that Peter was the first pope and that the whole Christianity was bound to the papal see, the Scriptures should have said something about it. We find nothing of it in the same Yes, the report of the New Testament about the apostles Peter and Paul does not even allow that Peter was only 25 years in Rome.

Until his imprisonment (in 44) he mostly stayed in Jerusalem. After his deliverance by the angel of the Lord he moved, as Lucas says, "to another place", Apost. 12,17. 12,17. Would Lucas have written like this if Peter had moved to the metropolis Rome at that time? If Peter had gone to Rome to establish the papal see, would not the Holy Spirit have let us know? In the year 50 we find the apostle again in Jerusalem at the Apostles' Convention, Apost. 15. later Paul met him on his journey to Antioch, Gal. 2,11. when Peter wrote his first letter he was in Babylonia, 1 Petr. 5,13. and no doubt he also ministered in Pontus, Galatia, Cappadocia, Asia and Bithynia, where he sent this letter. When Paul wrote his letter to the church at Rome in 57 or 58, when he himself came to Rome in 61, there was still no trace of Peter's activity in Rome, likewise not two years later when the Acts of the Apostles was closed. Also, in the letters written by Paul in Roman captivity, nothing is said about Peter also being in Rome and that he was the pope and the head of Christianity. If this had been the case, how could it be conceivable that in Acts, which tells of Paul's imprisonment in Rome, in Paul's letter to the Romans, in his letters written from Rome, nothing of this occurs at all? In the 2nd letter to Timothy, which the apostle Paul wrote shortly before his death, 2 Tim. 4, 6. f., he also says nothing about Peter; indeed, he writes: "In my first responsibility no one stood with me, but they all forsook me," 2 Tim. 4:16. "Lucas alone is with me," v. 11. It is said that Paul and Peter suffered martyrdom at the same time, in the year 67 or 68; so Peter, if he really came to Rome and died there as a martyr, could not have been in Rome for long. In any case, he, like Paul, came to Rome as a prisoner. Thus, a 25-year stay of Peter in Rome and the establishment of the papal chair falls away. Moreover, this papal fable also contradicts the command that the Lord gave his disciples, including Peter, to go out into all the world and preach the gospel.

Thus, the papacy is based on a great lie and horrible distortion of the holy scripture and history.

We also want to mention that Peter, as well as other apostles, lived in marriage, Matth. 8,14. The papists say that he separated from his wife later; but this is also a papist lie. The apostle Paul writes explicitly: "Do we not also have the power to take a sister with us as a wife, like the other apostles and the brothers of the Lord and Cephas (Peter)? 1 Cor. 9, 5. Peter's wife is said to have suffered martyrdom shortly before him. **G.**

(Submitted.)

Epitaphium

of the rock of life placed in the rock grave.

Look, you guardians!
Here sleeps the guardian of Israel, Who otherwise neither sleeps nor slumbers.

Here lies:

Who is set for the resurrection of many in Israel. He is the founder of the earth, And lies at the foundation of the earth.

All heavens cannot comprehend him, And here a narrow little room encloses him.

He has taken the power from death, and here death itself has seized him. He has the keys of the grave, And here he himself lies locked in the grave. He is the stone of the start in Zion, And here he rests under a stone.

He is the rock of salvation of all men, And here he lies dead in a rock. His eye watches over all men, And here he himself is watched over by men. He has fallen silent, the faithful and true witness. And this is the most glorious testimony of his love.

grave of the one whom love drove in. Here rests:

The God who needs no rest, so that He may sanctify our rest in the grave.

Here is buried the life of the life, so that he buries us all the shivers of the grave.

Here rests the dead life that comes alive again to awaken us all from the earth.

Here is buried a disgracefully fallen man, who again looks to raise all those who have fallen into the grave.

This tombstone is to be the memorial stone of my resurrection;

This tomb seals the seals of my faith remain;

This corpse, the origin of all creatures, the consolation in my death that my sin's death is buried in his tomb.

(From an old Passion book.)

To the ecclesiastical chronicle.

I. America.

Our new seminary building. After the building committee appointed by the Synod finally decided on the 26th of last month to accept one of the submitted plans, and also chose and hired the superintendent of the building, it has, in conjunction with the supervisory authority, made a request to the teaching staff that this year, as an exception, the lectures be closed already at the end of May, so that the demolition of the old seminary building can begin at the beginning of June. The dismissal of this year's high school graduates will therefore also take place a month earlier than usual; a fact which those concerned do not want to overlook. W. [Walther]

English Lutheran Mission in the West. By the time this number reaches the hands of our readers, our English missionary, P. A. Bähler, will have begun his work. More about this in the next number. Dear readers will now also remember this mission in their prayers. G.

Concordia - Publishing House. We read in the "Pilgrim" of March 18 the following: "The Concordia Publishing House of the Mis

souri Synod made a net profit of \$13,138 last year, compared with \$31,000 in the previous year. The deficit is partly attributable to the purchase of new presses, types 2c. L. S." We have already read something similar in other ecclesiastical journals. The underlined "in part" in the above suggests that the writer thought that the financial well-being of the Concordia publishing house must be somewhat precarious. But L. S.'s financial statement is incorrect. The net profit of \$13,138 does not refer to a whole year, as is expressly stated in the "Lutheraner" of February 1, but to the months of March to December *incl.* In addition, printing presses and folding machines were purchased from the net profit for about \$8,000 during the period in question. The net profit for the months of January and February 1882 amounts to approximately \$15,000, as we were informed by the Synod official concerned in response to our inquiries. A comparison of this year with the previous one does not yield \$13,138 against \$31,000, but \$36,000 against 31,000. We do not communicate this in order to brag about the financial success of our publishing house. We know that God must keep our synod in the right faith and in fervent love and promote it more and more if it is to prosper. External means cannot help in the case of spiritual lukewarmness or even spiritual death. But false statements such as the above can be wrongly used by wrong hands. A few months ago, a paper of the Ohio Synod very eagerly informed its readers that there was a deficit of 3000 dollars in the preachers' and teachers' widows' and orphans' support fund of the Missouri Synod. That this paper was not interested in keeping its readers informed about the funds of the Missouri Synod, but rather wanted to give its readers the impression that the hated Missouri Synod was going downhill, is evident from the fact that the paper in question did not report that this deficit was immediately covered by the love of our Christians, even though the relevant financial report appeared in the "Lutheran". F. P. [Pieper]

II. abroad.

Our dear Brunn in Steeden writes us in a letter of February 16, among other things, the following: "The electoral controversy has also brought us great blessings in that it has bound us together with new firm bonds of intimate faith and spiritual fellowship! And this is in truth the case. All of us here confess unanimously and with all our souls that all your publications in the controversy over the choice of grace not only have our full approval, but are also written as if from our hearts; we feel at home *) in everything that you and your comrades in arms speak and write; it is our language that we hear there; the same love of life is wafted to us from it in which we also move, simple, honest, biblical Christianity. On the other hand, from the very beginning we have been repelled by the writings and omissions of our opponents, especially by the way in which they use reasoning, distortions, obscurations and omissions to try to put their case straight, to defend it and to put it in an acceptable light. - By the way, a small group has separated from Hein's congregation in Wiesbaden, seven communicants, whose ecclesiastical and spiritual service I have taken over for now. My health and physical strength have strengthened and improved extraordinarily in the last few years, since I was given rest, so that I can again preach on Sundays with the old joy and pleasure and make the easy trips to Wiesbaden comfortably. Admittedly, it is

*) Brunn himself underlined these words.

It is terrible and sad beyond measure that it has to be me who is standing in Wiesbaden opposite my old friend and brother Hein, who was once so close to me. *)

W. [Walther]

The **new Hanoverian hymnal** is a real thorn in the side of the Protestants in Hanover, because it is good on the whole. They have therefore published a pamphlet in which they have printed a number of hymn verses from the new hymnal, of which they think that all enlightened people would be horrified by it and would therefore not accept the hymnal. But when a preacher recently came to a sick woman, she explained to him how she had been strengthened and refreshed by a beautiful excerpt from the new hymnal. The preacher had the excerpt given to him, and behold, it was the rationalistic pamphlet in which 150 samples had been compiled from the draft as a deterrent, but which had had the exact opposite effect on the sick person! Paul's statement was fulfilled: "The word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. 1 Cor. 1, 18. As long as there will be people who want to be saved, so long, therefore, will the unbelievers not bring out of the world the gospel of Christ crucified, which seems to them so foolish and so annoying. W. [Walther]

The falsified Luther song. The "Concordia", the leaflet published in the Immanuelssynode k. Meeske's in Luzine, of March 1, writes: In Hanover, the regional synod, in order not to offend Catholics and Turks in the future, has decided to change the battle song of the Lutherans, which they pray daily at the prayer bell. Up to now we sang: "Keep us, O Lord, by your word and prevent the murder of the Pabst and the Turk". In the future, it will be: "and prevent the murder of your enemies". Oh, how the Pabst and the Great Turk will cross themselves and bless when they hear this new gospel from Hanover! This is what will happen if we no longer recognize the Pabst as the Antichrist and Muhamed as the false prophet, but embrace each other brotherly in Masonic love. Let us beware of accepting the mark of the beast and of the false prophet and his image, lest we make ourselves partakers of all their abominations and therefore also of their plagues! Germany is blinded by the fact that she wants to recognize the pope as such by her own legation. That is, to make itself partaker of all the blood that Rome has shed. The future will tell what Germany will do. The state has no right to build the papacy, just as it has no right to build the state church. He who will not or cannot build the Church of Christ must let the churches go their own way.

From the time of twilight.

In the dark night of the papacy, a ray of light of grace can be perceived from time to time. In particular, some knowledge seems to have been preserved in the Brandenburg House before the time of the Reformation. The sender found excellent evidence of this in an old official library and registry of the former margraval Brandenburg area. Thus, on June 14, 1431, Elector Frederick J. of Brandenburg appointed a "preacher at St. Gumbert's Monastery in Onolzbach (Ansbach), who should be a master of the Scriptures from a high confirmed school", so that "the clergy could learn and follow the Scriptures".

We have received similar approving testimonies for the doctrine of the election of grace known to us from Lauenburg, Schleswig, Mecklenburg and Lausitz, which we reported in the April issue of "Lehre und Wehre".

The more the people are deprived of the food of God's Word, the more they have reason to understand it. He was to preach "every Sunday and holiday and during the whole of Lent and Advent, and also to give a lecture on the Scriptures every week at midweek. Of course, not much will have come out of this interpretation of the Scriptures; but it is nevertheless gratifying to see the love for the Holy Scriptures that shines through here, and then we also know that the Holy Spirit works powerfully through every word of God and that none returns empty. What glorious fruits this has borne can be seen in the "Confessio of Frederick II, Elector of Brandenburg. Unfortunately, it is difficult to understand in places because of the unsophisticated nature of the German language at that time. Some of it may suffice. It begins: "I Frederick, by the grace of God Margrave of Brandenburg, confess to you, most merciful God and Father, the grossest and most disorderly of my sins, transgressions and all the iniquities I have ever committed from baptism to this hour, and for all my trespasses and penances" (punishment) "I give thee in satisfaction, most loving God, the most precious and superfluous treasure of the innocent suffering, death and blood of our Lord JESU Christ, thy only begotten Son, when (-since) I cannot otherwise be saved, nor be justified in thy righteousness, but by his merit 2c. And if I cannot confess it with voice and tongues, yet I confess it with heart and scripture" (- on my deathbed). I will also die blessed in the true faith of my Lord Jesus Christ, which He Himself taught His disciples, and after that they left us and died again in the Christian faith by the great grace of God. This is followed by a confession that he had not only adorned the faith with good works; nevertheless, he had "confidence in Almighty God through the life and suffering of Jesus Christ. Should it be that in a challenge "the enemy blew at him or gave him unbelief, insanity, despondency or some kind of mistrust in God's goodness and mercy", he would like to have all thoughtless words revoked in advance. At the same time, he asks that he be cared for in a Christian way when he dies, pleads for his enemies and expresses the resolution that he wants to do away with all unrighteous good so that he does not bequeath it as a curse to his descendants. But if his heirs should still find something of it, it is his earnest will that they return it. For this he takes all the angels of God as witnesses. But all those whom he had offended without his knowledge, he asks for forgiveness. Finally, he concludes: "Jesus of Nazareth, King of the Jews, in the sign of the holy cross I pledge myself to be yours forever. Lord, into your hands I commit my spirit. You are my salvation, redemption and resurrection. O righteous judge, I fear you. O kind JESU, I live, love and hope in you. You may keep me or condemn me; body, soul! and all that you have given me, I give to you. I will be yours living and dead, have me in your umbrella.

Do not forsake me, helper in trouble. Into thy thrust I command my thrust" (divorce i.e. my dying). "You who created me and redeemed me, have mercy on me, take me in and have mercy on me, a poor sinner. I am sorry that my sins are not alas for me. Write your suffering and torture with your holy blood in my heart, with wounded love of your love; do not forget in my last time, remember me and my destiny in all good. You are mine, so I will be yours in eternal unity, and this I firmly believe and thus keep. Holy angel, who was given to me by God, (that) you should be my witness with all God's saints, I commend these notes to you, that you may give them to Almighty God in the time of my distress, or in the time of my death.

at the last judgment, that I may hear the joyful voice after the glorified body resurrects" (i.e., after the resurrection of the glorified body): "Come, you blessed of my Father, and inherit the kingdom prepared for you and all the elect from eternity? Amen. Sealed with my imprinted seal and with my seal of approval, and given at Prenzlau on Thursday after Exaudi 1445." If something of foreign mediation looks through in the closing words, then one sees that the heart is attached to the one mediator Christ.

You shall not take the name of the LORD your God in vain.

Not far from the Oder River, where its tides are already drifting more slowly toward the Baltic Sea, lies a rich farm where the doctor, who succeeded in taking the cure, and the sick woman, who allowed herself to be cured, are probably still alive today; therefore I must not reveal their names. This time the doctor was the simple farmer, who had lived his whole life before the eyes of the world. Only late, when his hair had already begun to turn gray, did he realize that this was not enough, and that living before God's eyes alone is true bliss. His housemates could not adapt to his father's new ways, not even his fresh, active daughter Marie, who otherwise dutifully assisted him in the inn. She had the nasty habit of calling out at every opportunity: "Oh, God!" or "Lord Jesus! This cut into the father's heart as often as he heard it, but all admonitions that this was an abuse of the holy name did not help. "Oh, father," was always the answer, "you are taking it too seriously even now. You can count on it, I don't think anything of it, and thinking nothing evil is certainly no sin."

The father had spoken often enough; now he let her go for a few days. One evening, when Marie was out of the house, he said to the servants: "Tomorrow morning, when you eat the soup, just call out, one after the other: 'Maid Marie! Maid Marie! If my daughter then asks what you want, you only say: Oh, nothing at all; we just say that and think nothing of it.'" He gave the same instruction to the girls in the kitchen. In the morning, Marie was in the pantry, putting out what was needed for the day; then there was a rustle from the servants' quarters: "Maid Marie! Maid Marie!" She's downstairs in a flash: "What's up?" "Oh, nothing, nothing! We're just saying that." She slams the door shut with a scolding, then it starts in the kitchen, and here, too, she gets nothing but empty words and secret laughter in reply. And so on, soon upstairs, soon downstairs, it resounds in her ear: "Maid Marie! She stamps her foot and demands to know once again what they want from her, but to no avail. Her patience is at an end; her face is flaming red and she comes into the parlor to her father. He pretends not to know anything and asks: "What's wrong, child? You look so angry." - "And how can I not?" she says, and tells him in heated words that all the servants mock her. "Ah," says he, "it is not meant so maliciously; they have no evil in mind." Then the daughter began to sob and cry: "No, father, no one can understand you either. Don't you see that all respect among the servants is at an end when everyone shouts my name through the house without sense or reason, just to mock me, and you still let them do it!" - But, Marie," her father interrupted her, "I cannot understand you. I am supposed to scold people when they shout 'Maid Marie!' and yet you think God can't be angry with you if you always speak His name, and yet you have no thoughts of Him at all?"

Marie was still crying, but now she could understand her father. She fell around his neck and promised that she would now take care of her tongue. It still cost her many a struggle, but what no human being is capable of taming, namely the tongue, the restless evil, she finally succeeded in doing by God's power.

(Kirchl. VolkSblatt from Lower Saxony.)

"I praise you, Father and Lord of heaven and earth, that you have hidden these things from the wise and understanding, and have revealed them to babes." Matth. 11, 25.

Luther remarks: "It may well be a great doctor whom Christ here calls immature; it may also well be a peasant whom he here calls wise and understanding.... The Lord here calls these people ignorant, who think nothing of their actions, do not ascribe anything to their wisdom, do not respect themselves at all, but consider God alone to be wise and prudent; therefore they also keep quiet and submit themselves completely to God, and let themselves be taught by him alone. The others, however, are too wise and do not want to learn anything from God; indeed, they do not dare to master God's teachings and work. (XI, 2906.)

Giving trouble.

If the Christian community is offended by a permissible act, it is no longer a permissible act, even if it is not a sin because of the matter. 1 Cor. 8, 9-13. Rom. 14, 15. The offender may not consider it a sin, but it is still a sin. If he did it out of mere ignorance (1 Cor. 8, 1.) and could not have suspected that someone would be offended by it, then it is indeed a xsoeatum lAnoran- tias (a sin of ignorance or ignorant sin) and venial sin, which does not make him inwardly unworthy (to partake of the Lord's Supper), if he otherwise repents of all sin, knowingly ^and unknowingly, believes the forgiveness 2c., the spoies Lot! (the deed itself) however is sin. (Wittenbergische Consilien 2c. Ü, 133 f.)

"I want to follow him."

Dr. Asmuth was once called to the dying only daughter of an Estonian (in the Russian Baltic provinces) couple. He found the girl in a very good state of mind, but the parents very sad. Asmuth talked to them and pointed out the faith of their child, who was in the grip of death and yet was so calm. But the parents did not want to be comforted. It was touching how the sick woman looked at her parents and said: "Dear parents, when the suitors came, you ordered me to marry and I did not want to. Now the bridegroom of my soul is calling me and I want to follow him with all my heart, oh, do not refuse me!" (Alsace-Lorraine Messenger of Peace.)

"Behold, what a man!"

To the vengeful people.

Look at your Savior, how He stands there battered, With whips all torn through, insulted and bespet! Look, wicked man of sin, how many a heartache

Your Redeemer must bear for your sake,
And all with patience! And you soon swell with poison, When, though justly, a little scolding hits you.

G. Neumark.

Random thoughts.

Christianity is not a religion that wants to do the same thing that all other religions want to do, namely, to make man moral, virtuous, good, and thus lead him to eternal bliss, except that Christianity, in order to achieve this purpose, applies not only the teachings of the moral law, but also the teachings of a Savior of the world, of a God-human reconciler, and of the necessity of faith in him and conversion to him, and certain mysterious, namely sacramental, actions. No, Christianity is the good news that the world, which has fallen into sin and is lost, has been reconciled with God through the incarnation of the Son of God and His work, that it has been made perfect for its sin and that heaven has been opened to it, and the invitation to believe this good news confidently and then to thank God for it with a new life in love. W. [Walther]

Of the glorious fabric of the divine government we see in this life only the reverse side, therefore also our reason shakes its head at the sight of the indecipherable figures. Blessed is he who in this life also beholds the reverse side in faith, who will also behold the front side with eternal delight and admire the wisdom, power, justice, goodness, grace and patience of God shining in his life and in the lives of all men and in all the works of the world government from eternity to eternity. W. [Walther]

Acknowledgements.

In giving the following the above title, it is not a matter of ordinary thanks for gifts of love received, but of the direction of a great work of God, for which we would like to offer praise, glory and honor to Almighty God with moved hearts, as well as to thank all the people who have given their hearts and hands to Jesus as instruments. - Dear readers will still remember that 7-8 months ago in the "Lutheraner" there was a request for support for the ban of church and parsonage in Allendorf, a poor mountain village in Ulmthal, very close to the border of the former Duchy of Nassau, in the Prussian district of Wetzlar *), where quite unexpectedly in the midst of deepest spiritual darkness a Lutheran congregation had gathered, which in October 1880 appointed the co-signed ? Hempfing as its pastor. If God had already done such a wonderful work of grace in the formation of this congregation, transcending all human power and thought, it has happened again in the building of its church and parsonage. With what anxious hearts, hovering between fear and hope, we approached this construction last spring! On the one hand, the extreme need was pressing, on the other hand, the poverty of the congregation, which was almost deprived of all external resources, and what pressed us even more heavily, the still so small Christian knowledge of

the congregation, their still so small strength of faith, since they had only begun to hear God's word a few months ago. We had to tell ourselves that with such children, who were only in the process of being born, no great deeds could be accomplished, to put it in human terms, and that the whole congregation could easily be destroyed again if God allowed the devil to sift through it. But behold, all the things that oppressed our hearts in this way, the faithful, gracious God also knew, and that is why he gave our dear little children

*) Do not confuse this Allendorf an der Ulm with Allendorf in Hesse, where a "Lutheran" congregation was formed years ago, at which our Father Stallmann now stands.

He took them into his fatherly arms of grace in the Ulm Valley and lifted them above all difficulties as one lifts and carries a child, protected them from all temptations and all too difficult tests of faith, and showered them so richly with his blessings that they themselves, despite all their inexperience, had to exclaim: "God has done this, this would not have been possible with human beings! How much the faith in the still young congregation has been lifted and strengthened can be imagined. May the dear Lutheran readers be amazed with us when they hear that more than 4000 Marks have been contributed to our church and parsonage building in Allendorf an der Ulm, so that the whole building could be completed without any worries. The new church was consecrated on August 28th of last year, and the new parsonage was occupied last November. Both are small and simple, of course, in order to save all unnecessary costs, but extremely nice and friendly, graced by the most beautiful location, on a hill in front of the village. As far as human eyes can see, with the completion of this building, the Lutheran congregation in Allendorf an der Ulm has gained a firm outward form, a firm church order. On Sundays and during the week, church services, singing lessons and catechism classes are held undisturbed with young and old; God's Word is heard cheerfully and diligently - at least on the whole. The fact that the entire church and parsonage building could be completed without any considerable burden or oppressive building debt for the congregation, is especially therefore of such great importance and such an obvious gracious disposition of God, so that the poor congregation can now all the more devote all its forces to the preservation of the holy preaching ministry in its midst.

So then, praise, glory and honor be to the merciful God for all the works and miracles of His grace that He has done in Ulmthal. To all our beloved friends and brothers in America, however, who have supported us and our congregation there with such rich gifts of love, we offer our heartfelt thanks. May God repay them in their own churches and congregations and repay them a hundredfold for what they have done for us.

endorf an der Ulm, February 1882. Fr. Brunn, pastor.

K. Hempfing, Pastor.

Death notice.

On March 11, died at Egg Harbor Cūy, N. I., Mr. k. AmandusVolquartsander pulmonary consumption at the age of 37 years, 7 months and 15 days. The same leaves a widow with 3 minor children of 5 years, 3 years, 10 months.

O. Schröder, k.

Inaugurations.

Introduced on Sunday Oculi Mr. ? A. Tilly in Haver- straw, New York, byL . I. T. Frincke.
Address: Rev. HII5, Luverstrarr, X. V.

By order of the Reverend Mr. Wunder, Mr. ? v. Schenck, assisted by Mr. ?. Fruchtenicht was introduced by the undersigned on Sunday Reminiscere in the parish at Rockford, Ill, and on Sunday Oculi in the branch parish at Pecatonica, Ill. H. G. Schmidt.
Address: Kev. L>. v. Sokeuok, Rovktorā, Ill.

Election results.

It is hereby brought to the attention of the Venerable Synod of Missouri 2c. that.
Mr. Dr. O. Siemon
to the settled office of professor at our high school at Fort Wayne was finally elected unanimously.
St. LoutS, Mo, March 28, 1882.

C. F. W. Walther,
d. Z. Sec. of the Electoral CollegeS.

Display and warning.

Mr. Th. Fr. F. Hahn, formerly pastor of the congregation in Monmouth, Adams Co., Ind., has proven himself unworthy of the office and has resigned the same in the aforementioned congregation in order to avoid being removed from office. Since he has not only not repentantly acknowledged and confessed his gross sins and manifest offences, despite repeated, severe fraternal punishment, but has also attempted to sneak back into office, the undersigned deems it time to suspend the said Mr. Th. Fr. F. Hahn from his membership in our synodal body until the next meeting of our district synod, and to publicly warn against his reappointment until then.

March 11, 1882. I. H. Niemann, p. t. Pres. of the Mittl. District.

Invitation and request.

Undersigned requests all ministers and fellow believers to send him addresses of such Lutherans known to them who have moved to Texas and have not yet been served with God's Word.
On behalf of the Mission Commisston of the Southern District

T. Stiemke, Houston, lex.

The Eastern District

of the Synod of Missouri, Ohio, &c. St. will, God willing, hold its sessions this year from May 3 to 9 at the congregation of the Rev. H. Walker in York, Pa.

Each pastor is hereby reminded that he must bring his parochial report of 1881 or, if he cannot come, send it to the undersigned.

The subject of the negotiations will be the words of the interpretation of the third article: "But the Holy Spirit has called me through the gospel in the right united way. Faith. " N. Sörgel, Secretary.

All registrations should be in my hands at least 14 days before the start of the sessions.
If, on the arrival of any train, there should happen to be no one at the station to pick up the synodals, go down the street (vuks) leading into the city from there 3 squares to LioZ strootz then down this latter 2)H squares on the right to 114 Alest King Street. H. Walker.

The Wisconsin District

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, God willing, on June 7, at 10 o'clock in the forenoon, at the Jm- manuel church of Mr. ?. G. Kühlele at Milwaukee, Wis.

The main subject of the discussion will be the continuation of the answer to the question: "What are the characteristics of a well-grounded truly Lutheran congregation, to which, therefore, Lutheran preachers must strive with their congregations as their goal?" - The negotiations begin with the 10th thesis. (See "Lutherans," Year 32, No. 11.)

A pastoral conference is held on the morning of June 14. - The pastors do not want to forget to bring their parochial report from 1881 to 1882 - and a complete one at that - to the synod. Aug. Rohrlack, Secretary.

*, *

All those who intend to attend the Synod are requested to notify the undersigned by May 15 at the latest, whereupon each will be given his quarters by a postcard sent to him in due time.

G. Kühlele,
1122 SkuubiLn 8t,r., bkil^vaukee, ^Vis.

Conference - Displays.

The Central Illinois Districts Conference will meet, s. G. w., at noon on April 18 (Tuesday after Quasimodogeniti) at Concordia College, Springfield, and hold its sessions until the evening of April 20. - Registration would like to happen a week before with Mr. ? F. Lochner.

A. D. Griffin.

Members of the former Southern Indiana Concordia Conference will meet April 18-21 at? G. Bachmann in Evansville, Ind. F. W. Ärrüggemann.
The Pastoral Conference of the 2nd District of Minnesoffn meets, s. G. w., on April 12 & 13 at ?. F. W. Lange. K. M e n d e.

Cleveland Districts conference meets, s. G. w., April 18, at Lancaster, O. H. Weseloh.
The East-Michtgan Pastoral Conference will meet, s. G. w., on April 18 and 19 at the church of Mr. ?. List to Rosevillr. H. W. Schröder.
The I. District of the Minnesota Pastoral Conference will meet, s. G. w., April 25, at the undersigned. - Pickup from Benton the night before. Th. Krum vict.

Proceeds to the treasury of the Illinois - District:-

For the synodal treasury: By? Wagner in Chicago "for the kingdom of God" from Mrs. Fr. Lübke and Mrs. Beduhn each - 1.00. Professor E. Hamann in Addison, synodal contribution for 1881 and 1882 4.00. H. C. Zuttermeister in Chicago 15.00. ?. Gieseke's Gemeinde in Secor 8.00. ?. Nachtigall's parish in Wartburg 4.00. ?. Müller's parish in Chester 7.25. (Summa - 40.25.)
For the building fund: by H. B. in Addison 20.00.

For the new building in St. Louis: By ? Große in Har-lem by C. Müller 3.00, P. Munstermann 1.00, W. Radke and Fr. Skwedler 2.00 each, W. Drechsler 7.00, ? F. Lochner in Springfield 25.00, By ? Loßner at Lake Zurich by H. Thies, H. Meyer and E. Gräber 5 each (0. From Chicago: by ? Bartling by Karl Bornhöft Sr. 5.00 and Fr. Heß 50.00; by ? Succop by H. Biermann 100.00, Ed. Klotz 35.00, Fr. Hoff 25.00, A. Eich u. H. Zell 10.00 each, Tb. Czech 7.00 2nd row, E. Schneider 2.00 1. row, I. Krüger and H. Brünke 5.00 each; from ? Enaelbrechts Gem. 5.00; by ? Reinke by R. Rasch 10.00, Karl Thoms 1.00, (p. -325.00.)

For inner mission: By ? Great in Harlem by A. Amling 2.00, Mrs. B. Wilken in Addison 1.00, H. Matthews 5.00. (S. -8.00.)

For inner mission in the Northwest: Through ? Brunn in Strasburg by F. Döring 4.00. From the mission fund of ? Lewerenz' Gem. in Effingyam 1.29. (p. -52.9.)

For Negro mission: L. Stünkel in Addison 3.00.

For Nelson Lee the Negro in Springfield, Ill: L. Stuenkel in Addison 1.00.

For heathen mission: Epiph. coll. of ? Einchs Gem. in New Minden 13.87.

For emigrant mission in New York: ? Müllers Gem. in Chester 4.00.

For emigrant mission in Baltimore: ? Müllers Gem. in Chester 3.25.

For poor students in St. Louis: Through ? Bartling in Chicago v. Women's Association for Theod. Kohn 16.00 & by I*. Succop das. v. Women's Club for G. Stark 12.50. (p. -28.50.)

For poor students in Springfield: From Chicago: durch ? Wagner from Mrs. Tolzmann 2.00 & by ? Succop by Wittwe Brandenburg 2.00; by ? Wunder from Jüngl.- Verein für H. Spannuth 5.00; by ? Engelbrecht v. Jüngl.- Verein für O. Lugenheim 10.00; by ? Wagner v. Jüngl.- Verein für Graupner 20.00. (p. -39.00.)

For poor students in Fort Wayne: Through ? Miracles in Chicago, birthday coll. for C. Köbel, 13.15. Through ? Bartling das. v. Jüngl.-Verein for E. Albrecht 16.00. (p. -29.15.)

For poor students in Addison: By ? Wagner in Chicago from the Women's Association 20.00. By ? Hölder there from the Women's Association for Feustner 10.00. (p. -30.00.)

For the widow's fund: H. C. Zuttermeister in Chicago 10.00. ? Nightingale in Wartburg, contribution 4.00. (p. -14.00.)

For the deaf and dumb: From Chicago: by ? Engelbrecht by Mrs. Ernst, Mrs. Koopmann and C. Schulz 1.00 each, N. N. 20, Mrs. Köritz 10.00, Mrs. F. Hänschel 1.00; by ? Succop by F. Wakendorf 2.00. communion coll. by ? Lewerenz' Gem. in Effingham 6.79 and from the piggy bank of Lunow's children 2.00. (S. -24.99.)

For the orphanage bet St. Louis: By ? Heinemann in Okawvill "dby Mrs. Hedemann 1.00.

For the progymnasium in Milwaukee: ? Lochner in Springfield 5.00.

For the studying orphan boys from Addison: By ? Loßner at Lake Zurich by Mrs. M. Klipp 2.00 and by s. students 1.30. By teacher Trupke at Nicollet, Minn. by Martin Dahms for W. Koppke 1.0. (p. -3.40.)

For burned in Michigan: By ? Brunn in Strasburg by F. Döring 1.00.

For ? Kruger's comm. in Elizabeth City, Minn. Strieter's Gem. in Proviso 11.58.

For ? Oetfens Gem. in Richmond, Wis: By ? Wagner in Chicago by H. Z. 2.00, F. Z. 1.00, Ch. Sch. .50, N. N. 1.00. (S.-4.50.)

For the comm. in Fergus Falls, Minn: By ? Hölder in Chicago by H. Dreckschmidt 2.00.

For the Gem. in South Chicago, Ill: From Chicago: G. Rittmüller 2.50; by ? Wunder by K. Boseck 2.00; ? Wagner's Gem. 63.00; by ? Hölder: Hockz.-Coll. at A. G. 8.00, G. Pudewa 5.00, H. Dreckschmidt 3.00, C. Jakel sen., C. Jakel jun., C. Maker and A. Thiele each 2.00, F. Miesenbrink, A. Prochnow u. I. Gresener 1.00 each, W. Schultz, H. Budnick, A. Zieke, H. Teßmann, N. N. u. N. N. .50 each. From the mission fund of ? Hallerberg's congregation in Quincy 7.00. (p. -104.50.)

For the community in Petersburg, Ill: Neujabrs coll. v. ? Greif's parish in Chandlerville 5.76. From the missionary treasury of ? Hallerberg's parish in Quincy 7.00. (p. -12.76.)

For ? Henkel's Gem. in Logan, O.-: G. Rittmüller in Addison 2.50, C. Dammeyer 3.00. ? Wagner's parish in Chicago 19.00. From the mission fund of ? Hallerberg's Gem. in Quincy 7.00. (S.-31.50.)

148. to the required two-thirds sum for the new building in St. L 0 uts were paid: by ? Engelbrecht in Chicago 5.00; by ? Reinke that. 11.00; by ? Lochner, Springfield, 25.00. Subsequent subscriptions were made: by ? Great Gem. in Hartem 73.75. (p. -114.75.)

Addison, Ill, March 17, 1882. H. Bartling, Cassirer.

Revenue to the Michigan District's coffers:

To the synodical treasury: From the congregation in Frankenmuth -32.15. A. Mittelberger in Saginaw City 2.00. Congregation in Caledonia 1.26. Congregation in Lisbon 5.90. Congregation in Big Rapids 5.58. Congregation in Amelith 7.02. (Summa -53.91.)

For the deaf and dumb: By ? Schwartz from his Sunday school 2.76. I. Bechmann 2.24. Gem. in Lenox 1.50. Gem. in Ludington 1.90. By ? Hertrich from N. R. .50, from G. Schippmann .50. Mrs. M. S. in Monroe, an actie, 5.00. ? Arendt's confirmands 4.00. (S. -18.40.)

For pamphlets: Gem. in miller 6.05.

To widow's fund: comm. in Richville 4.00. comm. in Saginaw City 11.57, N. N. 1.50. ? I. P. Karrer 2.00. G. Frank in Amelith .50. At I. Bröhms wedding in Monroe ges.

56

1.47. P. Gose 2.W. P. Hertrich 5.00. P. SchwankwvSky

2.00. comm. in Hadley 6.00. (p. -86.04.)

For Negro mission: Congregation in Frankenmuth 25.18. Congregation in Montague 2.00. G. Lang in Frankenlust 75. Congregation in Monroe 6.78. Congregation in Saginaw City 5.85. Andr. Mittelberger 3.00. P. Muellers Confirmands 1.66. Teacher Meier's school children 2.30. Mrs. M. S. in Monroe .50. Mrs. L. Eichbauer .75. Mr. & Mrs. Schumacher in Sturgis 3.00. (S. -51.74.)

For inner mission: congregation at Montague 8.00. congregation at Moltke 6.00. congregation at Frankentrost 8.00. congregation at St. Joseph 4.75. congregation at Richville 8.50. congregation at Lisbon 10.80. congregation at Ridgeway 6.82. P. Weisels congregation 6.60. congregation at Benoha 2.06. E. & I. Ruthowsky at Detroit .50. H. F. Klinge 2.00. (S. -61.00.)

For Emigr. Mission: Comm. in Monroe 6.00. From the Women's Coffee in Adrian 10.00. (S. -16.00.)

For heathen mission: Gem. in Amelith 4.42.

For sick pastors and teachers: comm. in Monroe 8.50. comm. to Sandy Creek 4.40. G. Fiedler 2.00. KS. -14.90.)

To the seminary building: comm. in Montague, 2nd plat, 54.50. comm. in Frankenmuth, 1st plat, 200.00. comm. in Lake Rrdge, 2nd plat, 72.00. P. Huegl's comm. in Detroit, 2nd plat, 78.75.

Gem. in Frankentrost, 3rd payment, 25.00. "Gem. in Amelith 21.40. Gem. in Waldcnburg 15.16. Gem. in Saginaw City, 2nd payment, 46.75. (p. -513.56.) Signed: Gem. in Frankenmuth 750.00. Gem. in Amelith 300.00.

For burned in Michigan: By Kasflrer Renfer 36.20.

To the household in Fort Wayne: from the Evening Coffee in Adrian 7.00.

To the household in Springfield: from the Evening Coffee in Adrian 7.00.

For the comm. in St. Clair: comm. in Montague 1.45. comm. in Amelith 4.10. (p. -5.55.)

For poor Michigan students: comm. to Sandy Creek 4.60.

For poor students in Fort Wayne: Dom Women's Club in Montague for Drögemüller 8.40.

To the orphanage near St. Louis: students at Montague 1.40. H. F. Klinae at Detroit 2.00. (p. -3.40.)

To the orphanage near Boston: pupil at Montague 1.40. To the orphanage at Addison: pupil at Montague 1.45. Detroit, March 13, 1882. Ch. Schmalzriedt, Cassirer.

Siagekomme" in the caste de- "Eastern" district:

For the synod treasury: From the congregation in reserve -12.00. Congregation in Port Richmond 31.66. Congregation in Washington 12.16. (Total -55.82.)

For the widow's fund: N. N. by Fr. Zollmann 2.00. N. R. by Fr. Ahner 5.00. Burial collection at Dorothea Krönings in Wolcottville 2.25. Fr. Frinckr Sr. 6.00. K. Dreyer 4.00. N. N. by P. Gram 5.00. (p. -24.25.)

For new building in St. Louis: Cohoeton congregation, 3rd sgd., 20.00. E. Militzer through Fr. Her 25.00. K. Her 5.00. K. Biewends Gem. u. Frauenver. in Boston 200.00. Martinigem. in Baltimore, 5th Sdg., 83.00. Gem. in Ashford, 3rd Sdg., 10.00. Dreil. Gem. in Buffalo, 8th Sdg., 28.50. Gem. in Tonawanda 50.00. (S. 371.50.)

For college maintenance: comm. in New Dork 10.10 and 8.60. St. John's comm. in Williamsburg 16.16. 15.44. (S. -45.30.)

For the orphanage near Boston: parish in Harlem 4.00. Paris in Westville 6.1X). Through? Geyer in Serbin, Tex. child Aufcoll. at A. Kalbas, 1.50. N. N. through P. Ahner 2.00. Gem. in Martinsville 6.00. N. Schwartz in Pittsburg 10.00. (S. -29.50.)

For the orphanage at Mt. Vernon: Gem. in Harten 4.00.

For inner mission in Western New York: congred. in Eden Valley 12.00. congred. in Cohoeton 5.01. congred. in Wellsville 6.00. wedding coll. at Biewartz's in Wolcottville 2.25. Mrs. Scharburg through Fr. Frincke Sr. 1.00. Gem. in Tonawanda 3.26. (p. -29.52.)

For the deaf and dumb: N. Schwartz in Pittsburg 5.00. High-Z. coll. with E. Frank in Richmond 9.50. (S. -14.50.)

For Heathen Mission: N. Schulz through Fr. Rademacher 2.00. Gem. in Lonaconing 3.00.

For poor students in St. Louis: Gem. in Port Richmond 2.00. Gem. in Lonaconing 3.00.

For poor students in Addison: Gem. in Washington from baptismal font 2.84.

For the congred. in St. Clair, Mich.: Trinity congred. in Buffalo Oct. 17.

For inner mission in the West: Gem. in Port Richmond 31.47.

Registered for the seminar construction:

From the comm. in Kingsville tentatively 55.00.

Correction.

Page 23 find -11.44 has been erroneously receipted by the Cohoeton Township for the burned in Michigan. This sum belongs to the orphanage near Boston.

New Dork, March 3, 1882. I. Birkner, Kasflrer.

To the church building

The Lutheran Trinity Parish in Log an, Hocking Co., O., has also received the following gifts of love: From Prof. Dr. C. F. W. Walther -10.00. Through Mr. H. Bartling in Addison, Ill. 31.50. From the Women's Association in Dundee, Ill. through Mr. Wm. Kammerlin 15.00. By Mr. ? G. Runkel in Aurora, Ind. 3.50. N. N. in St. Paul, Minn. 1.00. by Mr. Rank there 1.00. N. N. in Detroit, Mich. 1.00. N. N. in Boston, Mass. 1.00. N. N. in Lenzburg, Ill. 1.00. N. N. in Springfield, N. sy. 1.00. ? E. Aulich at Ellisville, Wis. of 1.00. H. A. Reus at Kenser, Wis. of 1.00. Mr. Heinrich Kruke at Hampton, Iowa, 1.00.

The faithful Savior Jesus Christ, who leaves no good thing unrewarded, repay the dear givers a thousandfold, both in body and soul. Amen.

H. Henkel, k.

For da- orphanage in Addison, Ill,

in love gifts received since October 20, 1881: From P. Mueller's parish in Kankakee, Ill: 25 yard of clothing, 13 pairs of stockings, 1 pr. of shoes, 4 dresses, 4 jackets, 1 shirt, 1 pair of pants, 1 skirt, 3 vests, 2 fur collars, 2 hats, 1 shawl, By Fr. Heinrichs in Arlington Heights, Ill. 1 quilt, By Fr. Runkel in Aurora, Ind. v. Mrs. Blum -2.00 as Christmas gift for help and Laura Schneider, by Christine Frichler in Watertown, Wis. 1 packet of trimmed dresses, By Fr. Walker in New London, Wis. 6 aprons, 3 bustle shirts, 5 variegated shirts, 6 pairs of stockings, 2 shirts, From York Centre, Ill. from P. Meier's pair of stockings, 17 aprons, 2 dresses, 1 pair of boots, 3 pants, 1 skirt, 1 jacket, from F. Deicke 2 jackets, 1 petticoat, 4 handkerchiefs, 1 weed- cover, 1 towel, From the Women's Club in V. Rabe's Kreuzgem. in Jorkville, Ill. 6 pants, 2 jackets, 6 pr. stockings, From Pekin, Ill. through teacher H. Lotz of s. pupils 1 quilt u. through P. Witte the clothes of the deceased. Catb. Liesckeld. Through teacher Backhaus in Venedy, Ill., from the Rähverein and eul. "edern Frauen 15 Knabenhosen, 12 Mädchenhosen, 6 Busenhem- drg, 11 Mädchenhemden, 1 Mütze, 11 Leuchtm, 15 Kleider, 7 Taschaschücher. From P. Mennicke's Gem. in Rock Island, Ill: for boys, 3 suits, 5 shirts, 3 caps, 3 tr. skirts; for girls, 5 pants, 6 dresses, 3 woolen petticoats, 8 shirts, 4 aprons, 6 bodices, 3 handkerchiefs, 3 woolen caps, 26 pr. stockings, 2 pr. shoes; also 1 quilt, 1 sheet. From the Rähverein in P. Hallerberg's comm. in Quincy, Ill. 18 pants, 14 jackets, 3 sheets, 13 dresses, 5 aprons, 40 shirts. From Milwaukee, Wis. of Geo. Brumder several booklets (beads), from Kueble's Gem. from the Woman's Club, 14 shirts, 7 dresses, 10 weed covers, 13 aprons, 6 pants, 6 pr. stockings, from Mrs. Throer 3 girls' suits, 1 woolen cap, 1 crocheted shawl, 2 pr. gloves; Mrs. E. Buckholz 1 crocheted shawl, 1 pair of stockings; Anna Greuler, crocheted shawl; Mrs. Steckow, 1 Pr. girls' pants, 1 Pr. gloves; Emilie Last, woolen girl's cap, 1 Knabrig- shawl; Mrs. Krüger 1 Knabeyschawl; Mrs. Lawonn 1 dress, 1 apron, 1 Pr. stockings; Mrs. Dreier 2 Pr. girls' pants, 1 Pr. Stockings; Mrs. Krönig 1 woolen girls' cap, 1 pair of stockings; Mrs. Zelse 5 hoods, 1 woolen girls' cap, 5 shawls, 4 woolen girls' jackets, 7 boys shawls, 2 Pr. garters, 4 pairs of stockings; Mrs. Glawe 2 boys suits. From Crete, Ill: by Mrs. P. Brauer of the Rähverein 15 shirts for boys, 3 for girls, 5 aprons, 8 Pr. stockings, 1 Pr. gloves, 4 Uard trouser stuff, 10 bn. calico, 2 pairs of girls' pants; from Mrs. I. O. Meier 1 dress and 1 coat. By teacher Elbert in Courtland, Minn: Aunt Minna 3 pr. stockings, 2 shirts, 2 sheets, 2 towels, 1 petticoat, 1 bale of yarn; from his niece, 2.50. From the Woman's Club in P. Riedel's comm. in Bloomington, Ill. 3 quilts. From Neolet, Minn. by Christ. Stolt 1 quilt, 1 shirt, 13 sts. Calico, 1 piece wool yarn, 1 D. 1.00. Emma König in K. Lohr's Gem. in Rich. 6 handkerchiefs, from Mrs. W. Bloitz in Wis. 1 girls' shirt, 1 Pr. gloves, 1 Pr. gloves; Mrs. Wm. Schelwe in P. Rueters Gem. bet Eagle Lake, Ill. 5 aprons, D. Kornhaas in P. Großes Gem. in Harten, Ill. 1 sack potatoes, 1 p. grain, 1 p. oats, From P. Ra- melow's Gem. in Elk Grove, Ill: by H. Busse and H. Kruse of District No. 1 10 p. grain, 2 p. oats, 16 p. Potatoes, 1 ham, 1 pork shoulder, 2 pieces of bacon, dried apples and beans, 4 pieces of beef, 1 broom and 3.00; by H. Take and H. Beer of District No. 11, 11 p. grain, 7 p. oats, 10 p. potatoes, p. roots, 1 piece of bacon, dried apples and 2.90; by Joh. Meier & Joh. Molnick of District No. 111, 10 p. potatoes, 17 p. grain, 2 p. oats, 23 sausages, 2 aspics, 5 pounds sugar, tr. apples, 1 pork shoulder, 12 pairs of shoes, From P. Grosses Gem. in Addison, Ill: by D. Krägel 4 p.t. wool yarn, Heinr. Heuer 3 sack potatoes, 3 p. oats, by Prof. Seltz 3 dresses, 1 apron, 1 petticoat, 4 pillow cases, by Chr. Greve 15 sausages, Chr. Heidenmann 1 tr. skirt, Karl Klasen 1 sack potatoes, Wm. Heuer 4 p. do. From Chicago, Ill: from P. Engelbrechts Gem. from Aug. Gurjan 1 pair of shoes and tr. dresses, Mrs. Car. Riedel 6 shirts, 8 H Nd. cotton flannels; from Bartling's Gem. by C. Kemmich 1 pair of pants, 1 pair of shoes, 6 dozen celery etc., 4 dozen cabbages, Mr. Sigel 1 sack roots, Mr. Grebenow 12 cabbages, S. onions, Joach. Stammel 1 onion, Joh. Mau 1 p. roots, 1 p. potatoes, Mr. Huchshold 15 Onions, 1 pr. red beets, 1 p. roots, Ch. Mau 1 p. onions, Johann Jakobs 1 p. roots, 1 bushel onions & celery, Joach. Mau 1 p. roots, 1 bag red beets, Hrn. Bobenderade 1 H Bu. Onions, Bu. Roots, 12 cabbages, Heinke 1 hat, Mrs. Buske 1 packet tr. clothes, Mrs. Adam 6 handkerchiefs, 3 pr. stockings, 2 collars, 1 Ad. Kattun, 1 Packet tr. dresses, N. N. 1 pair of boots, 2 pairs of shoes, F. Hints 1 Pr. boots, worn dresses, L. Heinke 3 skirts, 4 vests, 3 tr. pants, A. BuSke 2 tr. skirts, 11 Sausages, v. H. C. Zuttermeister 1 Barrel of Apples, v. J. N. Rathel 1 box oranges and sack nuts, by Brauns u. Rinehart 20 Nd. calico, 2 pants, 1 doll, 5 pairs stockings, 1 dress u. 1 jacket; by Joh. Thurn in P. Lochners Gem. by H. Bergemann 1 hat, 1 Pr. old shoes, H. Fündt 5Nd. muslin, Karl Kunde 16 Uard muslin, Christ. Guderahn 1 sack of peas, Hrn. Steffer 1 bor Candy, 1 box Nüsse, 1 box Lichter, from the Hamburg District of N. N. 1 pack tr. stuff, Herr Stucker 1 rest Muslin, 2 Pr. stockings, Ch. Koch 23 handkerchiefs, 1 pound Candy, H. Schierhorst 10 Uard Kattun and 1 piece of wool yarn, Matth. Wölnier 20 Uard of calico, 6 Uard of gingham 6 spoils of twine, N. N. pack of tr. stuff, Doris Eidom 1 towel, shirt, N. N. 1 pack of toys, sheet, C. Jörn 1 pack of tr. stuff, C. Esemann 1 pack of work clothes, Mrs. Brinkmann 2 bows, 1 Shawl, 1 box candy, 1 pair of gloves, 1 piece of ribbon, from P. Holters Gem. of Mrs. Steuger 5 aprons, 4 dolls, 2 pairs of gloves, Paulina Peters 1 box of nuts, candy and cake, Joh. Schröder 2 sbawls, 2 dresses, Ecart 2 pr. stockings, 3 handkerchiefs, N. N. 1 rest calico, 1 pennal, 1 picture book, 1 pr. stockings, 1 comb, 1 pr. gloves, 4 handkerchiefs, 1 shawl, worn clothes, Löwenau 6 pairs stockings, Julius Gresens 12 pairs. Stockings, 6 Boxes of ink, 1 Box of toys, 2 Bureaus, Bro. Fieberitz 1 pair of trousers, 1 vest, Marie Keller 1 hat, 1 Pr. Stockings, 3 pairs of leather gloves, 4 Uard Flannels, 8 shirts, 1 pair of underpants, 6 collars, 3 briefs, Mr. Staats 24 Trumpets, Emma Tatge 2 dolls, 2 handkerchiefs, 2 pairs of stockings, Mrs. Haverland 4 Pr. Stockings, 13 Ad. Gingham, Johanna Prochnow 6 handkerchiefs, 2 dresses, 1. Behserdich 10 Uard calico, 1. Witthans 15 Ad. Kattun, 54-6 W. Muslin, 1 remainder Stiffing, E. Teßmann 2 Shawls, 1 Bonnet, Virgin Mein 60 Pf. Candy, N. R. 4 Pr. Boots, 2 Pr. Shoes, Emma Meier 3 Boxes & 8 Handkerchiefs, M. Oechsle 2 Boxes Candy, 11 pair of stockings, Mrs. Menge 1 tablet, 1 penny, 1 ink box, 5 pair of stockings; from Mrs. Henriette Reeske in P. Reinke's Gem. 18 Ud. calico, 7 Pr. stockings, 6 handkerchiefs; from H. Schulz in B. Wunders Gem. 106 beautiful boxes of candy and cake, 1 skirt, H. K. W. L. in Lyons, Ill, 1 slaughtered sheep.

Many thanks to all dear donors in the name of our 105 orphans!

Harmenting, orphan father.

Receipt, thanks and request.

Since July 1 of last year, the following gifts of love have come into the treasury for the support of poor students from the Southeastern Conference District of Missouri: From Father Sandvols -2.00. From my congregation 5.00. At the wedding of Father Huhn and Miss Anna Schwensen in Baden, Mo., collectirt, 8.30. By Father Grimm in Washington, Mo., at Mr. Klingst's wedding collectirt 3.25. At Father Link's birthday party collectirt 14.40.

Heartfelt thanks to the kind givers. May the Lord be a merciful repayer of their good deeds in time and eternity. May the urgent and friendly request: that this fund be more generous, endowed than has been one so far, not be in vain. About ten students need support from this fund. Among them are some who are completely destitute and orphans. Often the most necessary support could not be granted to them because the fund was not sufficient.

Therefore, dear Christians, who pray that the Lord may bless our educational institutions for the equipping of faithful laborers in His vineyard, help in your part by your gifts of love for poor students, so that the laborers in the Lord's harvest may become more.

North St. Louis, Mo., March 21, 82. C. C. E. Brandt.

For Mr. kunt. em. Fr. Brunn in Steeden undersigned received since 1. July v. J. from: Mr. P. E. I. Frese -5.00. Through the same from Mrs. Henriette Frese 5.00. From Mrs. Henriette Buriage 5.00. Mrs. Mathilde Frese 3.00. N. N. 1.00. In total, 1 received in the last year for father Brunn 40.60, which are transmitted to him after deducting the cost of postal orders.

In the name of the dear Fr. Brunn, heartfelt thanks to all who have remembered him with grateful love.

To my former fellow students, I again request that you send gifts of love to my former teacher, who is weak in body.

North St. Louis, Mo., March 21, 82, C. C. E. Brandt.

Received for the English - Lutheran mission in the West:

By Mr. Kasflrer Roschke of the parish of Father Polack in Uniontown, Perry Co., Mo., -8.60. Collected at Mr. Steffen's wedding there 1.40. C. F. Lange, Kasflrer, 509 K'rLnclll Ave., St. Louis, Mo., Llo.

New printed matter.

Lutheran Hymns. For the use of English Lutheran Missions. - St. Louis, Mo. 1882....

Our English missionary does not find orthodox English hymnals everywhere. In order for him to be able to have orthodox hymns sung in the church services, it was deemed necessary to have a number printed. The above collection contains 16 songs and some verses; among them: Allein Gott in der Höh 2c., Herr Jesu Christ, dick zu uns 2c.,

Liebster JEsu, wir 2c., Ach, bleib bei uns, HErr JEsu Christ 2c., O JEsu Christe, wahres Licht 2c., Laß mich dein sein 2c., Ein feste Burg 2c., Wir glauben all 2c., Aus tiefer Noth 2c., Nun freut euch lieben Christen 2c., Ich habe nun den Grund 2c., Nun danket alle Gott 2c., JEsus Christus unser Heiland 2c. This English follows the German text as closely as possible. The 13 items are accompanied by 15 melodies. Perhaps this collection will also serve many a German congregation who, when they occasionally hold an English service, e.g., at church consecrations, New Year's festivals 2c., are embarrassed because of the songs. 100 copies will be sent postage free for -6.50, 13 copies also postage free for \$1.00. A single copy will be sent on sending in 10 cents (postage stamps). G.

The New Testament in 80 pictures.

This book, shown in the previous issue, is also available from "Concordia-Verlag". Price with postage 65 Cts.

Changed address":

Rev. HueosAeo, Lox 356, Rock Islnoch, IU.

Rev. H. Loeko, vockle^toivo, ^aeksoo 6o., lock.

Rov. IV. I". k'lseker, Lox 1624, Likkurt, lock.

LI. Ooorelmuno, 126 vuoeuo 8tr., lockluonpoUs, lock.

II. Iloolter, 304 kordes 8tr., kittsdurAk, ku.

IrLUKOtt Olner, öox 1598, kort IVs^oe, lock.

L. v. Loselelskl, 6or. 8tk L IVLskloxtoo 8trs, Holoo^, w.

Volume 38. St. Louis, Mo., April 15, 1882, No. 8.

Pastor Johann Friedrich Bün̄ger.

(Continued.)

Around Easter of 1833, having returned from the university to his parents' house, sick and miserable in body and soul, our Bün̄ger underwent a cure here and then, in August of that year, visited the baths in Radeberg, a small town about three hours away from Dresden. God blessed this spa treatment to such an extent that Bün̄ger, after completing it, went to Dresden to prepare for his first theological examination, where he could again enjoy the company and comfort of his friend Brohm.) Thus he studied with the greatest zeal and the best success; so that his rationalistic examiners, who were nothing less than kind to him, could not fail to give him the censure "well" (passed) on the basis of the exam "*pro licentia concionandi*" (which he passed in March 1834), as we can see from a certificate that is still available to him. He did not petition for admission to the second exam until the beginning of 1837, partly because of his suffering condition, partly because he had had reservations of conscience about entering a state church pastorate until then. Finally, however, he had decided to submit to the second exam as well, leaving his future entirely to the government of his God and Savior. Since a certificate from the superintendent within whose diocese one had lived immediately before was necessary for admission to this examination, he requested such a certificate from the superintendent of the Ephorie Rossen, to which his hometown Etzdorf belonged. The superintendent J. Ch. Große, a rationalist, presented him with

*) In order to be elected as a preacher in Saxony, one had to take two exams after completing his university studies. The first was called the "*examen pro licentia concionandi*", i.e. the examination to obtain permission to preach somewhere in the state church upon request, which since 1833 had to be passed before a commission of professors in Leipzig. The second examination, to which one could only be admitted two years later, was called the "*examen pro candidatura*," that is, the examination before the regional consistory to obtain the ability to be elected.

The following testimonial was issued by the local doctor's office on January 20, 1837: "Since leaving Leipzig, Mr. Friedrich Bün̄ger from Etzdorf has led an entirely unimpeachable life. Since he suffered from chest problems for quite some time and, in order to free himself from them, had to take several cures that removed him from his parents' home, he was forced to postpone his application for admission to the elective examination until now. He participated in the local homiletic and catechetical candidates' association only for some time, because not only his strictly orthodox dogmatic views caused significant conflicts (clashes) at the conferences, but also his health circumstances due to the two-hour distance of his residence from here, especially in "bad" weather and roads, made it very difficult for him to appear in person. However, he has not refrained from sending in a sermon for my perusal from time to time, and has thereby proved that he elaborates textually and biblically, according to well-ordered disposition, thoroughly and for the Christian edification of the hearers, and has made familiarity with the Bible, as well as firmness and consistency in the assertion of his views, his own. Hopefully, as he enters more into business life, he will also mellow in regard to his dogmatic system and thus become a beneficially effective servant of the religion and church of Christ, since he lacks neither learned knowledge of Christianity nor noble zeal to work beneficially for its advancement." So much for the testimony. - As benevolent as this testimony was for a rationalist, it served little to recommend our Bün̄ger to his rationalist examiners; rather, it had the consequence that the regional consistory dealt with him all the more harshly in the examination set for April 1837 and only gave him the grade "sufficient cum asterisco" (that is, somewhat more than sufficient).

issued.

In the interim between his first and second exams, Bün̄ger had occupied himself in the parental home with the instruction of his younger siblings. However, after his father had passed away towards the end of 1836 and the family he had left behind had left his father's house about a year later and had settled there, Bün̄ger had to leave his father's house.

Bün̄ger accepted a position as a tutor in Pirna and finally in Dresden. - —

Like most of his university friends, our Bün̄ger had for a long time attached himself to a man and made use of his spiritual counsel, who at that time was considered, even by those Christians who felt repelled by him, to be the most experienced pastor in the Saxon regional church and a faithful witness to the old pure doctrine of our Protestant Lutheran church. This was Martin Stephan, at that time pastor of the Bohemian congregation in Dresden at St. John's Church in the Pirna suburb there, where he held both German and Bohemian services. He was born on August 13, 1777 in Stramberg in Moravia of poor but pious parents. In 1802 he entered the grammar school in Breslau, where he was supported by devout Christians. Later he attended the universities of Halle and Leipzig. In 1809 he first became pastor of a Lutheran congregation at Haber in Bohemia, but already after a year (1810) he followed a call to the Bohemian congregation at Dresden. The less God's word resounded in the other churches of Dresden at that time, the faster Stephan's church filled up with the souls there eager for salvation; for Stephan really preached the gospel, and that on the basis of his own experience. Like a bread house, where every beggar can get fresh nourishing bread in the time of bitter famine, Stephan's church stood there in those days, perhaps the smallest and most unadorned of the magnificent city. Stephan possessed nothing of the arts of worldly eloquence; at least the otherwise richly gifted man did not use them. Barely moving a hand, seldom changing his voice, without any verve in his expression, he simply recited the counsel of God for man's salvation, showing the spirituality and severity of the law and the lostness of every man by nature, as well as the riches of grace of the gospel and the certain help that every sinner could find in Christ. Whoever heard him once felt, if he was not filled with the spirit of mockery, deeply moved in his innermost being, without quite knowing how this happened. As little as his sermons could be described as a

The sermons, which he called "attracting," attracted them so powerfully that even many who resolved never to go to his church again, lest they become even more restless, were drawn in again after a short time, as if by irresistible force. In his sermons, Stephan did not aim at appealing to the feelings as well as to the conscience. In this he benefited greatly from his considerable knowledge of human nature and the human heart. There could be no question of Stephan's intention to cause rapturous excitement through his sermons. Whoever had the courage to seek him out and seek advice and consolation from him found the friendliest reception and, as a rule, the most proven advice and true consolation drawn from God's Word and rich Christian experience. This was such a well-known fact, recognized even by Stephan's opponents among the faithful pastors of the country, that they themselves often directed the most helpless and distressed souls who turned to them to Stephan as a man who, if anyone, would help them. Thus, little by little, Stephan's pastoral care extended far beyond Dresden. Of course, the unbelieving world finally became aware of him. At first he was regarded as a dead ruin from ancient times, not worthy of attention, but because of his growing influence, not only on simple-minded, uneducated people, but even on highly educated persons, he finally appeared to the world as a dangerous man who had to be stopped. As his predecessors, the excellent preacher George Petermann *) and Czaplowitz, had held private meetings in the parsonage, so did Stephan. Beginning and concluding them with singing and prayer, he repeated the sermon he had preached on the previous Sunday with such practical applications to life as he had not been able to do in the pulpit. These private meetings, to which more and more souls concerned for their salvation flocked, were above all the ones that challenged the public fight against Stephen on the part of the world. Therefore, already in 1821, he was harshly attacked in political newspapers **) as the founder of a new fanatical sect. Stephan did not accept this calmly, but answered to this also in a political paper, in the "Nationalzeitung der Deutschen", among other things as follows:

"I am neither a cultist, nor a cult leader; I belong to neither an old, nor a new cult; I hate all sectarianism and all fanaticism. I am an Evangelical Lutheran preacher and preach the Word of God as it is written in the Bible. I build my church on the foundation of the apostles and prophets, where Christ is the cornerstone. I have and preach the apostolic religion which Luther preached so purely and courageously - I preach law and gospel, the knowledge of sins and the knowledge of grace in Christ - I preach faith in Jesus Christ, the incarnate God, and in his atonement for the sins of the whole world, which was accomplished on the cross. This

Whose beautiful writing "vom Selbstdenken und von Selbstdenkern" his dear friend, the aforementioned W. G. Reiz, published and endorsed in 1796. Petermann had already died in 1792.

*) Namely first in the "Correspondent from and for Germany".

I preach clearly, not in a miraculous mystical sense, but in the sense that our pious ancestors have honestly and clearly expressed in our symbolic writings. I have no particular religious opinion; my religion is neither above the Bible, nor below the Bible, but in the Bible; it leads to Christ and sustains with him. I hold my sermons in church, and the repetitions of them (this is what the unnamed man calls prayer meetings) in my parsonage only with the doors open. If the unnamed one" (correspondent from Dresden) "had loved the truth, he would have come to the church and devotional hour and would have heard and seen for himself what was going on; but then he could not possibly have written the slander that he really wrote. He would have had to give me and my congregation the testimony that we have pure biblical teachings throughout. What he claims about the rapturous excesses of my congregation, which he spitefully calls a sect, is a malicious invention that he has drawn either from the treasures of his own heart or from the mouths of the senseless rabble; neither madness nor murder has occurred in my congregation. *) Supposing, however, that such a thing had occurred, I would be no more to blame for it than other Dresden clergymen in whose congregations such sad incidents have really occurred." When the public suspicions nevertheless continued, Stephan published two sermons in 1823 with a preface in which he wrote, among other things, the following: "But, some will perhaps say, even if false doctrine has not been proclaimed in the church, is it not spread by the edification hours, is it not thereby brought about fanaticism and sectarianism? - Not at all; in them I preach no other doctrine than that which I preach in the church. They consist partly of repetition of the sermons, edifying explanations of the Bible, a short hymn from the hymnal, conversations about all kinds of objects of true Christianity, communal prayer or reading aloud from generally recognized good Christian writings, e.g. Luther's writings and the Biblical Summaries of the theological faculty at Tübingen (Leipzig 1709). All this takes place with open doors, and admission is permitted to everyone without exception, just as in church. ... It is not the place of assembly but false doctrine that constitutes a sect." In the following, Stephan traces the origin of his edification hours. In the beginning of the Thirty Years' War, namely, all Protestant congregations and families had been expelled from Bohemia and Moravia by Emperor Ferdinand II. Since they had the same confession and the same constitution with us Lutherans, they had turned mainly to Lutheran countries and a group of them in 1639 also to Dresden, where Elector Johann Georg II allowed them to hold their services in the apartment granted to their preacher. This was done for a number of years, until in 1650 the St. John's Church in Dresden was given to them for their free use. Due to those original services in the parsonage, however, it had become necessary for his congregation to have meetings for edification in the apartment of their preacher during the week as well. This, and not any tendency to enthusiasm and desire for segregation, is the origin of the now since time immemorial

*) The correspondent had also lied about this.

W. [Walther]

near two hundred years customary religious meetings outside the church building. - In 1825, Stephan published an entire volume of sermons. In the preface to it he wrote: "What I have preached I believe myself with all my heart. I am firmly convinced that only the Bible can be a source of 'pure' Christian doctrine. Our pious ancestors drew from it and preserved the pure doctrine for us in the confessions of our Lutheran church. To spread this pure doctrine is also my honest endeavor in this writing. In the explanation and application of divine truths, I have endeavored to follow the Bible everywhere, because I am convinced that the Bible can best explain itself. One saying explains another; one history becomes clear through another; one prophet gives light to another; one apostle becomes clear through another, and all prophets and apostles appear in Christ JEsu in their full clarity and obtain through Him the proofs of their divine truthfulness." - Finally, in 1833, a "Confession of Faith of the Parish of St. Johannis in Dresden" came out "at the same time," as it says on the title, "as a refutation of the accusations made to it and its pastor in some public papers." (Dresden, 1833.) A 74-page booklet in which St. Stephan's congregation still in 1833 makes the same simple sober Lutheran confession; in that it refers to all recognized pure teachers of our church from Luther on to the latest time, and indeed by name. - —

The dear reader will forgive us that we have allowed ourselves this digression in our description of the life of Blessed Bünger. We have not done this without intention. Our Bünger, as already mentioned, not only became closely associated with Stephan while he was in Dresden, partly as a private student and partly as a tutor; this association with him was also of decisive influence on his entire subsequent life until his undoubtedly blessed death. Many, even the benevolent, when they hear that someone had once been closely attached to Stephen, are immediately filled with the suspicion that such a person must not have been a true Christian, who had carried his soul in his hands and had managed with fear and trembling that he would be blessed, since, as is well known, poor Stephen came to such a sad end. But that suspicion is not without fault, but, God knows, without reason. It was precisely the very serious concern for his blessedness, the willingness to give everything, everything, for the salvation of his immortal soul, joy, good and honor, this concern alone that moved our Bünger and many of his university friends to closely follow Stephan. It is true that Stephan, when Bünger made him his counselor, was no longer what he had been before; many suspicious things came to light even then: but inexperienced as he was, he could not believe the inner fall of a man possible, who for more than twenty years, as it seemed to him, had stood there as the only last witness for the pure Lutheran truth in Saxony and through whom thousands had been brought to a living faith in Christ and through whom his soul had also been brought to peace from nameless fears.) Our Bünger well saw that

The writer of this biography had the same experience. It was only when no one knew how to advise him in his difficult spiritual trials, when, on the contrary, even the

But, unfortunately! the believers and also he were not used to judge everything unyieldingly according to the written word of God. Otherwise, Bünger would of course, because it is written: "Avoid all evil appearances". (1 Thess. 5,22), he would not have followed Stephan any longer, because he, despite all warnings, unfortunately, did not avoid evil appearances. It is true that Bünger's sometimes tormenting doubts took hold of him whether Stephan was the man of God his followers thought him to be; but first of all these doubts appeared to him as sinful fruits of his suspicious heart, which he often secretly denied to God because he lacked certain proofs; and secondly it was said in his heart: "Where shall you go if you rely on this fellowship? Where else is pure doctrine, and where else true earnestness to deny the same neither in word nor in deed? Where is strict adherence to the confession of our church? *) Where is Christian experience, which can give me counsel in all, even the most difficult distresses of soul?" In short, his conscience was caught. So he remained there, where he had just found all those again, of whom he knew that they, like him, "had given their souls for the name of our Lord Jesus Christ" (Apost. 15, 26.) and were ready, like Paul, "not only to be bound, but also to die for the name of the Lord Jesus" (Apost. 21, 13.). He saw with his own eyes how idolatrously Stephen's most intimate followers worshipped him and how unconditionally they followed his decisions even in matters of conscience.

The first two pastors, who had a reputation for great Christian experience and to whom he turned for help, all directed him to Stephan, and only then did he turn to Stephan in writing, asking him for advice from God's Word. He did this without any particular confidence in Stephan's person and without any particular hope of finding what he was looking for in him. For the sermon book of the same did not seem sharp enough to him at that time due to his state of soul, not urgent enough for deep repentance and penance. When Schreiber finally received the answer, he therefore did not vomit the letter until he had fervently called upon God to preserve him, so that he would not accept false comfort, if such should be contained in the received letter of answer. But when he read it, it was as if he had suddenly been transported from hell to heaven. The tears of anguish and distress he had cried for so long now turned into tears of true heavenly joy. He could not resist: he had to go to Jesus. Stephan showed him that he had long since experienced the repentance from the law that he was seeking; that he lacked nothing but faith; nothing but that he, as the one who had fallen among the murderers, now handed himself over to the heavenly Good Samaritan. So the peace of God returned to him. There he experienced alive what private absolution is for a sinner who is frightened from the heart. Stephan had not given him a formal absolution in his letter, but he had applied the Gospel to him personally, which is the very essence of private absolution. About half a year later, the blessed Konsistorialrath and Superintendent Dr. Rudelbach in Glauchau called the scribe to him, because he intended to propose him as tutor to his godly Count. At this, however, he demanded of him, the scribe, to break off all fellowship with Stephan. Thereupon the scribe told the excellent man at length what had led him to Stephan and what he had to thank him for, and finally concluded with the question: "Shall I leave a man who, by God's grace, has saved my soul?" Hereupon Rudelbach was deeply moved and answered, "No, my dear W., you shall not leave him; remain in communion with him in God's name; but beware, beware of all idolatry of man!" Schreiber accepted this warning with heartfelt thanks and followed it as far as God's grace opened his eyes.

Stephan pointed out again and again the necessity to make the confessions of our church known and to study them. According to his instructions, the candidates who adhered to him had to hold so-called Book of Concord lessons in the homes of the members of his congregation, which were faithfully attended. But he persuaded himself that this was nothing but a grateful recognition of what God had given Stephan and only a submission to the Word of God, with which he justified his decisions. It is true that the terrible accusations that the world raised against Stephan often made a deep, frightening impression on him; but because Stephan had so far emerged from all investigations, even those by the authorities, as absolutely innocent and justified, Bünger thought that all these accusations were nothing but blasphemies that the godless world had always foamed at the mouth against faithful servants of Christ out of enmity against Christ and against true living Christianity. The more Stephan was covered with shame, the more Bünger considered it his holy duty not to be ashamed of him; just as Paul had admonished Timothy out of his chains: "Do not be ashamed of the testimony of our Lord, nor of me, who am His bound; but suffer thyself with the gospel, as I do, according to the power of God." (2 Tim. 1, 8.) Whoever, of course, has never experienced what it means to be full of fear of perishing and at the same time to have a captive trembling conscience, will never be able to explain how such a noble sincere soul as a Christian could be held by a Stephan. What consequence this had for his entire future course of life, we will, God willing, begin our reports in the next number.

(To be continued.)

(Submitted.)

"How is our Negro mission?"

So one asks here and there, sometimes with a somewhat apprehensive expression. Since I have had the opportunity to see a little more of this than some Andre, I am probably also obliged to answer this question. And that in the "Lutheran", so that also those are served who perhaps do not read the "Missionary Dove". At the urging of several people, I recently visited the stations in New Orleans, Mobile and Little Rock. And I took it upon myself to see with my own eyes and to see nothing but what was really there. Only of the latter I will now present the main things to the dear reader.

In New Orleans, the beautiful big city, there is work going on in two places. At both, during the fortnight of my presence, I have attended the schools and the services at various times, mostly unexpectedly. The first place is *Sailors' Home*, near the harbor. Here I found about 130 children on the daily school roll. Present were of these in the upper class with Mr. Teacher Dir: 30, in the lower class with Miss Watson: 53. Attention and progress in reading, writing and the like, however, did not quite reach our good two-class schools. But the testimony of the catechism went smoothly and our best known hymns were sung firmly and vigorously. School fees are not paid there, even the school books have to be given away for the most part. There are almost only very poor children there, most of whom have to earn something themselves. - In addition to the children and a number of German congregation members, about 20 colored adults were present at the church service on a weeknight, and they listened attentively to a good Passion sermon.

The other place is a small chapel at Clayborne Street, which belongs to the mission. Here I found relatively more of the 120 children enrolled, namely 90 at present; but they were also miserably crowded together. Teacher Berg had already had to refuse admission to over 100 other children with a heavy heart, precisely because of the lack of space. Although he is the only teacher, he has brought the best students in reading up to the fifth reader and in arithmetic up to the decimal fractions. Catechism, biblical history and singing went fluently. It takes some effort to keep such black ruffians in order. But the teacher knew what he was doing. And on the whole, this school is not inferior to our usual mixed schools. School fees are not yet charged (although they are being considered), but all textbooks, including the expensive geography, are willingly purchased by the parents. Conditions there are not so poor. - In the church service, Sunday evenings, the chapel was almost completely filled. In addition to a few Germans and the school children, I counted over 40 colored adults on the women's side and about 20 on the men's seats. The singing was better than in some of our churches. But I was particularly surprised at the attention. **Pastor Bakke** had 26 confirmands in class from both places.

In Mobile, the negro mission had recently been abandoned when I arrived there. The committee had considered it their duty to seriously advise Pastor Wahl, although he would have preferred to remain a missionary, to accept the call to our German congregation there because of his illness at that time, and was then unable to find a successor for him. Of course, from the beginning there were only a few adult listeners (at most 10 persons), since most of them already counted themselves to other communities. The number of students in the daily school, however, had just recently increased to 120 enrollees, almost all of whom paid a monthly tuition of 25 cents. Pastor Wahl could not take over the school under these circumstances, but he faithfully continues his Bible classes for the adults. The people are saddened that the mission has been abandoned. And it is sad indeed that one seemed to be forced to do so. Probably the children who now have to go to the public schools could still be collected again.

In Little Rock, the mission owns a neat little church. In it, the daily school had already once brought 209 children, who procured their books themselves and were taught in 2 classes. In one year, 46 were baptized; once 16, another time 22 were confirmed, all but 2 or 3 of whom still belong to the church. A church order was adopted, 36 members with voting rights were present, who communicated fairly regularly. In short, everything seemed to be in the most hopeful bloom, when - I am not allowed to judge the causes - but there came a setback, a saddened decline followed and pastor and teacher, one after the other, followed calls to German congregations. Mr. Rev. Obermeyer has since taken care of the adults with preaching and as

much as he can otherwise do, and Mr. Studiosus Crämer has interrupted his studies in St. Louis in order not to let the suddenly orphaned school go under. Sixty of the children are also already together again. Thirty of the adults have asked the committee of their own free will to send them a missionary again soon.

That would be then - not a complete description, but a brief and accurate indication of the external inventory of our mission stations.

Now someone might think: Yes, it's short and dry enough. But is this all that has been worked out in so much time with so much effort and so much money? And if that is really all, wouldn't it be better to give up the matter and devote time, effort and people to the Inner Mission?

But take your time, dear reader, before you judge so. First of all, tell me, why do you think you have to expect more here than you find now? Do you think that with every missionary sermon thousands must be converted at once (as by the first Pentecost sermon), otherwise it is nothing with it? But if that were right, then every mission after the apostles' times would have had to be spent again immediately. No, it does not happen that fast. In most places, one had to work for years before one saw the right fruits even in one soul. Or are you so sure that on our inner mission stations people will be converted en masse and gathered into churches? There you would be very wrong again. Just ask more closely, and you will hear that there, too, things go slowly and on a small scale, except where perhaps a large number of Germans live together and where God once gives special grace. No, even with these, in fact not great, external successes, our Negro mission can still be seen to some extent in comparison with the usual heathen and inner mission. And that is really saying a lot, considering the special obstacles and setbacks that this very mission has had to experience. First of all, let me tell you in what kind of locales the Negro mission was carried out in the beginning everywhere and even now mostly. If, for example, you were to sit in the miserably small chapel on Clayborne Street, where it is already suffocatingly humid in February and March, packed as tightly as one sits there, who knows whether you sent your children to school there, and whether you yourself went to church very diligently. We would certainly have three times as many children there, "if" we only had more space. But in this chapel it is still golden compared to *Sailors' Home*. There is room enough, but what room! The thing is located in a disreputable part of town, where few actual Negro families reside, but where vagabonds of all kinds have their headquarters. The house itself, a building in which one can get lost, has been lying desolate and empty for a long time. I do not know if it has a single whole window pane. At least wind and rain have quite undisturbed passage. The "Pläster" is already down, or yet ready to fall on the heads at any moment. On the floor of the room used for school, when I was there, the children had to wade through a large puddle of water to the blackboard. It was a good thing that they usually wore shoes that let the water out again. You often couldn't hear your own words over the noise made by the machines nearby. What is worst of all, not only rats and stray dogs and cats, but also the scum of humanity use this desolate ruin day and night as a hiding place for sins, disgraces and vices of all kinds. Whoever wants to get a clear idea of this, read the description of Mr. Past. Sapper's description in the "Missionary Dove" of last year. In short, one cannot enter this cave without disgust and danger.

Next, I would like to mention the setbacks that have affected this mission almost everywhere, the repeated unexpected changes in the mission personnel. Some of them happened in a way that must have shaken the confidence of the Negroes in the whole thing.

Further, imagine the actual condition of the people we are working on. Many are actually still pagans, but all already want to be Christians. Some of them have been attracted for a while by the splendor and pomp of their church service, and although they have not been baptized, they have been left without any instruction at all. Another part has learned shouting and jumping from the enthusiastic sects, but not much else. Therefore, negro mission is almost the same, only more difficult, than heathen mission. But who despairs of a heathen mission, if there are only a few who come to listen to it every year and day? In addition, there is the peculiar temperament of the Negroes, which one must first get to know to some extent through experience if one wants to do something with them. Negroes are - children in good and bad. Even if he already wears white hair, the black is nothing but a big child. He is receptive, affectionate, easily led; but sensual and fickle. He is attracted, after the manner of a child, to those churches where there is something to see and to participate in, that is, not at all to our Lutheran church. Therefore, one can count on everything Andre rather than on perseverance and constancy, especially with us.

If you now take all this together and imagine it vividly, you will no longer be surprised that our Negro mission has not achieved more, but you will rather be amazed and thank God that so much has been worked out, that so much has remained of what was already there, and that what remains still has so much hope for survival and growth than it really has.

And it has, in spite of all this and all that, as far as we humans can see. First of all, the committee of the Synodal Conference, which is in charge, deserves the fullest confidence. Then the missionary, Pastor Bakke, is not only personally held in ever-increasing love and esteem by whites and blacks, but he also knows how to attack the work, and attacks it with seriousness and zeal. Likewise, the teachers do their work with pleasure, skill and success. The advisory local committee in New Orleans, consisting of the local pastors, teachers and some members of the congregation, has a warm heart for the cause and spares neither time, effort nor expense, even if the latter should not be reimbursed. The worthy brethren in Little Rock, pastor and committee members, may be counted upon just as surely in all good things. Finally, the Negroes themselves, who are already gathered in churches and schools, are not such a small number and by no means all suspicious people. It is true that everywhere where many Negroes live, where the public schools are bad, and where the black children are set back against the white children, it would not be difficult to gather the Negroes. schools. But it is quite the same case with the German schools. And is that why we are less happy when we have been able to establish such a school once again? Why should we not also rejoice in the black schools, in which the same most holy faith is taught? It is also true that there will be not all black children who attend our Lutheran schools stay with our Lutheran church. But do all the white German children, especially in the big cities, stay with us? Nevertheless, we are always casting the net anew, and rightly so. Why should we tire of the Negro children, whom God has already put in the net and kept in it until now? It is finally also true that it does not cost much effort if one only understands the art of luring the dear blacks into the church for a few services. But then see how such a congregation behaves. How restless, how curious, how loudly the people behave. And how quickly they are dispersed again when there is nothing new. Of course, there will have been many guests of this kind in the beginning, and there will probably still be some now. But not much more. That is certain. The unusually calm, sedate, attentive, even devout attitude of almost all listeners in our Negro services testifies to that. And this fact, which no one can deny, that there are a number of listeners who come together in places where the appearance is only repulsive, even disgusting, where they see and hear nothing at all that appeals to their natural temperament; that they come there without having

any outward advantage from it; That they attend our unadorned services and simple sermons so attentively, but above all that among them are those who do not miss Sundays and weekdays and have not missed them for 6, 8 months and longer (and there are about 10 of these in Sailors' Home, 20-36 in Clayborne Street), is, I say, if anything, a certain sign that the work there on the hearts cannot have been in vain. Even he who is not an enthusiast, even he who has a priori prejudices against Negro mission, must admit that.

And now we should give out this mission? No, God be for it! We could only do that if we were absolutely unable to find any more missionaries for them. But it will not have come to that with us yet! Our duty is therefore. God is very clear and simple: What God has placed in our hands, we should preserve and care for as much as we can.

But what is in it for us? Answer: First and foremost, we must ask for workers for this harvest. There is a lack of workers, of real missionaries. Not money. That has been found and will be found. We need workers. But we need laborers whose hearts are in the work of the Negroes; who, when they put their hands to the plow, do not at the same time look for another more pleasant field of labor; who do not immediately throw the sack of the sower at the feet of the Lord if the field does not soon bear the fruit which they vainly expect from their work; who are not above good counsel and leadership. We need such workers, as for our old churches, so for inner and negro mission. To ask for such workers with greater earnestness, to look for them among us more eagerly, if we should find them among our own children, to hand them over willingly, first to train them thoroughly, then to put them in their proper places, finally to reach out to them efficiently through intercession and encouragement, that is the first thing.

The next thing is to provide facilities where our Negroes, young and old, can hear and learn. The Clayborne Street Chapel has long been too small. On the

present leased land, you can not increase it. More land must be acquired. The committee has already granted the necessary funds for this. But this does not mean that the chapel has been enlarged. For this we must help. Even more necessary is another local instead of the abominable *Sailors' Home*. There was a quite suitable small church property nearby for sale some time ago for \$1500.00. But while one was considering (and considering one must, of course), the place was sold. After a long search, the local committee found another church property. This is excellently suited in every respect. It is also worth its price and could be sold again at any time. However, only \$3500.00 is this price. The committee of the synodal conference would be willing enough to pay it, but according to the resolution it may never grant more than is actually in the treasury. In this cash box, from which the staff must also be paid, there is of course not so much. More than \$1000.00 should by no means be available for it. So a noble heart in New Orleans has offered to advance the missing amount. Hopefully, the Committee will now dare to buy it. But it dares to do so in the hope that we will not let it get stuck, that is, that God will open our hearts and hands to it. Well, will this hope be fulfilled? God will not be lacking. He grants the blacks his word as gladly as he does us. But we shall have the special honor of being his instruments in this matter. Now we will see whether we really consider this an honor.

What do you dear Lutheran readers say?

Oh, that our dear blessed Büniger, the father of this mission, would now take the pen in my place! He would not ask in vain. But now that I have to write the conclusion, I only want to say this: If you, dear reader, wish all people from your heart what God has already given you in His dear Son, then in your next Lord's Prayer, under the words: "Thy kingdom come!" think once especially and quite heartily of the poor Negroes. Then see if there is anything in your pocket, take it out and put it together with what other godly hearts give. Finally, take the pen and write on the committee: "Forward in God's name. Hire workers. Make room. Chew that church. Here is a contribution. It will not be the last, God willing. To him commanded! Amen." H. C. Swan.

Addendum and epilogue.

To the foregoing, the undersigned takes the liberty of adding that, in addition to those mentioned, we also have a mission station in Prince Edwards County in the State of Virginia, which, however, could not be visited this time and therefore has not been listed, because the venerable General Praeses only wanted to report what he himself had seen. The mission in Virginia is a mission in the countryside, "in the bush". Missionary Bühler works here, and, as one may well say, in blessing. The mission also has its own building here. Since this mission is still new, attendance is still irregular. However, the church service was already attended by 50 adults and the weekly school by 60 children at present. The missionary also reports that the people listen with great attention and that they can already hear the beautiful, strong Lutheran church music. prefer to hear them singing in the field and in the forest at their work.

Now a short epilogue. It is important for the Commission to find out quickly whether the missionary friends approve of the purchase of the church property in New Orleans. This will happen most clearly and convincingly if abundant donations for the purpose are received quite quickly. According to the decision of the venerable synodal conference of 1878, the purchase can only take place when the necessary funds are in the mission church building fund. Such a favorable opportunity to procure a suitable mission property is unlikely to be found again so easily in the great city of New Orleans; it would therefore be a pity if it were to be missed again. Therefore, dear mission friends, now it is time to prove that we want to do negro missions, and to send abundant gifts for this purpose for the "Negermisions - Kirchbaukasse" (negro mission church building fund) to klr. "I. Dmdacli, 21098tr . l'ouis, Klo.

C. S.

(Submitted.)

English Inner Mission.

As the dear readers of the "Lutheran" know, the Western District of our Synod decided in 1880 to take up the mission among the Lutherans of English tongue in the southern part of Missouri, in eastern Kansas and in northern Arkansas, since the brethren of the English-Lutheran Conference in Missouri felt too weak to successfully carry on the missionary work themselves among their scattered brethren, and desired our Synod to take the matter in hand. The commission appointed by the Synod for this English inner mission has now finally succeeded in finding a capable English missionary preacher in the person of Rev. A. Bähler of Mobile, Ala. As reported in another part of the "Lutheran", he was appointed to his office on Judica Sunday. The missionary activity among the scattered Lutherans of English tongue on the indicated field has thus now begun with great zeal. Surely this will be pleasant news to the dear "Lutheran" readers, surely they will wish a blessed continuation and prosperity to the work begun. For who could be a true Lutheran Christian, and yet close his heart against the spiritual need of his fellow believers, even if they speak a different language than his own? Who could have recognized and experienced the great blessing brought by the truthful teaching of the Lutheran confession, who could have enjoyed the advantages of an orderly Lutheran community with its regular public services, the thorough schooling of the children from their youth, etc., without heartily desiring that the Lutheran confession should be respected. without heartily desiring, and even being willing, as much as he can, to contribute with heart, mouth and hands, that also the English-speaking brethren, who, spiritually neglected, find themselves exposed to the continual attempts of the sects, may be sought out, the pure Word of God preached to them, the scattered clusters united into Lutheran congregations, Lutheran parochial schools founded in their midst, and they thus preserved in the Lutheran church and made partakers of the blessings of the same?

How could this mission be anything strange to us, since the "Lutheran" has been describing it from the very first number of its fourteenth year in every issue?

What is the reason why the English mission has been so warmly endorsed by the English people? How so then? Of course, I do not mean that in every issue of the "Lutheraner" from the 14th year on a special article about the English mission has appeared; and yet, as often as the "Lutheraner" has come into our hands, we have been challenged anew by every issue to take care of our English brothers in faith. Let us take a look at the title page of the "Lutheraner". There it is written quite clearly what we find in Revelation 14:6, 7: "And I saw an angel fly in the midst of heaven, having an everlasting gospel to preach unto them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and people. And said, Fear God, and give glory to him," etc.

With these words, every reader is called again and again: You German Lutherans, remember, God has given his angel with the eternal gospel, his servant Dr. M. Luther, to the German nation, not to hide the bright light of the pure doctrine, which has been put back on the lampstand through him, but so that other peoples may also be enlightened by this light; not so that this word may be proclaimed only in German, but also in other languages, thus also in the English language. The German Evangelical Lutheran Church should not selfishly want to keep for itself the great blessing that God has bestowed upon it, but should distribute it abundantly in other languages as well. God has made it a city on a high mountain, so that it may shine out into the lands. From it the sermon shall go out to all nations in all languages: "Give glory to God! Therefore, German Lutherans, consider it your Lutheran Christian duty to carry out the work of mission in the English language as well as in other languages.

How could such constant reminders and reminders have been in vain? Let us only consider how highly God has pardoned us, without all our merit and worthiness, how he has also called us and placed us in this land to bring the light of pure doctrine, which he has bestowed upon us and preserved until now, to others as well. Would we not be unaware of God's great blessings and reward His grace and faithfulness with disdainful ingratitude if we wanted to say, "Well, what do the Americans have to do with us? Let others take care of their spiritual needs! We have enough to do with our fellow

Germans"! If we were to speak in this way, we would only be testifying that we have not yet fully realized how great God has done for us and for what the treasure of pure doctrine and the means of spreading it have been entrusted to us. It is only fair that gratitude to God should drive us to take vigorously care of our English brethren in faith, who have been neglected by their own countrymen. After all, the apostolic word also applies to them: "Do good, most of all to your comrades in faith" - although they speak a different language than we do.

In addition, by promoting this mission, we are also taking care of our children, some of whom will probably become Americanized sooner or later. It is necessary to see to it that orthodox English congregations are gathered, in which they will find the same sound doctrine, the same glorious church customs, the same songs, the same glorious books of edification. It is a matter of ensuring in every way that

to see to it that they do not buy the writings of the enthusiasts for lack of orthodox books and magazines in the English language, that they do not throw themselves into the arms of the sects for lack of English Lutheran churches.

May many be found who are willing to offer their gifts for the maintenance of this English mission, so that it, hardly started, does not have to die again for lack of support. God Himself has opened a door for us and offered us the opportunity to gain influence on the Lutheran Church of the English tongue in this country; let us not miss this opportunity!

It is hardly necessary to say first that the treasury for this mission is quite empty and that quick and urgent help is needed. The missionary who is sent out needs efficient equipment in order to be able to carry out his work successfully. He has a very large territory to travel and there are many travel and other expenses. From now on, at mission festivals and other occasions, may this English mission also be considered a little! It will not be superfluous to note that only those funds will be used for the benefit of this Mission which, with the special designation for "the English Lutheran Mission," will be sent either to the Treasurer for the same, Mr. C. F. Lange, 509 Franklin Ave, St. Louis, Mo. or to the District Treasurers. Funds for missionary purposes not given with this special designation will go to other missionary funds, and will therefore not benefit this English mission.

Let us then diligently lift up our hearts and hands to God for this mission. And may the Lord our God be kind to us and promote the work of our hands, which we have begun trusting in him for the glory of his holy name.

By order of C . L. Janzow. *)

Theses on the rights and duties of the clerical priesthood.

1st thesis.

The spiritual priesthood of believing Christians includes not only the right of direct intercourse with God, the right to all the goods of the Church, but also the right and duty to administer the goods of God's house for the good of others.

2nd thesis.

As a congregation and within the congregation, believing Christians exercise their priesthood and ministry by

- a. Preachers and teachers appointed,
- b. To judge the doctrine and life of the servants of the church, c. To exercise discipline among themselves,
In case of emergency, baptize, absolve, etc. yourself.

3rd thesis.

To the limits of their family, Christians prove to be spiritual priests by

- a. maintain home worship,
- b. Educate their children in discipline and admonition to the Lord.

The Commission also includes M. Guenther and the President of the English Lutheran Conference of Missouri.

4. thesis.

Christians have a priestly duty to the world:

- a. to bring God's word to the unbelievers, b. to pray for the authorities and all people.

5. thesis.

Being mindful of their priestly rights and duties, Christians become all the more willing to use the goods of the Church and to make use of them for themselves, to hear and learn God's Word. They grow in grace by serving others.

G. St.

To the ecclesiastical chronicle.

A verdict on our doctrinal dispute about the election of grace is found in a paper published in Hanover, called "Hannoversche Pastoral-Korrespondenz". In the number of March 18 we read, among other things, the following: "On this occasion a word about Missouri's latest trade. The confusion over there is great. From Australia and Breslau Missouri is applauded. The Ohio Synod has come to terms with Gerhard's '*intuitu fidei*'" (that we are chosen in *view of the faith*) "as a shibboleth" (as its watchword) "from Missouri. Stelhorn, Loy and others lead a futile fight to defend Gerhard's interpretation of Scripture and doctrine. Predictably, the quarrel has extended, in that the charge of synergism is now more definitely made by Missouri than it was at the Chicago Synod" (that is, at the Chicago Pastoral Conference). "In the question of how conversion comes about also lies the crucial point." The sentences" (Missouri's),,: 'The only cause of our election is God's mercy and Christ's merit-and grace is universal, and every unbeliever is lost through his own fault' are undoubtedly scriptural, symbolic" (agreeing with the symbolic books) "and sufficient for the simple-minded." - When the writer of this judgment says, "The confusion over there is great," he is in great error. The initial confusion has long since passed. Each of the two parties knows quite well what it wants. Ohio, which appeals to the "Fathers" and to its reasoning, teaches that the election of grace is based on God's foreknowledge of man's behavior; Missouri, on the other hand, which appeals to God's work and confession alone, teaches that the election of grace is based on God's eternal mercy in Christ alone. In no doctrinal dispute, therefore, has the point of contention ever been clearer and simpler than in our grace election doctrinal dispute. If one nevertheless wants to speak of still existing "confusion", then this is to be sought only on the part of the Ohio Synod, which obviously teaches in a Pelagian-synergistic manner, and yet makes all kinds of cross and lateral moves in order to make the world believe that it too holds to the doctrine of becoming blessed by grace alone. There, however, a great confusion comes to light. W. [Walther]

Formula of absolution. Also according to the new Saxon church agenda, the preacher, when giving absolution, should not say: "I forgive you your sins," but only: "I proclaim to you the forgiveness of your sins." Pastor Scholze was troubled by this and asked the regional consistory for permission to

use the old formula: "I forgive you your sins". But this was refused to him, and because he would not comply in this or in some other matters, he was deposed. Now, however, other otherwise good pastors of the country church presented to the consistory that the old formula had been in use in their congregations from time immemorial and had remained so until now.

The church is of the opinion that these congregations would be offended if they were to be absolved with the new formula: "I proclaim forgiveness to you". Hereupon the authorities finally granted permission that in such congregations the old formula be used by way of exception during the general confession of the Lord's Supper. Of course, all Saxon pastors of serious faith are very happy about this. In fact, this is quite gratifying. When Schreiber allowed himself to use the old formula 45 years ago in Saxony without being asked, since almost no pastor strictly followed the Agenda, he was sued and ordered under penalty of law not to use the old formula on any occasion, thus not even at communions for the sick!

W. [Walther]

Mecklenburg-Schwerin. The ministry has issued a decree to the school inspectors to ensure that no Bibles without Apocrypha are used in the schools of the state, since according to the teachings of our church the Apocryphal books are not to be treated as equal to the canonical ones, but even from the Apocrypha sayings as well as whole stories are very valuable for religious education. One can only be pleased about this arrangement. The objection of the Calvinists that if the Apocrypha were added to the Bible, God's word and man's word would be mixed with each other, is completely without reason. A Lutheran who really considers God's Word to be God's Word also knows that it is written above the Apocrypha: "These are books which are not like the holy Scriptures, and yet are useful and good to read"; and while the Calvinists want to throw the Apocrypha out of the Bible, so that no human word stands next to God's Word, they bring all the more human word into the midst of the canonical books, that is, into God's Word itself, through their rational interpretations.

W. [Walther]

Dancing. As we see from the "Kirchenblatt für die ev.- luth. Gemeinden in Preußen" (Church Gazette for the Lutheran Congregations in Prussia) of March, the Ober-Kirchen-Kollegium in Breslau has addressed a kind of pastoral letter to all congregations under its jurisdiction, in which the youth are warned with great seriousness against participating in the worldly dance amusements and the parents are admonished to restrain their children from doing so.

W. [Walther]

Resignation.

Since I have resigned from the Synod of Ohio a. St., also sent in my resignation with reasons to the President of the Western District, Mr. P. Trebel, several weeks ago, I consider it my duty to publish this statement also through the "Lutheran".

My resignation from the Synod of Ohio has been made with a sorrowful heart; for I hereby confess it, that I have received much love and good from the same, for which I am and shall remain heartily grateful.

I resigned from the Ohio Synod because I could not remain in conscience, and that is

- a. because I believe and profess the doctrine of election by grace, as taught by the Honorable Synod of Missouri, to be scriptural and symbolic;
- b. because I do not consider the teaching of the Ohio Synod, as the same has been adopted at Wheeling, to be scriptural and symbolic;
- c. because the Ohio Synod has separated from the Synodical Conference without cause; and
- d. Because I no longer want to be a party to the sin of denouncing the pure doctrine of the Missouri Synod by word and writing, and of continually portraying as false teachers the men who, by God's grace, have done so much to build up the Lutheran Zion.

These are my reasons for leaving the Ohio Synod, and since most of my congregation in Holland, Ind. (only 17 members left) declared themselves in favor of the teachings of the Ohio Synod, I was also forced to resign from my office at the said congregation. W. L. Fischer.

Ordinations and introductions.

By order of the President, Father H. Wunder, the Candidate of the Sacred Preaching Office, Mr. F. C. Leeb, of Springfield, was ordained and inducted on Sunday Judica by the undersigned, assisted by Prof. A. Selle, in the midst of Trinity Parish, Chicago, Ill., to which he had been appointed Assistant Preacher.

In the afternoon, the newly built schoolhouse of the same municipality, intended for four classes, was inaugurated, at which occasion Prof. A. Selle held the ceremonial address. L. Lochner.

Address: Uev. k'. 6.1.66b,

(7or. 49tb L Qoomis 8trs.. Obicsxo, Ills.

On behalf of the High Presidium of the Middle District, Candidate Heinrich Rauh was ordained and inducted in the midst of his congregation on Sunday Judica with the assistance of Pastor F. Dreyer by C. A. Frank.

Address: Uov. U. Raub, 8uFnr 6rove, Uairtolá 6o., 0.

Received commission, Mr. P. W. 8. Fischer, educated at Columbus, and heretofore pastor in the Ohio Synod, but resigned on account of its false doctrine of election by grace, was introduced into his new congregation at Elkhart, Ind. on Sunday Judica, the 27th of March d. l., by S. Sieck.

Adreffe: Rov. M. l., prefer, 8ox 1624, Llkbur, luck.

In accordance with the commission, on Sunday Judica, Pastor B. P. Goßweiler was introduced by me to his new congregation near Dayton, Iowa. I. P. Guenther.

Adreffe: 8ev. V. P. (-ossivellor,

Sox 11, vu^tQn, HVedster 6o., lorvu.

By order of the Reverend Mr. President Niemann, Rev. H. Kühn was installed on Sunday Judica in the Lutheran congregation in Dudleytown, Ind. by the undersigned, assisted by Rev. M. Merz.

I. G. Saurr.

On behalf of the honorable President of the Western District, Mr. P. A. Bapler was inducted into his office as an English missionary preacher by the undersigned in the congregation at Frohna on Sunday Judica. C. L. Janzow.

Adreffe: Uov. Luoplor, k'robn", kerr/ 6o., Llo.

By order of the Most Reverend Mr. President Biltz, the Rev. C. R. Kaiser was installed in his office by the undersigned on Oculi Sunday at St. John and Emanuel Parish on Landon Creek, Ruffel Co, Kansas.

E. Moravian.

Adreffe: Rev. 6. R. Knisor,

Lox 44, k "8861, RU886! 60., XkM8.

The Illinois - District

of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. assemblies, s. G. w., June 1-7, at Crete, Will County, Ill.

Subject of the doctrinal negotiations: the continuation of the "Theses on Sanctification".

B. Burfeind, Secretary.

* *

Every preacher, teacher and deputy is requested to report to the undersigned by May 13, by postcard. This also applies to those who already have quarters in Crete.

Whoever fails to report, it is assumed that he will not come, and **therefore no accommodation will be provided for him.**

E. A. Brauer, Rev. 0r6t6, *ill 6o., Ill.

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Note, concerning the synodal retse.

- 1) From Chicago by eklouZo L Litem Illinois R. U. (depot at 12th street) to Crete.
- 2) From Joliet with the ichiolizun Centrli 8th R. to Bloom, from there to Crete.
- 3) Those coming from the south on the lVudnsl R. 8th go to Danville and from there to Crete on the (MeaZo Lüstern Illinois 8th R.
- 4) Those coming from the south with the Illinois 6entrli R. go to Matteson, from there via Bloom to Crete. (dlU. This applies only to the night train, as there is only a connection in Matteson in the morning.)

The Wisconsin District

of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, God willing, June 7, forenoon, 10 o'clock, at the Jm- manuel Church of the Rev. G. Kühle at Milwaukee, Wis.

The main subject of the discussion will be the continuation of the answer to the question: "What are the characteristics of a well-grounded truly Lutheran congregation, to which, therefore, Lutheran preachers must strive with their congregations as their goal?" - The proceedings begin with the 10th thesis. (See "Lutherans," Vol. 32, No. 11.)

A pastoral conference is held on the morning of June 14. - The pastors do not want to forget to bring their parochial report from 1881 to 1882 - and a complete one at that - to the synod. Aug. Rohrlack, Secretary.

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All those who intend to attend the Synod are requested to notify the undersigned no later than May 1. All those who intend to attend the Synod are requested to notify the undersigned by May 1 at the latest, whereupon each person will be given his or her quarters by a postcard sent to him or her in good time.

G. Kühle,

1122 Leaudian 8tr, "ilrnvnokee, Issls.

Conference - Display".

The Western Missouri and Kansas Districts conference will hold its sessions not the week after Pentecost, but from April 26 to May 1 in Atchison.

Fr. Pennekamp.

The mixed Central Conference will meet, s. G. w., May 9 and 10, at the home of Mr. P. Brockmann, in Watertown.

A. F. Siegler.

The Nebraska Districts conference hält, s. G. w., its sessions from May 10 to 15, at the congregation of Mr. k. G. Endres. Visitors to the same want to register in time bet the kastor lool.

E. Frese.

Conference in Cape Girardeau.

All who intend to attend the District Conference to be held at Cape Girardeau, Mo. from April 27 to May 1, are requested to notify the undersigned at once.

B. Stevers.

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All pastors traveling to Cape Girardeau for conference will be given dultkne tlletrets if they show a letter or card (OlorAzmien's kermil) from any railroad.

M. Mary's.

Revenue to the Western District Fund:-

To the synodical treasury: from P. Matuschka" congreg. in New Welle, Mo., 4.50. Coll. from P. Willes congreg. at Browns- ville, Mo., 6.(0. From Trinity Distr. in St. Louis 7.20. Zion's Distr. 10.00. Zion's congreg. in New Orleans by H. Pohlmann 50.00 (p. -77.70.)
 For inner mission: Fr. Matuschka's congregation in New Welle, Wo., 6.50. Coll. of Fr. Hilgendorf's congregation in Arlington, Neb., 5.40. (S. -11.90.)
 For the deaf and dumb: Confirmands of Bro. Grimm in Washington, Wo., 6.50. Confirmands of Bro. Michels in Franklin Co, Wo., 2.00.
 For poor sick pastörs: Karl Reutzel in Fort Smith, Ark. 5.00.
 For emigrant mission: ?> Pennekamps Gem- at New Wells, Wo., 7.00. Karl Reutzel at Fort Smith, Ark. 5.00.
 For new construction in St. Louis: Wilh. Klöne by P. Bürger in Hamilton Co, Nebr. 5.00. Salems comm. of P. Polack in Perry Co, Wo. 1st ct. 28.00. ? Baumhöfener's comm. in Grand Island, Nebr., 10.00. P. Grabner's comm. in St. Charles, Wo., 459.25. r. Grimm's Gem. in Washington, Mo. last Zhlg., 68.00. p. Catenhusen's Gem. in Louisville, Nebr. 7.18. (p. -577.43.)
 On the orphanage in Addison, Karl Reutzel in Fort Smith, Ark. 5.00.
 For poor students in Addison, Karl Reutzel in Fort Smith, Ark. 5.00.
 For poor students in Springfield: Birthday coll. at Mr. Dopp's in St. Louis 3.40.
 For the Saxon Free Church: Women's Association of the P. Schoeneberg congregation in La Fayette, Ind., 10.00, A. Burkhardt 1.00.
 For P. Henkel's gem. in Logan, O. Coll. of 8. Wickels' gem. in Franklin Co, Mo., 2.75.
 For South Chicago comm. P. Michels in Franklin Co, Wo., 2.00.
 For congreg. in Ellinwood, Kans.: Coll. of Zion Distr. in St. Louis, Mo., 84.25.
 St. Louis, Mo., April 8, 1882. E. Roschke, Cassirer.

Incorporated in the Sasse of the Illinois "District:

To the synodical treasury: Bon P. Döderlein's congregation in Homewood, Communion Collrcten -7.96 and Collecte on Sunday Lätare 5.71. P. Bergn's Gem. in Prairie Town 8.27. k. Schäfer's Gem. in Renault 5.00. Fr. Hansen's Gem. in Worden 8.00. Fr. Hieber's in Town Rich, contribution, 2.00. (Summa -36.94.)
 For vie construction fund: By H. B. in Addison 15.00.
 For the new building in St. Louis: Fr. Schmidt's parish in Schaumburg, by I. Fasse 25.00, by W. Sprieder 47.00, by F. Steinmann 11.00. By Fr. Buszin in Meredosia (1st Zhlg.): by F. Kormeyer, F. Fricke and L. Ragge 10.00 each, Fr. Weber 8.00. Ch. Lovekamp 11.60. Fr. Müller 6.00. Ch. Helmkamp, Herm. Kormeyer, Heinr. Fricke, Heinr. Weber, Wm. Rötge, Fritz Helmkanz, Herm. Kripzenberg, Mrs. Lovekamp and Mrs. Stürmer 5.00 each, Joh. Lucke 4.00. Wm. Fricke, Heinr. Helmkanz 3.00 each, Heinr. Placke, Heinr. Kuhlmann and Heinr. Büscher 2.00 each, Chr. Weber, Fritz Büscher, Karl Schickel- mann and Anna Schneller 1.00 each. By t-: Hausen in Worden by L. L. Jun.

2.00. (S. -200.00.)

For inner mission: from Chicago: by Fr. Lehmann from Christian Teufel 20.00; by Fr. Wunder from Mrs. N. R. 1.00. (S. -21.00.)
For Negro Mission: by Bro. Döderlein in Homewood from N. N. .75. By Bro. Wunder in Chicago from Mrs. N. N. 1.00. By Bro. Hieber in Town Rich from N. N. 5.00. (S. -6.75.)

For P. Henkel's Gem. in Logan, O.: L. U-Z in Addison 2.00.
For Fr. Brunn in Steeden: Fr. Hansen in Worden 3.00.
For the deaf and dumb: Through ? Miracles in Chicago by J. Häberle 5.00, H. Döhla .50. by P. Buszin in We-redosia from the Gem. 10.45 and for Becker's pamphlets 3.00. by r. Hansen in Worden for Becker's pamphlets 7.00. (p. -25.95.)
For the comm. in South Chicago, Ill.: L. U. Z. in Addison 3.00. By k Döderlein in Homewood 12.00. (S. -15.00.)
For dir Gem. in Genoa, Ill.: Subsequently from k. Schmidt's Gem. in Schaumburg 7.00.
178. to the required two-thirds sum for the new building in St. Louis were paid: from P. Sckmidt's parish in Schaumburg 83.00, P. Hansen's parish in Worden 2.00. - Subscribed were: from P. Golswein's parish in Allamont 175.00, k. Schmidt's parish in Schaumburg 617.00. (S. -877.00.)

Correction:
In my last receipt, under the heading: "For the Gem. in South Chicago" it should not read: "from G. Rittmüller in Chicago 2.50", but: in Addison.
Addison, Ill, April 3, 1882. H. Bartling, Cassirer.

Incoming to the Middle District Sasse:

To the seminary building in St. Louis: By A. Tinnappel in Hilliard -5.00, H. Eikemeyer 4.00, k. Mertz's Gem. in Brownstown, 2nd zhlg., 50.00. Aug. Erdmann in Columbia City 2.00, k. Sinner's Gem. at Fort Wayne, 1st c., 1040.50. p. Has- sold's Gem. at Huntington, 4th c., 13.60. p. Michael's Gem. at Fort Wayne, 1st c., 109.00. p. Zigel's Gem. at Fort Wayne, 2nd c., 50.00. Young Men's Association at Evansville 10.00. k. Mertz's Gem. at Brownstown, 8th plat., 45.00. P. Horst's Gem. at Dublin 32.00. N. N. at Fort Wayne 2.00. (Summa -1354.10^)

To the widow's fund: P. Kolbe's congreg. in Newburgh 20.00. P. Horst's congreg. in Hilliard 1.00, Mrs. R. R. 1.00, Mrs. N. N. .75. R. R. in Elyria 1.00. P. Kühn's congreg. in Minden 7.07, Bolkening & Schall 3.00. (S. -33.82.)

To the orphanage in Boston: Mrs. Dagger in Liverpool 1.00.
For poor students in St. Louis: P. Kleis's Gem. in New Haven 4.20.
For the congregation in Fergus Falls, Minn: P. Weseloh's congregation in Cleveland 15.00. P. Kühn's congregation in Minden 7.44. (p. -22.44^)
For Fr. W. Joh. and Lorenz Bernhardt in Indianapolis 10.00.
For Fr. Henkel's congregation in Logan, O.: C. Herpolsheimer in Carlisle 1.00. Fr. Weseloh's congregation in Cleveland 15.00. (S. -16.00.)
For the congreg. in Richford, Wis.: Fr. Weseloh's congreg. in Cleveland 15.00.
To the synodical treasury: P. Kolbe's Gem. in Rewburg, 12.00. k. Mees' congreg. & women's club in Columbus, O., 54.00. k. Nützel's Gem. in Columbus, Ind., 10.35.
Rector Schick in Fort Wayne 2.00. (S. -78.35.)

To the household in Addison: Fr. Niethammer's congregation in La Porte Oct. 23.
To the orphanage near St. Louis: Kindtaufcollecte bei Kellermann in Cincinnati 8.25. Mrs. Julie Schaper in Columbia City .50. Paul Sauer in Fort Wayne 1.00. (S. 4.75.)
For inner mission: F. Borgmann in Waymansville .50, P. Wendt.50. 8. Schmidt's Gem. in Elyria 13.00. A. Erdmann in Columbia City 3.00. P. Haffold's Gem. in Huntington 2.57. (S. -24.57.)

For poor students in Fort Wayne: For A. Gaßner of the Women's Association in Fr. Michaels Gem. 5.00; for H. Neubert of the Young Women's Association in New Haven 10.00. etc. women's das. 3.50.
For the deaf and dumb: Cl. Blase in Cleveland 5. <X>. Virginians' Association in Evansville 5.00. Carl Westenfeld at Fort Wayne 2.00. (S. -12.00.)
To the orphanage in Addison: Mrs. Wihn. Korff in Darmstadt 1.00, Mrs. Dorothea Umbach 1.00. Mrs. Johanna Backhaus in La Porte 2.00. (S. -4.00.)
For Negro Mission: N. R. through Fr. Michael 1.00. Mrs. M. Klüver in Cleveland 1.00. (S. -2.00.)
For J. Feustner in Addison: P. Michaels Gem. 12.87. .

To the new building in St. Louis have drawn:
k. Schmidt's Gem. at Elyria -375.00. L. Michael's Gem. at Fort Wayne another -78.00.
Corrections:
In No. 6. of the "Lutheraner" read under "Wittwen- und Waisenkasse" instead of "k. Niemann in Cleveland" - P. Zorn -5.00.
In no. 4. under "Signatures for construction" instead of "k. Sauers Gem. near Dudleytown" - Immanuels Gem. in Dudleytown -130.00.
Fort Wayne, March 31, 82, C. Grah!, Kassirer.

Entered the Sasse of the "Eastern" District:

For the synodal treasury: From the congregation in Paterson -5.07. Dretf.-Gem. in Buffalo 8.21. P. Wambsganß' Gem. in Pittsburgh 11.25. Surplus of the "Kinderdlatt" by k. Beyer 72.80. (Summa -ltw.71.)

For the widow's fund: P. Keyl 4.00.
For the orphanage near Boston: Congreg. in College Point 5.00. By Fr. Hanser from the piggy bank of Blessed Anna M. Eckhardt in Reisterstown 3.00. Congregations in Lona- coning and Barton 12.20. Joh. Rosch in Albany by k. Frey 50. A. H. in Washington 5.00. N. N. in Baltimore 5.00. (S. -30.70.)
For the deaf and dumb: Geo. Gohringer in Accident 1.00. Anna B. Ries 2.00. H. Walter by P. Senne 5.00. A. H. in Washington by P. Lübker 5.00. (S. -13.00.)
For Emigr. Mission in Baltimore: By P. E. A. Frey 5.00. A. H. in Washington by P. Lübker 5.00.
For the comm. in Logan, O.: P. Frey's Women's Club in Albany 5.00.
For poor students in St. Louis: Fr. Beyer 50.00, k. A. Krafft for Kastenhuber 4.25.
For poor students in Fort Wayne: Through Fr. Hanser from Joh. Eckhardt in Reisterstown 5.00. Trinity congreg. in Buffalo for O- Gräßer 12.00.

For inner mission in the West: Unnamed in Harlem through Fr. Steup 10.00, M. Schlerf through Fr. Frincke Sr. 10.00, Collected through the Children's Journal 20.00, E. D. 2.00, Valentin Friedrich in Albany through Fr. Frey 5.00, Congregation in Ellicottsville 8.75, From the mission box of the Jmm. congregation in Baltimore 11.05. Coll. bet einem gemetnschaftl. Service of the 3 congregations in Baltimore 42.34. Cong. in Somerville 4.00. (p.-108.14.)
 For college maintenance: comm. in New Dork 8.00.
 For mission in Western New York: congreg. in West Seneca 5.25, St. Andrew's congreg. in Buffalo 10.15, A. H. in Washington by Fr. Luebker 5.00.
 For Negro Mission: Collected through "Kinderblatt" 60.00, Jmm. congreg. in Williamsburg 14.50, E. D. 2.00. (S. -76.50.)
 For Heathen Mission: Ges. durch's "Kinderblatt" 5.00.
 For new construction, in St. Louis: St. Paul's congreg. in Baltimore, 1st Sdg., 800.00, Two members of St. Andrew's congreg. in Buffalo 8.00, Three members congreg. in Buffalo, S. Sdg., 80.00, H. in Washington by Fr. Luebker 200.00, By P. Fleckstein of s. Gemm. in Accident and Cove, 1st Sdg., 82.50. (S. -1155.50.)
 Signed up for seminar construction: Gem. in Accident 110.00, Gem. in Cove 64.00.
 New Dork, April 2, 1882. I. Birkner, Kassirer.

Entered the caste de- Northwest District:-

For poor students in Addison: Bon E. Bollmann in "llouez-10.00.
 For poor students in Fort Wayne: S. Bollmann in "llouez 10.00.
 For the orphanage near St. Louis: S. Bollmann in Allouez 10.00.
 To the schoolhouse in Little Rock: Wih. Kierner in Watertown 2.65.
 To the preachers' and teachers' widows' fund: from the teachers: I. Wegner 4.00, L. Winbeck 4.00, G. Bärln 8.00, k. Sprengeler 4.00, S. Theiß .25, Fr. Hübing .25, S. Bollmann in Allouez 10.00. (Summa -25.50.)
 On the emigrant mission in New York: Mrs. Flöter in Racine 1.00.
 For the deaf and dumb: V. I. G. Goehring 16.77, N. N. in Racine 2.00, Mrs. Flöter 1.00, E. Bollmann in Allouez 12.00. (Summa 81.77.)
 For poor students in Springfield: E. Bollmann in "llouez 10.00.
 For inner mission in the Northwest: Fr. Georgiis parish in Cedarburg 8.85, in Fredonta 2.00, Fr. 8. Rolfs parish in St. Paul 2.80, Th. Menk 2.00, Women's association in Racine 10.00, N. R. there 1.00, Maiden's association of Jmm. parish in Milwaukee 10.00, 8th Bollmann in Allouez 10.00. (Summa -41.65.)
 For Negro Mission: N. R. in Racine 1.00, E. Bollmann in Allouez 10.00. (S. -11.00.)
 To the orphanage at Addison: S. Bollmann in Allouez 10.00.
 For heathen mission: R. N. in Racine 1.00.
 For Fr. Eilfeldt's congreg. in South Chicago: from Trinity S congreg. in Milwaukee 226.25, from St. Stephen's congreg. 49.25, Fr. Strasen's congreg. in Watertown 16.42, Fr. Wich- mann's congreg. in Freistadt 12.55. (S. -304.47.)
 For P. Kruger's Gem. in Fergus Falls: P. A. 8th Winter 1.50, P. Damms Gem. 7.40, F. Wilde.75, C. Kickbusch and S. Kickbusch .50 each, P. Rolf's Gem. in St. Paul 10.00, k. Strasen's Gem. in Watertown 16.43, p. 8. Grothe's Gem. 9.00. (p.-47.08.)
 For poor Wisconsin students: Women's Club in Racine 5.00.
 To Synodal Fund: P. Georgiis Gem. in Cedarburg 5.25, k. Keller's Gem. in Racine 12.43 and 13.46. (S. -31.14.)
 For poor students in St. Louis: 8th Bollmann in Allouez 10.00.
 To the seminary building in St. Louis: P. C. Seuel's upper Jmm. congregation, 2nd sgd., 50.00, P. Georgiis congreg. in Cedarburg 10.55, P. Mülwrs congreg. in Kirchhain 47.25, P. Wich- manns congreg. in Freistadt, 2nd Sdg., 242.00, Trinity congreg. in Milwaukee 238.75. (P. -588.55.)
 To the orphanage in Green Bay: S. Bollmann in Allouez 10.00.
 Milwaukee, April 4, 1882. C. Eilfeldt, Kassirer.

For the Preachers' and Teachers' Widows and Orphans Caste

(Western Districts)
 find received:
 1. contributions:
 Bon den kl> W. Matuschka -10.00, B. Dievers 4.00, H. 8. Michels 2.45, A. Baumhöfener 5.00, Teacher I. Emerich 5.00.
 2. gifts:
 By I. Hilgendorf 5.00, G. Häuser 5.00, By ? G. Polack 21.50, Unnamed 1.00, N. N. in Boston 1.00, By k. B. Sievers from sr. Gemeinde 18.00, L. Waldmann .50, W. Klöne by ? Bürger 5.00, By P. H. 8. Michels, wedding coll. at F. Brune, 1.80, N. N. 2.00, By P. Senne from Hartwig Heide 5.00.
 St. Louis, March 31, '82, C. F. Günther, Kassirer.
Kür die Taubstumme -Anstalt in Narrr- Mich., received: by P. F. W. Föblinger in Denkers, R. D., by Mrs. Reinfelder-3.00; Mrs. Föhlinger 2.00; Mrs. Krtmlauf 1.50, W. Bentler, Mrs. Scheek, Mrs. Hailfinger, Mrs. Jürgens, Mrs. Meyer, Mrs. Schlüter, Mrs. Meinhart, Mrs. Green, Mrs. Mahn, Mrs. Aulenbacher each 1.00; Mrs. Fuhrmann, Mrs. Mochel, Mrs. Prack each .50; Mrs. Heine, Mrs. Gaul, H. Keil, Mrs. Scheibler, A. Schiefer .25 each; L. Zeh .15; total 19.40. By teacher Pfeiffer in Frankenthuth from the school children List, Nüchterlein, Gugel, Deuring, Bickel, Bernthal, Weiß, Held, Schroll, Knoll, Roth, Herzog, Keinath 5.50 and from Wittwe Simon 2.00. C. D. Strubel, Kassirer.
 207 ^ekkerson Ave., Detroit, blick.
 For poor students received -80.00 by Mr. P. C. 8. Günther "from the estate of the same Hinrich Loden". Günther.

Freestyle da- orphanage in "ddisa", Ill.,

received since January 1882:
 From congregations 2c. in Illinois: Christmas collections from the congregation in Round Grove -7.25, P. Greif's congregation in Lhandlerville 4.14, From Peoria through P. Bangerter from a congregation member 4.00, from the congregation 4.00, from teacher Rademacher in Des Plaines from Mr. Hltel 2.00 each by teacher Rademacher in Des Plaines from Mr. Hltel 2.00, H. Wasmund and C. Meishausen each 1.00, By P. Große in Harlem, New Year's Collecte (half) 14.00, from C. Schulz 2.00, ? Strieter's congregation in Proviso 81.00, Fr. Rauschen's congregation in Dalton 16.00, By Fr. Norden in Hinck lry by Mrs. Temme 1.00, Fr. Sieving's St. Paul's congregation in Manito 5.40, Fr. Koch's congregation in Wheaton 8.40, By Fr. Schub- ler in Joliet by C. Fatge 10.00, By Mrs. ? Boblen in Summit by the women: Schutt 5.00, Kuhlmann, Braasch and Wangerow each 1.00, Grau, Meyer and Müller each .50, By k. Drogemüller inrenzville from a member of the community 1.00, By Fr. Fruchtenicht in Elgin from Henriette Bolsdorf 2.00, ? Müller's parish in Kankakee 18.50, By Fr. Uffenbeck in Lemont from sr. Gem. 10.85, Job. Schröter 50, Krau Driv- müller and Fr. Meyer 1.00 each, by P. Nuoffer at 8 agle Lake by Herm. Kahle 5.00, By P. Trautmann at Wil- low Springs from the Dreieinigk Gem. 11.00, I. N. .25, k. Wedrs' Gem. in Oak Glen 7.30, Fr. Brueggemann's Gem. at Hersher Station 7.20, By Fr. Martin at New Bremen from F. Sauerbier 1.00, Fr. Boehm 5.00, from the collection bag 1.00, k. Roeder's Gem. in Arlington Heights 10.00, By Fr. Winter in Hampton from Joh. Wenke 5.00, k. Hiebers Gem. in Town Rich 2.50, By P. Witte in Pekin from Mrs. and Jda Van Buren 2.00, From Elk Grove: by H. Bust & H. Kruse in Distr. 1.3.00, by Lake & Bear in Distr. 2.2.90, By k. Krieff in Golden from W. N. 1.00, By P. Bebreus in Morris from F. Henker 1.25, By k. Böttcher in Mount Plaski, sent at G. Maurer's wedding, 8.00, From Fr. Wangerin's parish in Town Sumner (from the collection bag) 10.00, By ? Mangelsdorf in Gehesee from the Women's Association 5.00, from Emma Bonkowski 1.00, By k. Meisler in Carlinville from the Virgins' Association at the annual feast 4.60, From Chicago: by P. Lochner from F. Stenzel, A. Geisemann, F. Rarten, N. N. N. N., Gustav Kubr, Mrs. Bubolz, Joh. Priebe, Joh. Hopp, I. Stenzel, M. Wcst- phal each 5.00, Wittve Pries, Mrs. B. Lemberg, Mrs. Koch, M. Simon, Franz Kube, H. Marling, H. Bugenhagen, G. Schwarz, Joh. Gareis, Ferd. Stenzel, C. Bergmann, A. Meikt, L. Kleidon, C. Klockziem and W. Eichmann each 1.00, W. Schmidt, Mrs. Palpi, Joh. Pauli and C. Spitz 2.00 each, D. Conrs 5.00, Heinrich and 5.00, I. L. Ph. 2.50, Nie. Mühberg 1.00, by k. Reinke of the Women's Association 10.00, W. Bohl 1.00 & Franz Krause 1.00, by P. Wagner of the Gem. 7.1.33 and 86.50, Mrs. Lübke 6.00, Marie Wellstädt 1.00, Emilie Wellstädt .50, Joh. Kummer 5.00, F. Popel .50, Jungfrauen-Verein 10.00 & Mrs. Huwalv 1.00, by P. Bartling of Mrs. N. N. 3.00 & Job. Jacobs 5.00, by P. Succop from W. Müller 6.00, by ? Lehmann by Ch. Zummalin 2.50, by P. Enaelbrecht by Mrs. Riedel 1.00, by P. Wagner by W. Walk 5.00, Mrs. Kalbow 1.00, thank offerings by G. Ratkel 5.00, Wittve Kloth .50, From the parish in Addison: by F. Stunkel Sr. 5.25, by 8d. Graue 19.45, by W. Rotermund 8.00 & wedding coll. at F. Niemeyer 6.00. (p. -487.64.)
 From parishes 2c. outside Illinois: By Chr. Stolt at Nicollet, Minn. by L. D. 1.00, N.N. 1.00, By Kassirer Eilfeldt at Milwaukee, Wis. 83.55, 41.25 & 23.43, By F. Kringel of Mrs. Gundlach there .50, By P. Trautmann at Adrian, Mich. By A. Frank 3.00, By Kassirer Sock-malziiedt in Detroit, Mich., 4.85, Bon Mrs. Plotz in Oshkosh, Wis., 5.00, By Kassirer Btrkner in New Dork 8.00, By P. Michael in Allen Co., Ind. by R. N. 2.00, A. S. in Papillion, Nebr., 4.00, By P. Nuoffer "of some friends" in Peters - bürg, O., 5.00. (S.-132.08.)

Bon children: In the children's sheet quiltit: 255.90.
 To cost money: By G. Grothmann in Grafton, Wis. foriMumms 30.00, Bon I. R. Raithel in 8 hicago, Ill., for Grohs 82.00, By Joh. Lübke das. for Ouandts 1.00, By H. F. R. there for Franz' eiert 12.00, By G. Jacobs in Peoria, Ill., for Fr. & Chr. Lüder 25.00. (S. -100.00.)

Correction:

In my last receipt ("Luth." Volume 38, No. 8.) it should not read "-7.50 to Thomson's birthday party in New Orleans," but -6.50; also missing entirely: by Fr. Küchle in Milwaukee, Wis. from Mrs. Kröning -1.00.
 Addison, Ill, March 19, 1882. H. Bartling, Cassirer.

Freestyle da- e". - Ivth. Hospital ia St. Louis:

With sincere thanks received from Dr. Schade 4 woolen blankets. Bon Hrn. C. Lange a box of porcelain dishes.

F. W. Schuricht, Kassirer.

For poor students received with heartfelt thanks through Mr. P. Greif in Chandlerville, Ill, from Mr. I. Eichenauer -5.00.

C. F. W. Walther.

Receipt.

For the year 1881, I again have to express my heartfelt thanks to my dear old students in America for the gifts of love sent to me by Father Brandt in St. Louis. In the past year, I received a total of 40 dollars or 164 marks 90 pennies from the aforementioned in 3 shipments. May the Lord also richly reward these gifts of old love and gratitude to all dear donors.

Steeden, March 1882.

Fr. Brunn.

Misprint.

In some copies of the previous number find in the display of the English Lutheran songs some printing errors remained. Instead of: This English, read: the English instead of: New Year festivals, read: mission festivals.
 Under the article "From the time of dawn" is missing the information of the sender: G. G.

New printed matter.

Proceedings of the Fifth Annual Meeting of the Synod of the Evangelical Lutheran Free Church in Saxony and Other States anno Domini 1881 on the Doctrine of Free Will and Conversion in Relation to the Doctrine of Grace Election. Zwickau in Saxony. Printed by Joh. Herrmann. Commissioned by Heinrich I. Naumann in Dresden.

We have just received this Synodal Report. Having read it with great pleasure, which only increased with each page, we hasten to inform our readers that it has arrived and can be obtained from our publisher, Konkordia. As valuable as all the synodal reports of our fellow believers, and confessors in Germany have been, we believe that this one deserves the prize above all others. The ten theses submitted by our Brunn to the negotiations of the "Synod", as well as the minutes of the negotiations masterfully written by the two pastors, Stallmann and Hempling, are excellent in every respect. Both are not only a proof of the full unity of faith and spirit in which the dear brothers in the old fatherland stand with us, but also a splendid testimony of the clarity, thoroughness and depth of knowledge which God has given them. Whoever expects to find in the proceedings of this, we may modestly say, daughter synod of Missouri, only a simple agreement with the doctrine of free will, of conversion and of election by grace, as it has been announced by the Holy Spirit, will find himself most pleasantly deceived. In these synodal negotiations, our faithful on the other side have, with all doctrinal unity with us, most clearly documented the fullest independence both in the interpretation of Scripture and in going back to the confession and in the use of the truth testimonies of our orthodox theologians. With joy one notices from all that has been spoken at this synod according to the present report, that here is given not a result of dead head knowledge, but of living heart experience. A bright light shines in it, which only the Holy Spirit can kindle, and a certainty and joy of faith is reflected in it, which only God's grace can work.

May no one who desires to be fortified in the knowledge of the truth in our doctrinal controversy about the election of grace leave this synodal report unread and unstudied! It is of special importance to see clearly from this report of what eminent importance the pure doctrine of free will and the closely related doctrine of the election of grace is for the whole of Christianity, and that without this doctrine a conversion is taught which is nothing but an eludes deceptive man's power. God be praised for the glorious gift which hereby comes to us from our old fatherland. The report comprises 144 pages in large octavo, of which 135 pages are devoted to the doctrinal discussions, including the excellent presidential address by Father Willkomm. The price of a copy is 60 cents, postage 5 cents. W.

Dr. M. Luther's Complete Writings. Volume XI.

The Church Postille Evangelientheil. Price: \$4.75.

The above volume of Luther's "Sämmtlichen Schriften" after Walch's edition will be ready for shipment in about four weeks. The price of it had to be set at -4.75, since it is even more extensive than the second volume, which costs -4.50. It would be desirable that a larger number could be sent immediately upon its publication. Therefore, please send orders for this volume or subscriptions for the entire work (24 volumes, none of which will cost more than -5.00) as soon as possible.

The "Lutheran Concordia Publishing House" (M. C. Barthel, Agent).

Just published by "Concordia-Verlag":

PRACTICAL ARITHMETIC for the Common Schools of North America by H. Duemling, Phil. D. Part Second. Denominate and Compound Numbers. Price 20 cts.

Already earlier have appeared:

PRACTICAL ARITHMETIC &c. Part Third. Common and Decimal Fractions. Price 20 cts.

PRACTICAL ARITHMETIC <fcc. Part Fourth. The Elements of Arithmetic applied to Business. Price 50 cts.

The answer booklets cost 15 cts. each.

The first issue will probably be published in English in the course of the summer.

Changed address":

Lev. 1. kelertax, Oolvdour, 6ook 6o., III.

6th ^V. 8cdlueter, 1049 IV. 81st 8tr, okicaxo, IU.

ksar, 200 klackison ^llegken^ Oit', ka.

IV. LvAelbert, your ok 51r. äuz. ^acod, Roackklelck,

IVuupuca Oo., tVls.

Lntereck nt tks kost OKce at 8t. Douls, Llo., as sseovck-clas" matter.

Volume 38. St. Louis. Monday, May 1, 1882, No. 9.

(Submitted.)

The new seminar.

Now that the committee for the construction of a seminary building, with the help of the supervisory authority and the professors of Concordia College, has come to a conclusion about a plan, we hurry to inform the readers about it in words and pictures.

The building committee, in order to be sure of the greatest possible participation of capable builders, had published a call for plans in several trade journals, and sixteen drawings were received from all parts of the United States. Of course, in order to achieve this, it was necessary to offer prizes for the three best plans. To achieve this, it was necessary to offer prizes for the three best plans, namely H300, H200 and H100 - but success has taught that these sums were by no means uselessly wasted. Although it was no small and responsible task to make the right choice among the plans received, we all felt a certain satisfaction when we decided on three plans and agreed to give them to master builder Chas. May of St. Louis, whose design had been awarded a prize, so that he, making the best possible use of what each of the three plans offered, would draw up a new design. This was finally accepted in a later meeting, where it was again thoroughly examined and changed in some parts. It seemed to us that the plan drawn up in this way offered everything that one should expect from a school and residential building, namely, that it combined a tasteful, noble, stately and stylish exterior with an interior that completely met our peculiar needs for teaching, living and sleeping quarters, which allows air and light to enter from as many sides as possible, which strictly implements a constant renewal of air (ventilation), as seems absolutely necessary for the coexistence of so many, and which finally also includes conveniently accessible washing and bathing facilities.

The building, in modern gothic style, resting on a solid base of quarry stones, will undoubtedly become a landmark in its front extension of 234 feet with the protruding central building and the receding wings, which have a depth of 64 feet, but even more so by the freely rising 136-foot tower, which attracts the eye from afar and becomes an ornament and a feature of the whole of South St. Louis. If the old Saxon College is already imposing because of its location, the new seminary building must be a real feast for the eyes and the heart of every Lutheran, and for everyone a building on which he involuntarily and gladly directs his gaze. What Lutheran heart must not beat faster when it sees that the poor, but for their church willing to sacrifice brothers in faith have built their growing shepherds not only a comfortable and healthy, but also a stately home!

Nevertheless, the Building Committee has in no respect exceeded the goal set for it by the Synod of Delegates; no one need worry that the construction will exceed the approved cost.

The interior arrangement is generally in accordance with the basic plan already adopted by the Synod of Delegates and brought to its readers earlier by the "Lutheran." The cellar room (basement) will be 9 feet high, but will be raised to 16 feet under the central building to make room here for a large gymnasium. The basement will also be the place for the boilers intended for heating the building, as it was decided to use steam heating, which has also proved excellent in our Fort Wayner Gymnasium. - If we enter the building from the east, i.e., from Jefferson Avenue, through the main staircase and walk through the 14-foot-wide cross corridor, we will find a larger teaching hall on the left with a capacity of 102 students, as is desirable for combined classes. To the right is a hall of the same size that will house the library. Going further back, we come to two smaller teaching halls for 68 students each, with a convenient and wide flight of steps rising between them in a 21-foot-wide hall. On either side of the longitudinal hall running from south to north, quite as in the original plan, lies a large number of living rooms, about 12 feet wide and 16 feet long, thus affording ample living space for four students. In

The wings, which are also intersected by corridors, have staircases leading upwards. A three-story annex is attached to the rear of the wings and contains the washrooms, which are not only easily accessible from each floor, but are also located as far away from the living room as possible, so that the smell of soap cannot penetrate into the main building.

Climbing the large flight of steps to the second floor, we reach the auditorium, which runs through the second and third floors. It is 30 feet high, 42 feet wide, and 70 feet long, and, since a gallery is attached, holds about 600 people. It will have an ecclesiastical decoration. On the second floor we again find two teaching rooms for 68 students each and a large number of living rooms. The third floor is generally similar to the second, except that all the space is used for bedrooms. - Of course, the building is not lacking in all kinds of facilities, which are intended to promote cleanliness and comfort. There are special rooms on each floor for suitcases and other things to be moved out of the way, so that the corridors can be kept completely free; there are small elevators (*dumb waiters*) which move suitcases and other heavy objects up or down, so that dragging them up and down the stairs is avoided; there are downward channels through which the garbage is poured down, and the like. The water mains will supply water not only to the washrooms, but also to the corridors. This will also be useful in the event of a fire. Furthermore, iron doors will be installed to close off certain parts of the building from the rest of the living space. - Each room is equipped with a special ventilator that brings in fresh air and removes stale air.

In sum: the building will contain 1 auditorium, 1 classroom for about 100 students, 4 classrooms for 68 students each, 1 library and reading room, and such a number of small living rooms, bedrooms, washrooms, bathrooms, and closets that up to 200 students could be accommodated without the building becoming unhealthily overcrowded

and all these rooms will receive full daylight, clean air and comfortable warmth in winter. In short, we hope to have acted to the best of our knowledge and conscience according to the old saying:

"If you want to build, build wisely, with forethought be all things begun."

Of course, we, like all builders, will be wiser when the construction is completed, and then, if we did not know it long ago, we will finally realize that human wit is not far off. For this reason, we would like to ask in advance for the kind indulgence of all the thousands who have made the construction possible through their willingness. And since more than the required two-thirds of the costs of the building, which are estimated at H85,000, have been covered by signatures, but the missing third is much more difficult to collect, we ask again for further donations. Would even the procrastinators, who now have the project in the building before their eyes and can no longer have any doubt about the execution of the same, would also like to reach into their pockets and contribute to the construction! - —

Since the new building will replace the old one, the latter will have to be demolished. The usable material, especially the bricks, will be used for the interior walls. The old print shop building is to be converted into a commercial building at low cost by adding a spacious kitchen. Thus, one has refrained from the erection of a special restaurant building, as it was the intention of the delegate synod. This will save a considerable amount of money. The other buildings on the territory of the seminary remain unaffected.

Since the construction of the new seminary cannot be completed before September 1 of the coming year (1883), the difficulty naturally arises as to how to accommodate the students until they can happily move into the new home. However, it is hoped that this transitional period can be endured by renting a spacious house and by patiently restricting the number of students.

The superintendence (commissioning) of the construction has been entrusted to the architect Chas. May, in whom we can have complete confidence, according to the testimony obtained.

Well then, let the building be commanded to God! For "where the LORD buildeth not the house, they that build it labor in vain."

On behalf of the Construction Committee

H. Dümmling.

Pastor Johann Friedrich Büniger.

(Continued.)

When our Büniger joined Stephan, the latter had already been thinking for some time that with the decline of the Saxon state church, which was increasing from year to year, the faithful Lutherans, both preachers and laymen, would eventually have no choice but to emigrate if they wanted to save their conscience and preserve the goods of the orthodox church for themselves and their children. It is a fact that Stephan had already spoken in the twenties with Professor Benjamin Kurz from Gettysburg in Pennsylvania, when the latter traveled through Germany and also visited Stephan, about the possibility of perhaps soon emigrating from Germany for reasons of conscience.

to have to wander. It is also a fact that in 1830, Stephan entered into correspondence with Kurz about this matter. Initially, Stephan had communicated this to only a few confidants; but just then, when Büniger had moved to Dresden for some time, Stephan began to let his entire environment in on this secret of his. Like almost everyone who was in contact with Stephan, our Büniger was soon vividly convinced of the necessity of emigration, which was coming ever closer for faithful Lutheran Christians. It is true that at that time the preachers of the Saxon regional church were still sworn to the entire Book of Concord without any clauses. But this obligation was nothing but an empty formality. No one asked whether it was being fulfilled, since those who had to swear the preachers and teachers to the church confessions were the least likely to fulfill this oath themselves. When, to give only one example, Schreiber testified to this in a so-called circular sermon held before his superintendent that death only came into the world through the fall of our first parents, his reverend rebuked this as a long outdated idea; and when Schreiber hereupon reminded the superintendent that the same himself had sworn him, scarcely a year ago, in the same place where he now stood before him, to the symbolic books of the Evangelical Lutheran Church, in which this doctrine was contained, the superintendent replied: "You have not been committed to the letter, but only to the spirit of the symbols." We replied that there had been no mention of this in the formula of commitment; besides, it was clearly written in the Holy Scriptures, "Which day thou eatest thereof, thou shalt surely die." The superintendent replied: "Oh no! - There the spiritual death is meant." We replied: "Doesn't God say to Adam immediately after the fall: 'You are earth, and shall become earth'? Is spiritual death also meant there?" The superintendent then closed his eyes, remained silent and dismissed us. - But just as the unconditional oath to the Book of Concord was nothing but an empty comedy play at that time, so at the same time the most important regional church institutions were just as many factual, obvious denials of the conjured ecclesiastical confession, which clearly proved that only on the basis of Jesuit moral principles one could claim that the Saxon regional church was still a Lutheran, i.e. a true-believing church, because in it the confession still rightly existed. First of all, since 1812 a church book or a so-called agendum had been introduced, which a Lutheran preacher could only use with a bad conscience, since it contained forms that obviously denied the divine truth, and at the same time miserably watered down the Christian doctrine. In addition to this, while no one asked whether the rationalistic unbelieving preachers followed the Agenda, for whom it still sounded too Christian, a believing Lutheran preacher, on the other hand, could not dare to deviate from it in any way. If he did so and came before his superiors, he was called to account in the most serious manner. When, among others, Schreiber had used the old formula of absolution, which was not included in the agendas, and his unbelieving school teacher sued him for it with his superintendent, the latter immediately reported the matter to the regional consistory,

which thereupon strictly forbade him the use of the old absolution formula, obliged him anew to proclaim only the forgiveness of sins according to the Agenda in all cases where absolution was granted, and condemned him to bear the costs incurred by the written negotiations. Incidentally, a believing preacher was in almost even greater distress of conscience when he had to read the miserable prayers on his pulpit, which had been specially prepared for special occasions by the consistory and sent to him, and recite them to God. - Furthermore, a miserable rationalistic hymnal was introduced, from which a believing preacher could also only sing with an evil conscience. "Virtue is the life of the soul" was not only the beginning of a hymn in it, but it also characterized the spirit of most of the songs contained in the hymnal. Even the few good hymns that still had a place in it were mostly changed and distorted, so that a believing preacher could rarely find a singable hymn for his sermons. - Also the schoolbooks in use were almost all completely leavened by the leaven of rationalism, so that a believing preacher as a so-called spiritual local school inspector was constantly in serious trouble of conscience. Wherever reasonably pure textbooks had survived, the rationalist superintendents worked diligently to have them abolished and replaced by rationalist ones. When Schreiber tried to work towards the introduction of a school reading book written in a Christian spirit, his godless schoolmaster immediately sued him before his superintendent, who then joined forces with the ignorant local school board and wanted to force the immediate introduction of a so-called "school friend" that was just as miserable as it was unchristian. However, by God's gracious providence, this did not succeed, because Schreiber turned to his pious church patron, the **Minister of State Count Detlev von Einsiedel**, who not only, in order to win over the community, gave them a large number of copies of a good school reading book as a gift, but also pleaded the case with the district administration, which had to decide in this matter in the highest instance. Although Schreiber had to bear the not insignificant costs of the lawsuit (which he of course did with pleasure), the very day before his emigration, his community reimbursed him without being asked, with the explanation that the lawsuit had only been conducted for the sake of the well-being of their children. - For Lutheran pastors of the Saxon regional church, it was a great burden of conscience that, contrary to God's clear word, they were forced, by virtue of their regional church office, not only into ecclesiastical, sacramental and brotherly fellowship

with false teachers, yes, even with the most obvious heretics, They even had to recognize them as their chief shepherds, to be examined and ordained by them, to be sworn in on the confessions and to be initiated into the office, and they even had to allow them to blaspheme the divine truth in front of their own congregations and to spout their doctrine of the devil in front of them. When Schreiber preached his trial sermon and was soon ordained before his congregation, the officiating superintendent blasphemed Elijah and David as common murderers in his addresses to him, warning him against a Christianity that despised the joys of this life.

and blasphemously urged him to preach such a cheerful Christianity as Christ had indeed preached at the wedding in Cana! Of course, the fact that he was forbidden to practice confession, to suspend even the most unrepentant from Holy Communion, and to practice church discipline in general, caused a Lutheran preacher no small pain in his conscience.

In no small trouble of conscience, however, the Lutheran believing laity in Saxony were already struggling at that time. They were supposed to accept obvious false prophets as their shepherds and pastors, to have their children baptized and confirmed by them, to be absolved in confession and to receive Holy Communion. They should leave their children to unbelieving schoolmasters for instruction in religion and Christian education, and for this purpose buy godless schoolbooks and give them into their own hands. As often as a child was born to believing parents, there was great need. Among the five baptismal forms contained in the agendas, there was only one that was tolerable to a certain extent. The father had to hurry to his unbelieving pastor and humbly ask him for the use of this one form; and even this request was seldom granted, so that he usually returned home from church with a deeply wounded conscience, his child baptized by an enemy of Christ in the name of the Father and of the Son and of the Holy Spirit, but with the addition of rationalistic rhetoric. *) In 1836, Schreiber received a letter from a candidate of theology in a well-known city, in which he describes a case concerning baptism that he himself had experienced as follows: "Mr. H." (a Lutheran layman) "went to Father S. a few days after the birth of his wife and asked him to use the one scriptural form from the five forms of the Agenda for the forthcoming baptism of his child. Fr. S. received him with unparalleled humanity and accommodated his request most willingly. Mr. N. N. with his wife and I, the chosen godparents, went into the church without arguing. The baptism began, he read that form up to the section where the Lord's Prayer was to follow, inserted a prayer of his own devising, quickly proceeded to the naming, pronounced the apostolic faith, instead of in questions to the godparents, in the form 'We believe' 2c. and with omission of the question: Do you renounce the devil' 2c. he performed the baptism with haste. We were taken by surprise, and (I can use this word without exaggeration) we, the deceived, stood there contrite about our behavior. However, we, Mr. N. N. and I, immediately hurried after Father S. to his boarded preparation room in the sacristy, and reproached him for the violation of his promise. At first he denied it, but it was proven to him from the agendas that he had falsified the first form. Affected, with bitter anger, he said that he wanted to make up for what he had left out, which he had already considered to be contained in what he had said. So we sat down again, gaped by the midwife and godparents of another existing baptized child, Father S. stepped down before he proceeded to the other baptismal act,

At that time, by the way, there were also such preachers in Saxony who did not even baptize in the Trinity according to the wording. However, we do not know of any case in which they dared to do so with the children of such parents, of whom they knew that they were believers. angry with us, with the words: But you will write down your names!" and then, hurriedly and in great excitement, promising himself once over the other, he performed the other baptism. Then, turning to the sexton, he snorted: We went to the baptismal font, Mr. N. N. received the child in his arms and after he, S., had made the remark aloud: 'These people have undertaken to prescribe to a teacher of religion; I yield to them because I take into account their weakness', he caught up literally according to the agenda the question: 'Do you renounce the devil' (under general giggles and exclamations of astonishment from those present) and the conferring of the cross on the breast and Stirrn. But you,' he then shouted, audibly to all, calling me with him into the brethren's hut, 'you want to be a scientifically educated man! Show me where the renunciation of the devil is ordered! It would be against his conviction. I answered: I have no need to prove a passage of the Bible to you; as a servant of the church you are bound to its order; you have broken your promise; you should not have promised anything that is against your conviction. I don't remember exactly what I said in indignation; enough, I left him with the words that we would take our measures according to the incident." So much for the Beucht. This is how a rationalist preacher behaved toward a candidate for whose generally known erudition he certainly had to have respect. If, however, the person asking for baptism in the ecclesiastical manner was a man of low status, such as a poor linen weaver or hosier, then completely different scenes took place at the baptismal font if he dared to express his concerns in any way. First of all, he almost never received a promise from his preacher that he would baptize his child in the Lutheran church manner, and if he then dared to voice his dissatisfaction against the way the baptism was performed, he still had to be glad to be dismissed only with words of scorn and not to be sued and punished as an insolent church desecrator. - As hard as it became for many poor Lutheran laymen to have to walk many hours if they wanted to hear a Christian sermon, this was the least they had to bear. Many of them, after having worked by the sweat of their brow throughout the week, from morning until late evening, in order to earn their own meager daily bread, would regularly set out soon after midnight, at the dawn of Sunday, to refresh their weary hearts in a distant church with the sermon of the pure beatific Word of God. Once this was done, they happily set out on their way back on Sunday evening and on Monday, strengthened in their souls, they began again the weekly work that was to feed them and their own meagerly.

How gladly the Lutheran preachers and laymen would have done their utmost at that time to obtain permission to unite into a Lutheran Free Church separated from the deeply corrupt, apostate national church! But their liberation for such a purpose was absolutely unthinkable at that time. They therefore saw emigration to a country where religious freedom prevailed as the only way out of the increasingly unbearable oppression of conscience that threatened to suffocate all religious life in them. For this

came the warning example which the Saxon Lutherans saw in the fate of the separated Prussian Lutherans. For when many of them had asked for permission to emigrate after an unsuccessful loyal and hot fight against the Union and after enduring severe persecution, this request had been roundly denied them on the orders of the Minister of Culture von Altenstein, although a Prussian law of 1818 had expressly permitted emigration. Not without reason, the Saxon Lutherans feared that they would meet the same fate as the brave Prussians if they did not try to be released in peace. When towards the end of 1837 in Prussia the tyrannical ban on emigration was lifted again by royal order and now Pastor Grabau emigrated to America with a large group of Prussian Lutherans and Pastor Kavel also emigrated to Australia with a small group of the same, This also strengthened the Saxons in their decision to do the same, for although in the Saxon regional church the union between the Lutherans and the Reformed had not yet been formally introduced by a specific law, as in Prussia, it had long since been united in fact. To mention only one thing, it was precisely for this reason that such

different forms for the official acts were included in the Saxon church, so that the unbelieving preachers could officiate in it just as much as the believing ones, and unbelieving laymen could find satisfaction in it just as much as believers; only that the former were provided for incomparably more than the latter. In short, the union of the Saxon regional church was not a union between Reformed and Lutherans, but a union between unbelievers and believers. There is no question, therefore, that the emigration to which a large group of Lutheran believers in Saxony finally decided at that time was not their sin, but rather that they had allowed themselves to be compelled all too long to do many things against their conscience that they considered unavoidable, and that the preachers, in particular, had not allowed themselves to be deprived of their offices and expelled from the country for the sake of a divinely commanded resistance against ungodly regulations.

When Stephan gave the signal to set out for America, our Büniger, as I said, was also vividly convinced that God's hour, the hour of salvation, had come. So he too joined the quietly organized emigration society. He did not do this with joy, but with deep sorrow and pain in his heart about having to leave his dear fatherland; he did not do this in the hope of finding good days in America, but on the contrary, much and great physical hardship. The only thing that drew him to America was release from the pressure of conscience and the delicious good of freedom to serve God according to His word. As many men, even pious ones, condemned not only the way of emigration, which was connected with many sins of ignorance, but rejected the emigration itself as a sin, as a flight at an inopportune time, this could not mislead our Büniger. He had no other purpose in doing so than

At that time Rudelbach also condemned the emigration as a premature one, and yet a few years later (1845) the dear man chose the same means of information to save his conscience. He explained himself in his printed farewell speech what had moved him to resign from his office as superintendent, con-

He therefore left his beloved homeland with thirsty eyes, but with a heart confident in God, without knowing what was waiting for him in America; he was only certain that he was doing what God had called him to do in His word.

In October 1838, all members of the Saxon Lutheran Emigration Society gradually left for Bremen, mostly in larger and smaller groups, from where they were to depart for America, first via New Orleans to St. Louis in the state of Missouri. *)

Historical record and examiner within the Saxon regional church, to leave Saxony and return to Denmark. He wrote: "Not only are flagrant abuses tolerated in our church (which Protestant teacher's heart would not have bled when he saw such a lack of discipline before his eyes, which even touched the word and the sacraments without restraint! My hand would have withered if I had signed only the slightest letter of such measures, which will unfold with lightning speed, and I would have been called upon by virtue of my position to carry them out. I was bound by a sacred, inviolable oath to protect the confession of our church with word and deed, with life and limb, with property and blood. There was only one protest left to me; the protest is - my resignation from office."

Already in the summer of that year, a commission consisting of two persons had traveled to Bremen and had rented five ships there, the fifth ship, however, only to the greater part. The society consisted of over 700 souls from almost all parts of Germany, namely 6 pastors, 8 candidates for preaching posts, 1 school teacher, 3 candidates for school offices, 2 physicians, 1 medical student, 1 doctor of law, 1 lawyer, 2 painters and several former civil servants and merchants; the largest part, however, consisted of professionals and economists. An emigration order had been drafted, which those independent male persons had to sign, who wanted to join the society. This emigration order (we give it only with the omission of unessential points) read as follows: "§ 1. Confession of Faith: The undersigned all confess with a sincere heart the pure Lutheran faith, as such is contained in the Word of God Old and New Testament and is represented and confessed in the symbolic writings of the Lutheran church. 2. emigration, its cause, purpose and goal: After careful consideration, they see before them the human impossibility of keeping this faith pure and unadulterated in their present home, of professing it, and of propagating it to their descendants. They are therefore urged by their conscience to emigrate and seek a country where this Lutheran faith is not endangered and where they can therefore serve God undisturbed in the order of grace revealed and established by Him and enjoy the means of grace, which God has ordained for all men to be blessed, in their completeness and purity and preserve them for themselves and their descendants. Among these means of grace are primarily: the ministry of reconciliation (?) in its full scope and with undiminished freedom; pure and free worship; complete and pure preaching of the divine word; complete and pure sacraments; pastoral care and soul care without disturbance or hindrance. Such a country as they seek is the United States of North America, where, as nowhere else in the world, perfect ecclesiastical and civil liberty prevails, and vigorous and effective protection of the same against foreign countries takes place.... 3. ecclesiastical and civil order: The undersigned pledge themselves to submit with Christian sincerity and willingness to the ecclesiastical and civil as well as the school regulations to be established and especially to the church discipline to be established. The place of settlement in the United States of North America shall be chosen in one of the western states, Missouri, Illinois, or Indian". Therefore, (§ 5. Itinerary) the city of St. Louis in the Missouri state, which lies in the center of all these states and is their main trading center, shall be the next destination of the journey. The embarkation point in Europe should be Hamburg or Bremen, the disembarkation point New Orleans, from where St. Louis should be reached by river navigation on the Mississippi.

6. land purchase: from St. Louis, by a committee of all emigrants, a line is to be drawn up.

It was on Saturday, October 20, 1838, when our Büniger started his journey to Bremen from Dresden. On Stephen's advice, he preferred, since he was still suffering somewhat, to make the journey to Domitz on the Elbe below Wittenberge on an Elbe ship. Büniger kept a diary about the events on this journey, which has been made available to us. We therefore take the liberty of sharing some of it with our readers here, verbatim.

"October 20, 1838. noon 1/2-1 o'clock was the important moment when our redemption began. There were only 44 people on board, since some could not yet go with us because of the passports. After a previous request, the Lord Jesus Christ was thanked unanimously, but in silence, for the hour of salvation that had come, and He, the Lord of His Church, was called upon for His gracious presence, His protection and guidance on the journey, and for the salvation and guidance of those who remained behind. A crowd of curious spectators, who had been waiting for our departure for several hours,*) accompanied us with their eyes and partly with good wishes, but mostly with imprecations. Thus, while boarding the train, I heard one distinguished gentleman say to another: Oh, how happy we are that we know our Lord and Savior better than these people think of us! But that we know him well, we have to thank the faithful preaching of our dear pastor. - At Priesnitz we met the first ship that had already left on the 18th, which had been delayed by a storm and by the desire to sail with us. The following arrangement was now made under the deck. The entire tween deck was divided into 3 rooms separated by a kind of box walls. Families were accommodated in the room nearest the cabin, single women in the second, and single men in the third. Around 10 o'clock we received two more passengers, S. H., who was a patient, and Hm. T."

"October 21. Today was Sunday. At 10 o'clock we gathered for our church service. In order not to make an appearance, we did not sing. I read the Kyrie, Allein Gott in der Höh sei Ehr 2c. and the sermon Hm. Father Stephen. It was very comforting to us that today's Gospel (on the 19th of Sunday, after Trin. Matth. 9,1.) began with the words: Then he entered the ship and crossed over again? According to After deducting what must remain for the church, school and community, individual pieces are to be let out to each individual according to his or her needs. These lands shall together make up the village or town area. Outside the town, everyone is free to buy as much land as he likes. 7. assumption of all ecclesiastical and communal burdens for five years. 8. mutual support (no community of property). 9. credit fund: An advance or credit fund shall be established for the temporary payment of necessary expenses for church, school and community needs, for the support of impecunious emigrants through advances, and for the purchase of the above-mentioned area of land. The deposits depend on everyone's free will. In all transactions, in all promises and assurances, Christian simplicity, honesty and truthfulness must prevail, and therefore all formalities and prolixities that are not unavoidable should be avoided. The undersigned declare that each of them has been left completely free to choose whether to go along or to stay at home.

*) Emigration across the sea was very rare in Saxony at that time; but emigration for the sake of religion was something unprecedented here.

The sermon was followed by a general confession, the Lord's Prayer, a short prayer on the present circumstances and finally the beautiful fitting hymn from the old Leipzig Gesangbuche No. 675:

In God's name we travel, His holy angel go for us, As to the people in Egypt land, That escaped Pharaoh's hand. Kyrie eleison.

At 11 o'clock we went ashore at Hirschberg. Since the first ship was more crowded than ours, some people were supposed to join us; but no family wanted to decide to leave their furnishings. Inflexibility was evident on this occasion, especially among the women. In order to clear the air a bit, we took the unmarried people onto our ship. I stayed on the other ship and led the service. At 4 o'clock I catechized with the children on our ship about the Gospel and the sermon, treating the truth: Jesus Christ has power and will to forgive our sins. He can, as it were, undo what has been done? At 9 o'clock in the evening there was a community prayer. I read the 1st Psalm and an evening hymn, said the Lord's Prayer and concluded with the apostolic blessing." - —

God willing, in the next issue we will continue to accompany our dear candidate Büniger on his journey to Bremen and America.

(To be continued.)

To the ecclesiastical chronicle.

The "Herald of Faith", the local Jesuit journal, is not at all satisfied with the "Lutheran". In an article under the heading "Lutheran Impudence" he writes: "The 'Lutheran' of St. Louis makes it a standing rule to constantly dub the Pope as Antichrist and to call the Catholic Church Antichristianity. What are we Catholic Christians in the eyes of the 'Lutheran'? Simply nothing else than followers of the Antichrist. It is truly most impudent that such a handful of sectarians, such a handful of apostates from the old church want to take pleasure in calling 200 million Christian people followers of the Antichrist. If the Lutheran preachers had even a trace of shame left, they would rather bite off their tongues than say that the pope is the Antichrist, and as a consequence, portray the Catholics as followers of the Antichrist. Insolent are the preachers as well as their lord and master; for otherwise they would not tear down the Catholics in such a way, and represent the same as the cast of humanity." This is the old practice of the Jesuits. They cannot disprove from God's Word that the Pope is the Antichrist, and then seek to help themselves otherwise. So they thought they could frighten our fathers in the 17th century when they shouted that the Lutherans broke the religious peace, they blasphemed the German emperor and other princes who belonged to the Roman church when they called the pope the antichrist.

Church and state. It often happens that disorderly church members, when taken into church discipline, turn from the decision of their preacher and the congregation to the secular court for help. Such a case was decided in Defiance, N. Y., last month. In the secular court there appeared a man, a member of the "Washington Street Methodist Church" in West Defiance, and demanded of the judge an order of compulsion upon his pastor that the same give him a letter of dismissal or be compelled to make an investigation,

Why this could not be done. The judge, however, decided that this request referred to matters that lay entirely in the area of community and church discipline, and that the secular court had nothing to do with it. (H. u. Z.)

From the Council. In the "Witnesses of Truth" of April 1, we read the following from the pen of Pastor Sieker: "Some students of the Lutheran Seminary (in Philadelphia) have been publishing for half a year a little paper called "Indicator," which, small as it is, contains a great deal of material, because it is printed in small type. It only strikes us that among the future preachers of our church there are people who, as students of theology, find time to do the work connected with the publication of a regular newspaper. Can the professors there not provide their students with enough work to make them more capable for their upcoming ministry, not enough stimulation that they feel driven to use the time they have free to gather new knowledge and to deepen the knowledge they have already acquired? We are prompted to make these remarks by the announcement in the last number that the basis of the journal is now to be broadened and deepened and that it is to appear forever. Wise men should give good advice and make it clear to the dear young people that they are robbing every hour they devote to their completely superfluous leaflet of the so necessary preparation for the most important office. If, by the way, the tone that is sometimes struck *indicates* the spirit that prevails in the seminary, then it looks sad. The following is a sample: "The dinner, which was given to the seniors (members of the highest cloister) by Doctor and Mrs. Schäffer on the 24th, is described as "monstrous". The seniors say that it was enjoyable and was also enjoyed, only one improvement they would like to advise, namely that an equal number of young ladies (be invited). This hint comes from those who "are not married - but would so like to be." We hope for the honor of the class, which stands in the way of their examination and ordination, that some careless joker has attached this item to it. Were it otherwise - then woe to our church that so large a portion of her preachers as are being trained in Philadelphia are not instilled with a more serious spirit. Once again: You preachers in Pennsylvania, experienced in the fight with the devil, the world and the flesh, keep an eye on the growing generation of your followers!"

From the General Synod. There we find the following note: The "Evangelist" reports that one Sunday evening the Rev. Dr. Snowden in Camden, Ind., sang a solo in the pulpit before the sermon and then also saw to it that this fact and the great applause with which his fine singing was received by the numerous congregation became known to the world through the newspapers. It is strange in how many different ways people try to make themselves famous.

Pastor Amandus Bolquarts. Mr. Pastor Sieker writes the same: After a chest ailment of four months, blessedly passed away in his Savior called Servant of Christ in Egg Harbor City, N. J., March 11, this year, where he had served the Lutheran congregation there since April 1881. He was the son of Pastor Georg Volquarts and was born in Lütjenburg, Holstein, July 24, 1844. After graduating from high school and university, he entered government service. For reasons unknown to the writer, he left home in 1873 and came to America, spending two years in New York. He then attended the theological seminary in Philadelphia and was examined and ordained by the Pennsylvania Synod. After a short time he accepted the congregation in Rahway, N. J., at the end of 1876, but resigned again the following summer because he could not officiate there according to Lutheran faithfulness. He then served the Lutheran congregation in Yonkers for a year, and then came to Potter, in Yates County, N. Y. There he was stricken with the illness that put an end to his life. He had to resign his ministry to wait to see if God would use him any longer. He recovered sufficiently to follow a calling to Verona, N. Y., where he was able to work. Until his illness, he was a staunch opponent of the pastors and congregations known as the "Protest Party" in the New York ministry, because from Philadelphia he carried the prejudice that these people wanted nothing but a disorderly rule of ungodly people in the congregations. During his time of recuperation, however, he took the opportunity to examine the doctrine of our church more closely. A dear brother minister, whose closeness was comforting to him, was able to dispel the misunderstandings that had arisen among him, so that he took up his duties in Verona with new and more serious convictions about the duties of a Lutheran pastor. He came to the congregation where the then president of the New York Ministry had been pastor for a long time and which, after him, had had several pastors of the "same" synod and was still a Lutheran congregation, as its name "Lutheran-Reformed" sufficiently indicated. He had not yet lost all trust in his synod and therefore, trusting in support from the synodal officials, began to work against this evil. But he was wrong. He finally had to realize that in the synod they were doing on a large scale what the protest party was accused of as its alleged goal, namely, slavish submissiveness among the unchurched crowd; that not God's Word and the confessions of our church were the standard of action, but the consideration of the majority in a congregation. He now became acquainted with the New York Ministry and its officials of that time and saw with his own eyes how on paper and with loud words one could decisively profess the Lutheran Church, but in reality, when it was a question of whether one wanted to be Lutheran or unchurched, one strove to be both at the same time, thus daring to be neither fish nor flesh. He had to watch the same synodal tragedy from close proximity in Lichtenberg's Scandalgeschichte. Then his decision matured to leave such an attitudeless community and to join the Missouri Synod. He passed his colloquium laudably and found a sphere of activity in Egg Harbor City, N. J. Unfortunately, his ailment, which he had already overcome once, reappeared and progressed to emaciation. He languished for four months, clearly realizing that his hour was at hand. He did not fear death, only the separation from his wife and three ungrown children was painful to him. But even this pain he put into the hand of his faithful heavenly Father. He passed away gently, after he had repeatedly feasted on his Savior's supper, on March 11. His body was conveyed to New York after a funeral service in his church and buried from St. Matthew's Church here on the 14th. At his request, expressed long before, Schreiber dieses and Herr Präses Beyer spoke at his coffin. Mr. Pastor Körner of Brooklyn, E. D., concluded the funeral services at the grave, which a parishioner had granted gratuitously to his departed pastor. So again a witness of Christ laid down his walking stick after a short labor. May God grant all pastors grace to work faithfully as long as it is day. The night is coming when no one can work.

The rope is broken. And we are free.

Quirinus Ritz, well instructed by Jesuits and Franciscans in the statutes of the pope, was, after he had been ordained priest in 1643, sent to various places, especially to Tettelbach in Würzburg and to Willersheim, where Roman and Lutherans lived among each other, as a preacher to win Lutherans again for the pope. But - he should not succeed - he himself was won for the truth. He became acquainted with the Lutheran doctrine in his dealings with the Lutherans and from Lutheran writings, which they gave him to read, and he even felt attracted to it. When his confessor found out about it, because he investigated him in confession, he had to burn the Lutheran books and vow anew never to leave the papal religion and the monastic state, but to seriously avoid the Lutheran religion as heretical. But the previous good thoughts kept coming back and he had to fight a hard battle. Finally, grace led him to victory; the Lutheran Christians before whom he poured out his heart spoke comfort to him and pointed him to the gracious guidance and direction of God. This intercourse with the Lutherans, of course, did not escape the notice of the monks; they secretly took him from one monastery to another, and at last to a place where, as they believed, he was cut off from any opportunity of escaping and associating with Lutherans. But God blinded them: they once sent him, at the behest of the Würzburg cathedral chapter, to a Lutheran village near Onolzbach to preach there and convert the Lutherans to the papacy. He used this opportunity to flee from Roman Babel on January 18, 1647. Since he was immediately "pursued," he hid in forests and mountains, crying out to the Lord with David: "Save me, God, from my enemies." re And God heard his cry. Lutherans brought him safely to Onolzbach and from there to Nuremberg. After he had been refreshed physically and spiritually here, he was brought under Swedish cover safely through the middle of the Papal places to Gotha and here he was graciously received by Duke Ernst the Pious. After receiving further instruction, he was accepted into the Lutheran Church. At the end of his recantation sermon, he declared, aiming at his name, that he commanded himself in life, suffering and death into the secure stone cracks and crevices of the wounds of Jesus, High. 2, 14. For three and thirty years he faithfully served the Lord Jesus in the Lutheran Church. He was a great lover of the writings of Luther, has occupied himself much with the same and has left a work in manuscript: "Kern, Schatz und Auszug des theuren Mannes Gottes D. Martini Lutheri Schriften" 2c.

G. .

A faithful one of the Lord.

The village of Eschenberge in Gotha also suffered terribly during the 30-year war. The men of war had devastated almost everything, the inhabitants had gone wild. For three years (1639-1641) they had no preacher. They also did not have enough to support a pastor. Therefore, the village was to be made a filial. Most of the inhabitants were not satisfied with this, they wanted to have their own pastor. They therefore went to Dr. Glassius, who was

then Superintendent in Gotha, and presented their request to him. Dr. Glassius asked them, "But from what will you get a preacher; your fields, as well as the parish lands, are desolate." The Eschenbergers answered: "Sir

Doctor, if in the future, dear God, we get a little bread again, our pastor can have it too, we also want to share our morsel of bread with him. This speech pleased Dr. Glassius so much that he was moved to write to Magister David Franck, whom the congregation desired as a preacher. M. Franck recognized the call as a divine one and followed it. In great self-denial he served the Lord here from 1641 until his blessed end in 1668. He prayed diligently for his congregation and through faithful teaching and exhortation and by his godly example soon brought about the return of good discipline and order. G.

Reimbursement.

The whole must be restituted; it must be restituted either in the thing itself or in a corresponding thing of equal value according to the damage inflicted (such a thing, if one has to restore someone's good name, is the revocation). If one can, one must pay restitution to the person from whom the thing was taken; if one cannot, to the heirs of the same; if this is also impossible, to the poor (secretly, of course). If the one who is bound to restitution cannot do so, he must retribute by the wish and by the promise to do so if he should come into better circumstances. Dannhauer.

(Submitted.)

Speech and report on occasion of the annual meeting of the Lutheran Hospital and Orphanage Society at St. Louis, Mo.

Beloved brothers in Christ!

In two ways, the Lord has made His hand clearly felt since we held our last annual meeting, and that is in giving and receiving.

If we first look at the latter, it is certainly a wistful lament of all of us: The Lord has taken much from us, when on January 23 of this year he brought home the highly deserving pastor, Johann Friedrich Büniger, at the age of 72 years and 21 days after painful suffering, so that he may rest in blessed eternity from his many years of work in the vineyard of the Lord.

The deceased was, as known to all, the founder of our "Hospital and Orphanage Society"; the founder of our orphanage "Zum Kindlein JEsu", as well as of the local Lutheran hospital and the refuge for our poor fellow believers, who are afflicted with the infirmities of old age and can find neither shelter nor care elsewhere. With him, the Society has lost its most active member, who faithfully used the gifts bestowed upon him by the Lord for the sake of Jesus, whose grace was abundantly bestowed upon him.

The officials of the Society lose in him a tireless, zealous predecessor in faithful, self-denying fulfillment of duty, whose greatest desire was. To be able to serve and help the poor, the miserable, the sick and the orphans.

These latter, the orphans, have lost with the now blessedly deceased founder of their present home their best friend among men, yes, their father, who cared for their spiritual and physical well-being in the best possible way, stopped for them with supplication and prayer to the merciful God, the right father of the orphans, the provider and protector of the abandoned.

For them he also turned to his fellow Christians in prayer, and probably never in vain. Indeed, the Lord has taken much, very much from all of us through the blessed passing of our long-time president, which is especially painfully felt by the members of the Board of Directors and the directors of the institutions of our Society.

is felt. But let us also bow down and humble ourselves under God's taking hand, and make the word of the Psalmist our own: "I will keep silent and not open my mouth; you will make it well," Ps. 39:10.

God, who has so deeply afflicted us with his taking, has also given us ample cause for joyful praise and thanksgiving. He has helped us to this point through pleading and understanding, and has thus shown that the poor who command him will not be put to shame, and that he is the helper of the orphans, Ps. 10:14. The good God has again given us everything, indeed more, than we needed for the daily nourishment of our bodies and the necessities of our charges, as will be evident from the accounts of our honored treasurers. For this, too, we are indebted to our faithful God and Father in Christ for having so fatherly watched over our institutions and graciously protected the residents from terrible epidemics and fires. The state of health was generally favorable. As is to be expected in such a large family, there were some illnesses, but mostly of a harmless nature. All died under God's blessing except for two asylum people who went home in faith in their Savior at the age of 73, and a little orphan girl. The cause of death in these three cases was pneumonia.

The following personnel changes occurred. In the hospital, Mr. Reinhold Neumann and his wife took over the position of caretaker and nurse. In the orphanage, teacher Heinrich Keller took the place of Mr. Daake. Miss Schieferdecker has been in charge of the infant school in the orphanage since last fall. The orphan father did the field work with the help of the older boys, in which a dear member of the community in Des Peres also did a lot of helping; just as the dear community members there also took care of the coal driving from Kirkwood free of charge.

The harvest was very small; however, there was no shortage, which our dear Heavenly Father prevented by the charity of several worthy churches in Illinois, who gave us plenty of potatoes and other food.

In the hospital, the sick were treated in an unselfish way by Dr. A. Schloßstein, whose report on the sick treated by him there follows below.

We are now grateful to all those who have helped us to care for orphans, the abandoned and the sick, both spiritually and physically, through their charitable gifts and services: above all, we owe a debt of gratitude to our God and praise to Him that He has graced us with such glorious works of mercy for orphans and others. For they are his arms, he sends and commands them to us, and he directs the hearts of our dear patrons to give charitably. Therefore, "not to us, O Lord, not to us, but to your name give glory for your mercy and truth." Amen.

May there now be room for something statistical here.

In the past year, 97 people were cared for in the hospital. Of these, 59 were male and 38 female. The average time of hospitalization was 39 days. It is permissible to say in confidence to dear friends near and far that the cash for the hospital is somewhat dwindling and is in great need of care. A pharmacy has now been set up in the hospital for the benefit of the patients.

In the orphanage on February 1. 1881 there were 65 children present, namely 41 boys and 24 girls. Since then, until February 16, 24 boys and 25 girls have been admitted, together 49 children, so that during the year 114 children were in care for a longer or shorter period of time. At present there are 64 children, 35 boys and 29 girls. Of these 114 children: a) orphans 20, namely 12 boys and 8 girls, d) half-orphans 81, namely 44 fatherless, namely 27 boys and 17 girls; 37 motherless, namely 18 boys and 19 girls, c) children of unhappy parents 13, namely 8 boys and 5 girls.

Of these 114 children, 50 left the institution during the year. 35 children, 21 boys and 14 girls, were returned to their relatives. 6 children, namely 4 boys and 2 girls, were given to Christian families. Of the 9 confirmed children, 5 went into work and service: 2 boys, 3 girls. Of last year's confirmands, 2 went to the educational institutions of our synod to be trained for work in the vineyard of the Lord.

to become. One went to Springfield for Proseminar, the other to Fort Wayne. In total, 4 of our orphans are now studying. For these I would like to ask for special support. Here the good Lord has offered a beautiful opportunity to Christian childless husbands, or those who have no sons or already grown up sons, and are otherwise blessed with means, to take care of one of these poor prophet students in a fatherly way and to provide for him during his studies. Who comes forward for this godly and beneficial work? According to nationality, Germans were 100, English 5, Norwegian 4, Dutch, Irish 1, Italian 1. Of these, Illinois 16, Indiana 3, Iowa 2, Missouri 75, Nebraska 1, Ohio 1, Tennessee 3, Texas 2, Virginia 1. Of 10 children, the origin could not

be determined.

The school was attended by 73 children; of these, 51 were boys, 22 girls. Miss Schieferdecker's infant school was attended by 30 children, namely 12 boys and 18 girls. At present the number of older pupils is 36 and the number of smaller ones 20.

At the moment there are 8 people in the asylum. Among them are also some feeble-minded and idiotic persons and those who are temporarily insane. The asylum causes a lot of concern and distress, firstly because it is too close to the orphanage and a local separation of the asylum from the orphanage is an urgent necessity. Secondly, there is not enough room to accommodate the new applicants for the asylum, so that it is with a saddened heart that we have to reject the often heartrending requests for the admission of the infirm or the feeble-minded. The same is often the case with requests for the admission of orphans, because asylum seekers are also accommodated in the orphanage. Oh, truly, the need is great! Oh, that we could establish a Lutheran insane asylum for the most unfortunate among the unfortunate, for the insane among us, so that they would not have to be overburdened by the faithless state or the false-believing priests, but would be cared for by us in brotherly Christian love and in their respective moments of light could be refreshed with the healthy nourishment of the soul in their great misery.

May the Lord bless all who have given us their gifts of love" according to the riches of His mercy for the sake of Christ. May he be kind to us and promote the work of our hands for the sake of his name. Amen.

On behalf of the Board of Directors

St. Louis, Mo., April 18, 1882

C. C. E. Brandt.

Ordinations and introductions.

By order of the honorable President of the Western District, Candidate F. W. Herzberger was ordained by the undersigned in the congregation at Little Rock on Sunday, Quasimodogeniti, as missionary preacher for western Arkansas, and inducted into his office. C. F. Obermeyer.

AL. All ministers and brethren in the faith are urgently requested to send the missionary addresses of Lutherans known to them who have moved to Arkansas and have not yet been served with Word and Sacrament. - For information on "German-Ev. Lutheran settlements in Arkansas", please contact the missionary:

Rcv. I'. Iss. UerrberMr, c. o. No. 6. I". kcurel,

Oor. NurlUmm L 6ommcrc 8trs, Little Rock, ^rk.

On behalf of the Presidium of the Western District, Candidate H. Frincke was ordained and inducted on the Sunday after Easter in his congregation at Lincoln, the state capital of Nebraska, with the assistance of Father König.

I. Catenhusen.

Address: Rcv. 8th Rrlnckc, Lincoln, Lnnoastr 6o., Aed.

By order of Mr. President Wunder, the undersigned, in communion with Mr. P. Eißfeldt, on Sunday Quasimodogeniti, solemnly inducted Mr. R. I. T. Feiertag, hitherto of Wolcottville, N. U., into his new office at the parish in Colehour, Cool Co. C. «. T. Selle.

On behalf of the Reverend Mr. Niemann, Mr. E. Stubnatzy was introduced on Sunday Quasimodogeniti in the Lutheran parish of St. John in Convoy, O., by the undersigned with the assistance of Mr. P. F. W. Franke.

E. Ten.

Address: Rev. L. Ltubont^, Oovvo^, O.

Church consecration.

On the first Sunday after Easter, the Lutheran Cross congregation in Warda, Tex. dedicated its newly built church to the service of the Triune God. The building is 32X60 feet, with a 76 foot high steeple. Pastors T. Stiemke, P. Klindworth and A. Wilder were the celebratory preachers.

G. Buchschacher.

The Iowa District

of the German Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., May 31-June 6, at the congregation of the 8th F. Ch. Herrmann near State Centre, Iowa.

Subject of the teaching discussions: What should move us to establish Christian parochial schools ""and use them faithfully for our children?

The pastors do not want to forget to bring a complete parochial report from January 1 to December 31, 1881, or if they cannot come, send it in.

Whoever intends to attend the Synod should inform Mr. 8 Herrmann by May 15 at the latest; whoever fails to do so will run the risk of having to look for lodging himself.

I. Fackler, Secretary.

Note for the synod trip.

The following three railroads will grant Synodical travel home for one-third of the fare:

1) OdloaZo L blortk Yesterday 8. K.,

2) Illinois 6entr "I R. 8.,

3) Oentr "I lora 8. 8.

Whoever makes a claim to this price reduction has on the return journey - and indeed on the etucnAO L Nordt Yesterday 8. 8. in State Centre,

on the Illinois ventral 8. 8. in Ackley (NL. **only here**),

on the ventral lora 8. 8. in State Centre or Marshall- town -

to prove by a certificate signed by me that he paid full price on the outward journey.

The brethren coming from the south are informed that they can travel from Grinnell on a branch line of the ventral lons. 8.8. can go directly to State Centre, and need not travel via Marshall town. I. Fackler.

The Minnesota and Dakota District

of the Synod of Missouri, Ohio, &c. St., holds, s. G. w., its first sessions from June 15 to 21 of this year at St. Paul, Minn.

The doctrinal negotiations will be based on these about the perfection and clarity of the Holy Scriptures. The pastors are asked to bring their parochial reports. - The pastors are requested to bring their parochial reports.

All who intend to attend the meetings of the Synod are requested to report to the local pastor E. Rolf, 274 Last 9th Str. at least 14 days before the beginning of the same.

C. Penalties, President of the Northwest District.

Display.

On the 7th of June, at 9 o'clock in the forenoon, s. G. w., pastors and delegates of the congregations which have severed their connection with the Synod of Ohio, will assemble at South Pittsburgh, Pa. After due consideration of our ecclesiastical situation, this assembly is called for the purpose of forming a body which, according to the proposal made, shall be called the "Synod of Concord." Theses on the doctrine of free will and conversion will be presented. Since the organs of the Ohio Synod give less and less hope that Ohio will return from its hopeless innovation in the position of the Confession and desist from its heresy, all brethren in the circle of the Ohio Synod who recognize that under present conditions it is a matter of confession not to give up the connection with the Synodal Conference are cordially invited to participate in the meeting in Pittsburgh. Registration desired.

Pittsburgh, Pa.

P. Brand.

Explanation.

Since through the "Kirchenzeitung" in Columbus and through other papers the news is circulated as if Mr. 8. Dö vr. scher in New Orleans has been unlawfully and forcibly expelled from his congregation by our synod because of his position in the disputed doctrinal question, it is hereby brought to public notice that this is not so; that it was quite other things which caused his congregation to take from him first his pastoral labors for a time, then the office itself; that the matters in question were not settled until the visitor, then examined by the Vice-President of the Western District, then examined by the assembled Synod of the Southern District, and the procedure of the congregation was found to be just and in accordance with love; that finally Mr. 8. Dö scher subsequently appealed to the general Synod.

H. C. Swan.

Income i" the "affe of the Illinois District:

For the synod treasury: from 8. Mennicke's congregation in Rock Island -30.00. From Chicago: from 8. Wunders Gem. 36.00; by 8. Lochner 2.75; by 8. Wagner from Mrs. C. Lubke 1.00. from Gem. 48.00; 8. Succops Gem. 31.70; 8. Engelbrechts Gem. 45.00; 8. Hölter's Gem. 36.00; 8. Bartlings Gem. 34.19. From Addison: Easter Collecte by 8. Great Gem. 37.43; by H. F. Buchholz .50. F. Gehrke 2.00. H. F. Firne & F. Stünkel Sr. 2.00 each. From the Gems. of the 88th: Kathain in Hoyleton 5.00. Rauschert in Dalton 8.00. Burfeind in Rich 12.20. Gross in Harlem (half of Easteroll.) 15.05. Frese at Champaign 4.88. Landgraf at Decatur 14.50. Brunn at Strasburg 10.00. Hieber at Town Rich 7.59. Ottmann at Collinsville 7.20. Brewer in Crete 20.75. Communion Collects: by 8th Schroeder's congreg. in South Litchfield 4.70 & 11.00; 8th Brecht's congreg. in Farina 12.50. By 8th Sieving of d. St. Paul's congreg. at Manito 3.45. 8th Strieter's congreg. in Proviso 28.00. (S. -471.39.)

For Building Cash: By Teacher Rosen in Addison 10.00. For the new building in St. Louis: Thank offering from Ch. G. in Addison 10.00. 8th Strieters Gem. in Proviso 15.00. By 8th Merbitz in Beardstown, 3rd Sendg.: from C. Kuhlmann 20.00. G. C. M. is and L. Carls each 7.50. G. Kuhlmann, I. Kuhlmann, Joh. B. Loomann, F. Reiler, H. Witte, W. Bohlmann, F. A. Krohe each 5.00. C. H. Deppe 3.00. C. Schewe, C. Brockschmidt each 2.00. W. H. Witte, L. Witte each 1.00. From 8th Witte's Gem. in Pekin 50.00. From Chicago: by 8th Succop from William Thoms 100.00. Heiner, Weber 10.00. F. Wegner 5.00. 2nd payment from Schramm 10.00. 8th Succop 25.00. 1st payg. from Fr. Schwahn and Herm. Beyer 5.00 each; by 8th Höter from Jungfrauenverein 54.40. By 8th Bartling from Jakob Kuchler 3.00. Fr. Karnatz 2.00. By 8th Große in Harlem from H. Reinke 2.00. By 8. Oetting in Elliottstown by W. Haack 3.00. Joh. Bannhois, C. Hamann each .00. By 8. Lolsner at Lake Zurich by W. Teyler 10.00. W. Blume 5.00. (P. -395.00.)

For inner mission: From the mission fund of 8. Lehmann's congreg. in Chicago 10.91. By 8. Engelbrecht there from N. N. 5.00. By 8. Höter there from Mrs. Merkel and N. N. 1.00 each. By 8. Röder in Arlington Heights from D. Luhrs 2.00. By 8. Große in Harlem from D. Kornhaas 2.60. Easter coll. from 8. Steeges congreg. in Dundee 4.53. (S. -27.04.)

For Negro Mission: By Teacher Dorn of d. Confirmands in Brecher 2.15. 8. Strieters Gem. in Proviso 1.00. 8. Burfeinds Gem. in Rich 5.11. D. Kornhaas in Harlem 2.60. 66 Ostercoll. Steeges Gem. in Dundee 4.50. (S. -12.00.)

On 2.00 emigrant mission: By 8. Röder in Arlington Heights by D. Lührs 2.00. By 8. Bartling in Chicago by Th. Reinhardt 1.00. By 8. Zahn in Nokomis of St. Paulsgem. 9.00. (S. -12.00.)

On the emigrant mission in New York: 8. Hölter's Gem. in Chicago 16.25. 8. Ottmann's Gem. in Collinsville 4.60. (p. -20.85.)

On the emigrant mission in Baltimore: 8. Hölter's Gem. in Chicago 16.25. 8. Lolsners Gem. bet Lake Zurich 8.34. (p. -24.59.)

For poor students in St. Louis: 8. Burfeinds Gem. in Rich for Korn 5.00.

For poor students in Springfield: 8. Ottmann's Gem. in Collinsville 6.05. By 8. Merbitz in Beardstown from the mission fund for Gerh. Büscher 19.00. By 8. Engelbrecht in Chicago from the Women's Association for Bendin 10.00. 8.

Waiting's Gem. at Danville for Luebkekmann 20.50. (Summa -55.55.)

For poor students in Fort Wayne: From the Women's Association of the Rock Island congregation for F. & G. Möller 10.00, for A. Menntcke 5.00. By 8th Hölter in Chicago, bet H. Pudewas wedding s., for Brodmüller 8.31. (S. -23.31.)

To household in Addison: 8. Kathain's comm. in Hoyleton 5.00.

To poor students in Addison: Through 8th Succop in Chicago from Virgin Society for W. Ernst 13.00.

For old and sick pastors & teachers: 8. Trautmann's Gem. at Willow Springs 7.50. By 8. Lohner at Lake Zurich by s. Gem. 8.64. By N. N. 2.00. (S. -243.85.)

For Wittwe Sommer by 8th Burfeind in Rich of D. Weller 1.00.

To the widows fund: By 8. Engelbrecht in Chicago from N. N. 2.00. By 8. Große in Harlem from H. Hillmer 2.00. By 8. Kollnorgen tn Nashville from sr. Gem. 6.05, by Father Weber 3.00. (Summa -13.05.)

For the deaf and dumb: By 8th Frese in Champaign, Collecting and Extrag of tracts sold. 7.62. By 8th Erdmann in Shiloh Hill from Heiner, Fedderke .50. Heiner, Carstens 1.20. Heiner, Eichhorst 1.50. Fr. Freitag. 25. Heiner, Weltermann 1.00. Heiner, Trautmann 21. Wm. Carstens 25. Heinrich Jobst 15. Fr. Helms 30. Jos. Abraham 15. 8. Lehmann's Gem. in Chicago for Becker's pamphlets from the missionary treasury 1.25. from individual members 150. From Addison: from Fr. Leeseberg, Ferd. Bartling, Fr. Gehrke each 25. F. M. 05. H. Matthews 1.00. D. Dammeyer 2.00. H. Gells 50. J. Buchholz .50. Ernst Leeseberg 1.00. By 8. Merbitz in Beardstown from N. N. 5.00. "From a friend" 2.00. By 8. Lewerenz in Elftingbam from Mrs. Anna Reichheim 3.00. From Chicago: by 8. Wagner for Becker's pamphlets 15.00; by 8. Succop from Herm. Hedder 2.00. Joh. Schewe 2.50. Ernst Messner 1.00; by 8. Engelbrecht from N. N. .70; by 8. Höler for Becker's pamphlets 10.75, from d. Confirmanden 6.65. Fr. Kaufmann 2.00; by 8. Bartling from Th. Reinhardt 2.00. By 8. Röder in Arlington Heights from d. Gem. 26.00, from N. N. 25.00. By 8. Rauschert in Dalton for Becker's pamphlets 7.50. By 8. Burfeind in Rich from Gemetndgliedern 12.05. By 8. KLSelitz of the comm. at Lucas Prairie 9.50. By 8. Kollmorgen at Nashville from Father Weber 8.00. 8. Marten's comm. at Danville 20.15. By 8. Schuricht at St. Paul from Father Boye 3.00. By 8. Norden of d. comm. at Jinkley 7.75. By 8. Hieber from sr. Gem. in Town Rich 14.25. By N. N. 2.00. (S. -243.85.)

For the orphanage bet St. Louis: By 8th Merbitz tn Beardstown from N. N. 5.00. By 8th Schuricht in St. Paul from Father Boye 5.00. (S. -10.00.)

For Milwaukee Progymnasium: 8th Lochners Gem. in Chicago 23.00. 8th Succops Gem. 53.30. 8th Rau- scherts Gem. in Dalton 5.00. (S. -81.30.)

For studying orphans from Addison: By 8. Höter in Chicago from N. N. and Mrs. Merkel each 1.00. By by Mrs. A. Lange 3.00. By 8. Daib tn Osh- kosb, Wls., by Mrs. F. & Fritz Krüger each .50. Mina Müller 1.00. by the confirmands 3.74. (S. -10.74.)

For the comm. in Centerville, Mich: 8th Strieters comm. tn Proviso 5.19.

For 6th Gem. in Chicago by W. W. 1.00. By 8. Engelbrecht by N. R. 5.00. (S. -6.00.) "

For the comm. in Fergus Falls, Minn.: 8th Gotsch's comm. in Dork Centre 5.00. 8th Hieber's comm. in Town Rich 3.00. (S. -8.00.)

For the Logan C. congregation from the mission fund of 8. Lehmann's congregation in Chicago 5.00. 8. Strieter's congregation in Proviso 5.19. 8. Trautmann's congregation in Lyonsville 8.44. (p. -15.63.)

For the Gem. in South Chicago, Ill: 8. Gotsch's congregation in York Centre 9.03. By 8. Succop in Chicago from Herm. Hedder 2.00. By 8. Höter there by I. Münster 2.00. W. Prochnow 1.00. 8. Rauschert's parish in Dalton 5.00. 8. Ottmann's parish in Collinsville 8.25. By 8. Wartens in Danville by F. u. W. Stube 2.00. Schumacher, Meinte, F. Schuld, Wartens, Dammin, Kugler each 1.00. I. Stube, Theiß, W. Schuld, Leisch, Lange, Harder each .50. Hacksstedt 75. Rad. -44.72") Gem. tn Lyonsville 5.44. (Summa -10.74.)

bw. To the required two-thirds sum for the new - construction in St. Louis were bezzalt: From the Virgins Association in 8. Hölter's Gem. in Chicago -54.00.

Addition, Ill, April 15, 1882: H. Bartling, Kasflrer.

KSr the preacher and teacher witten and wniseu suffice

(Middle Districts)

Ind received:

From 8. F. W. Pohlmann -1.00. From teachers: H. C. Meier 1.00, I. H. Nolting 4.00.

1. contributions:

By 8. F. Kaiser in Liverpool, O., from Mrs. Chr. Schneider a. Mr. J. Keller 1.00 each. Keller, each 1.00. By 8. F. Schulze. Coll. on Fr. Tormöhlen's wedding, 9.25. By 8. H. Schöneberg, collected on the wedding of Mr. J. Holmann, 10.65. By ? E. Schulze, half of the Easter Collecte sr. Parish 5.00. (Summa -32.90.)

Indianapolis, April 22, 82. M. Lonzelfmann, Kasflrer.

Za" Gemiaar hauShalt in Springfield:

From the parish of 8 Drögemüller in Arenzville, 2 hams, 11 shoulders, 4 sides, 5 gallons. Fat, 1 dtzdz. Chickens. From Mr. Selle 10 pounds of butter, 13 dtzdz. Eggs. From Mr.

Winskey 1^ dtzd. Cabbage heads, 1 bush. Turnips. Many thanks to the kind donors.

Springfield, Ill, April 10, 1882, Gustav Pfau.

For the Inth. Orphanage bei St. Louis, "0. received since Feb. 17: From the school children of teacher Pflug in Lake Creek, Mon., -3.25. From the congregation of 8th Frese in Port Hudson, Mon., 3.00. From the school children of 8th Falke in Glasgow, Mon., 2.55. From etl. members of the congregation of 8th Matuschka in New Welle, Wo., 11.00. Andreas Urban in Texas 1.50. Jacob Urban in Texas 1.00. Coll. at memorial service of the bl. 8th Bünge in the comm. at Des Peres, Mo., 39.15. By 8th J. Kaspar of the comm. at Giddtngs, Tex. 2 boys' shirts, 1 smock, 1 woolen jacket. Mrs. Fruth in Belleville, Ill. 1 package of tr. clothes. Gem. of 8th Judge in Ellisville, Wo., 20.00. Mrs. Altmeyer in St. Louis 1.00. From Immanuel's District by Willhardt 1.50: from Zions District by Goehmann 10.40: from Virgins Association das. 30.00: from Pensten and Schwarz one parthle Dry Goods. H. Meier in Washington, Mo., 2.00. bequest of the former Joseph Schneider in St. Louis by Mayor Ewing 246.38. By 8th Muller in Echester, Ill. from etl. Gem.-Gl. 3.25. Coll. at the wedding of ... and Miss A. Busse 6.01. Ad. Harnisch in St. Louis .50. bequest of the bl. Wilh. Klosse in Mishawaka, Ind. 50.00. Michael Seidel at Humboldt, Ks., 10.00. From etl. school children of teacher Gunther in St. Louis 1.25. Mrs. Alms in Evansville, Ind. 14 pairs of pants, 12 pr. suspenders, 12 handkerchiefs, 6 towels. From the estate of el. Heinrich Loeden by 8th Guenther in Cole Camp, Wo., 50.00. by 8th G. R. A. Claus in Macon City, Mo., 5.00. Joh. Miltzer in Frohna, Mo., .50. by 8th Grimm in Washington, Mo., Palm Sunday Soll. sr. Comm., 7.25. C. H. Moritz in St. Louis, 2 doz. Drinking glasses. Karl Rrutzel in Forth Smith, Ark. sr. 5.00. 8. Mickels^ Gem. in Franklin Co. sr., Mo. 3.00. Konrad Geisel in St. Louis a former loan of 100.00 now given. Mrs. Geisel in St. Louis .50.

Correction:

In my receipt in the "Lutheran" No. 6 read instead of "Bethlehem congregation in St. Louis -21.00, 1)H sack of flour" zc: Bethania-Gem. in St. Louis 2c.
2. i. M. Estel, Kasirrer. ago. 3<1 L Rutxsr Street."

Kranken-Bericht des ev. - Inth. HaSPital z" St. 8""iS, M", "o" J "hre 1881.

From 1880, 9 patients remained in treatment on January 1, 1881, 88 were newly admitted, total 97, 57 of these were cured, 18 improved, 4 unimproved, 11 died, 12 remained in treatment at the end of the year, total as above 97. Treatments were given for eye disease 1, bronchial catarrh 6, consumption of lungs 4, heart disease 1, inflammation of the mucous membranes 1, sore throat 1, gastritis 2, stomach cramp 1, intestinal catarrh 2, intestinal inflammation 4, hepatitis 2, bladder catarrh 2, uterine disease 1, inflammation of the brain and spinal cord 1, cerebral apoplexy 1, ear infection 1, intermittent fever 6, bilious fever 6, remittent fever 5, congestive fever 1, typhoid malarial fever 4, typhoid fever 6, dropsy 3, rheumatism 3, spinal paralysis 3, hysteria 1, melancholia 4, insanity 1, morbidity 1, senility 1, scarlet fever 1, hernia 1, bone fracture 1, wounds 1, contusion 1, ulcers 5. - Died: of old age 1 (88 years), pulmonary consumption 1 (23 l.), enteritis 3 (63 l., 51 l., 31 l.), uterine disease 1 (59 l.), cerebral apoplexy 1 (38 l.), spinal paralysis 2 (56 and 53 l.), typhoid fever 1 (69 l.), congestive fever 1 (31 l.), total 11; thus in respect of age between 20 and 30 years 1, 80 and 40 l. 3, 50 and 60 l. 4, 60 and 70 l. 2, 80 and 90 l. 1. Dr. A. Schloßstein.

Annual accounts of the Lutheran hospital jir St. LouiS, Mo., dom 22. Hebr. 1881 to 2V. Hebr. 1882.

Balance at last annual accounting-64	.27				
Bon the patients have been paid		1119.35			
Through regular monthly contributions is contributed					
been: from trinitydistrict-100	.65				
			From Immanuel District	59.95	
			From civil district	67.95	
			from cross district	56.25	
from St. Paulsgem. tn Bade "	20.95				
					805.75
By extra contributions		98.75			
A credit in the budget		8.00			
					Sum of revenue and stock -1596.12
					Out would give:
For the budget have been spent- -969.21					
For utensils		115.87			
Repaymentuna to the inmates	21.00				
					H.L
					Summa of the output -1616.12
					Remains a debt of .
Special expenses have been in the past year: a new cooking stove-31 .00					
a hot-water pipe in the bet-					
					45.00
					the bathrooms
					60.00
					F. W. Schuricht, Kassirer

Annual financial statement of the evang.-Inth. Orphanage zn" "Child leiu JESu" da" t2. February 1881 blis 10. Hebruar 188H.

Charitable gifts through voluntary contributions, collections, thank offerings, bequests and other gifts according to receipts in the "Lutheraner" and "Kinderblatt" and the monthly invoices.					
					-8559.13
Hr Catering		1175.74			
Hr sold things		101.95			
					Summa -4886.82
For food 2c. 2874.97, clothing and shoes 897.72, for orphan parents, teacher and other help 771.15, house and kitchen utensils 141.24, farm equipment and 1 horse 237.55, buildings and repairs 157.90, fuel, freight, travel expenses, school supplies, medicine, doctor and funeral expenses 2c. 440.97. For Ernst Holm more spent than received - expenditure 95.00, income 26.79 - 68.21. Decrease in debt 247.11. Total -4836.82 At last year's accounts the debt was -6487.03.					
In the past year reduirt		247.11			
					Current debt -6239.92
Borrowed funds owed by the company		7365.78			
Kaffenbeftand on 10 Feb. 1882, according to monthly					
Invoice		1125.81			
					Remains debt as above 6239.92
St. Louis, Feb. 10, 1882. I. M. Estel, Cassirer.					

Preserved for the English - Lathian mission in the West:

From Mr. P. Janzow in Frohna, Mo., -8.00 for sold song booklets "Lutkerau U'mus". By the same 12.60, Collecte on occasion of the first English sermon of Mr. L. Bapler in Frohna. Through Mr. Kassirer Roschke from Mr. K. A. W. Bergt in Tecumseh, Nebr., 2.50. From the English congregation of Mr. L. L. M. Wagner in Castor, Bullinger Co., Mo., 5.00. From the congregation of Mr. Praeses F. I. Biltz in Concordia, Mo., 10.00. Bon Herr Lehrer Cyr. Golsch in Kankakee, Ills, 1.00. St. Louis, April 24, 1882. L. F. Lange, Cassirer.

509 UrullklIn ^ve." 8t. Ixiuis, blo.

Get

for Stud. Ehr. Otto by Fr. Großberger, Easter collecte sr. Parish, -16.00. By Fr. E. Schulze in Ballonia, Ind., -5.00 (half of the Easter Collect) for Stud. Schwartz, Günther. For poor students received with heartfelt thanks by Mr. P. I. G. Nützel in Columbus, Ind., from his congregation -11.45. By Mr. L. Link in St. Louis, Mo., from his congregation 20.00. By Mr. P. Grabner in St. Charles, Mo., from his congregation the collection on the 2nd Easter Day 7.85. By Mr. L. Spehr in Appleton City, Mo., from his Trinity congregation there 5.00. By Mr. L. Wille in Brownville, Mo., collected at Mr. W. Skölter's wedding 5.00. By Mr. L. A. W. Frese in Port Hudson, Mo., from the worthy women of his congregation 1 quilt and 2 headboard covers.

For the burned at Port Hope, Mich. still received: By Mr. L. F. Sievers, Sr.-69.44. By P. J. A. Detzer 9.65. By L. A. Meyer from M. Balke and his father, 2.00. By P. I. G. Theiss 1.00. By A. Kroger in Sandusky, O., 1.00. By L. L. I. Gehrmann of Taylor-ville, Ill., already received in September: from H. Bauer 8.00, G. Stock 1.00, from himself 1.00. Many thanks to the dear donors! The Lord will reward you according to His promise. Th. Schöch

Freestyle the Burned Down in Michigan:

By P. F. Sievers in Minneapolis -25.00. By k. I. Humberger in Petersburg, O. 15.53. By P. C. Brecht 15.00. By Kassirer H. Bartling 1.00 and 36.00. By L. Schütz 3.00. By Mr. H. Kruse in Hampton, Iowa, 2.00. By Mrs. Kutzbach through L. G. Barth 1.00. By P. C. Wieget 10.00. By P. Dizinger 4.00. By L. Th. Schöch 2000.00. By L. I. L. Hahn 4.00. Some boxes of clothes I cannot acknowledge, as I do not know where they came from.

Many thanks to all dear donors. W. Schwartz. For the church building of my parish in St. Louis, Mich. I, the undersigned, have received with heartfelt thanks to the Lord and the dear donors: From Mr. P. Hahn -1.00, from Mr. P. Jos. Schmidt's congregation in Saginaw City 12.40, from Mr. K. F. Sievers' parish in Frankenlust 13.40 and from Hrn. K. Müller's Gem. tn Amelith 6.25. E. Hantel, Eilsfeldt 7.68, H. Harting 6.75, C. Grahl 8.00. (Summa -55.51.) The following gifts of love are still received as contributions for the church building of our congregation: By Messrs. Kassirer Chr. Schmalzriedt -4.42, I. Birkner 28.68, C. Eilsfeldt 7.68.

Many thanks to the kind givers and God's rich reward! ... Ludington, Mich., April 6, 1882. I. P. Karrer. The Immanuel congregation in Mt. Olive received with heartfelt thanks -20.00 from the Lutheran congregation in New Gehlenbeck, Ill. H. Wetsbrodt. Received for the congregation at South Bend, Ind. from the congregation of Mr. P. Partenfelder -8.00; of Mr. P. Häuser 3.81; of Mr. P. Ph. Schmidt 15.00; of Mr. P. Riedel 10.00.

Many thanks to the dear givers! More distant gifts of love for South Bend are to be sent to Mr. L. P. Heid, South Bend, Ind. H. Sieck. For my son F. B., who is a student, I received with thanks: From the worthy Virgins' Association in Monroe -12.00; at the wedding of Mr. H. Matthes ges. 7.64; from my own congregation 5.00. A. Ch. Bauer.

From the Women's Association of the Lutheran Church of the Holy Trinity in St. Louis for Mr. Stud. H. Dannenfeldt -20.00. O. Hanser.

New printed matter.

Orthographic Rule and Dictionary. Compiled by C. K. St. Louis, Mo. Printing house of the "Luth. Concordia-Verlag", 1882.

This booklet, which has just come out of the press, has been given to the writer of this by our "Concordia-Verlag" for advertisement in the "Lutheraner". As poor an authority as we are in matters of German spelling, we felt that we could not refuse the request addressed to us. As is known, not only have more and more changes taken place in the German spelling since Luther, without an equality of the same having ever been achieved; even in our time, an astonishing inequality still prevails in the same. One can hardly find two works written in German by different authors in which one and the same spelling would be found. Even the various German grammars, which should have made it their task to work towards a uniform spelling, have not pursued this goal; rather, each grammarian has been anxious to have his peculiar views recognized as supposedly safe results of deep linguistic research, unconcerned about whether he thereby only increases the existing inequality. Thus, such a great confusion has arisen in this field that whoever is not a linguist is always in doubt whether he writes a word correctly or not. Therefore, the worst off are the school teachers who have to teach German orthography, that is, spelling, in their schools. Remedy from the great linguistic scholars was not to be hoped for here, since the one, although according to correct linguistic-historical principles, nevertheless proceeded so radically that only the very few wanted to follow them, while the others either set up arbitrary rules without any firm principles or held on too fearfully to what had become almost generally customary. It is therefore, in our low opinion, a true merit on the part of the Prussian and Bavarian governments that they have taken the matter in hand and issued rulebooks of German orthography, according to which the same will be used from now on first in

must be taught in the schools of their countries. It is true that one has not proceeded radically here, but one has only sought to promote such a unity of German spelling as can be achieved. We can only highly approve of this procedure, for in any case it is better that an imperfect orthography should become general than that a perfect one, if it were possible at all, should come into use only here and there. This would only increase the present confusion instead of lifting it.

It is therefore with great pleasure that we welcome the "Orthographische Regel- und Wörterbuch, zusammengestellt von C. K." (Orthographic Rules and Dictionary, compiled by C. K.), a gentleman who is also well versed in this field and who belongs to the staff of our synodal agency. In the book, as it reminds us at the beginning, one finds only the wording of the official Berlin rulebook, but in the notes, one finds notes from the "Kommentar zur preussischen Schulorthographie von W. Wilmanns" (Berlin 1880), as well as from Jhr. Konrad Duden's preliminary remarks to his work: "Vollständiges orthographisches Wörterbuch der deutschen Sprache" (Leipzig 1880), which is finally followed by the orthographic dictionary in the second part of this volume.

This orthography has already made such significant conquests in Germany that it may be reasonably expected that it will gradually achieve almost universal acceptance on

the part of German book writers. May the work therefore also find a favorable reception here, especially among teachers, and may it help to put an end to the terrible confusion in the field of spelling among us Germans here in America and gradually achieve the same spelling in all our printed matter here. Whoever follows the booklet exactly will soon feel highly satisfied, since he is now relieved of the choice, which, as is well known, often causes much agony, and in a short time it will become easy for him to observe the correct spelling even without having to look it up first.

The book contains 76 pages in large octavo, 28 of which are taken up by the rulebook and 48 by the orthographic dictionary. The price of a stiff paperback copy is 35 cents.

The Life of Dr. M. Luther. Described to Fellow Believers in America by With 36 Pictures. Reading, Pa. Published by the Pilgrim Bookstore. 1882.

We are pleased to see the publication of this book. Such voices from the "Pennsylvanian" Synod and the General Council are welcome. The book, written in a beautiful, lively, popular language, will certainly find many readers and bring many blessings. One feels while reading that the dear author loves the father Luther and the teachings he brought back to light, and this love will certainly stimulate some readers to the same love; the reference to the wonderful content of Luther's most important writings will certainly awaken in some the desire to read more of Luther. The actual life story of Luther is preceded by a description of the ecclesiastical conditions before the Reformation. The picture of Luther's life, drawn in 1 longer sections, is followed by a "memorial of honor", some sayings about Luther and, as an appendix, a list of Luther's songs according to the time of their composition, along with judgments about them. Pictures, printing, paper and binding (mustn with gold title) are excellent. Price: 75 Sts. G.

Decorate the feast with May. Festive song for the holy feast of Pentecost. Duet for soprano and alto and choir for mixed voices. Composed by C. Wonnberger. Reading, Pa. Published by Pilgrim Bookstore.

A beautiful offering for the approaching feast of Pentecost. A festively cheerful choral song is followed by a rather sweet duet, after which the whole thing concludes with a choral song in simple chorale form. All pieces have organ accompaniment. Everything is easy to perform even for less trained singing choirs and less experienced organ players. For those who prefer English text, a corresponding English translation of the German is included. The piece comprises two folio sheets, with tasteful title and 4 folio pages of notes and text. The price of one copy is 25 Cts, or a dozen -1.75.

Changed Adrefse":

- Rov. N. Lrok, Lox 197, ^Vauau, bkaratkou 6o., Wis.
- Lvv. U. 8leok, eor. 6td L LI^rtle 8trs., Lrie, La.
- Lev. I. lelck, lox 2417, 8outb lenck, luck.
- Lev. I'. Lindemann, Ho. 2 Lrlcls 8tr., Littabui^b, ka.
- Lev. L. of 8ebenok, Lox 2433, Rookkorck, III.
- L. II. vress, 8ebe^a!!lg, Uurou Oo., remained.
- IV. Larbeck, Lox 1615, L^rlan, remained.
- F. Lruat, 193 Hamburg 8tr., Laitimors, blci.
- 6. r. ^abn, lox 1448, kort IVuMv, lock.

Dear readers, please excuse the delay in the shipment of this number caused by the production of the enclosed picture.

The "Lutzrumer" is published twice every month for the annual sibsmo- tionaprei" of one dollar for the aulwartigen Untrrschribber, who baden dröselten "orauojuberahlen. Where the same "on carriers in"" Hau" brought "in, -ade, the subscribers 25 Cent. Trason, drrs in Bessien. To Germany, the Lutheran is er- faut by P. k. postage paid, for kLA.

tereck ab tbs Loat OKC" ab 8t. Louis, blo., as sscouck-elas" matter.

Volume 38. St. Louis, Mo., May 15, 1882. no. 10.

Pastor Johann Friedrich Büniger.

(Continued.)

In the last issue of this paper we had come up to the departure of our Büniger from Dresden to America. Since he kept a diary on this journey, which is still available, we have already begun to give our readers some information from it, not only so that they can learn about his simple travel experiences, but rather so that they can get to know him themselves from what he once wrote only for the purpose of his own memory. So we now continue with our notes from his travel diary.

"October 22. Early after morning worship, I catechized with the children about the first commandment. - Around 11 o'clock we landed in Mühlberg. The border controllers were very friendly, visited both ships, but did not ask for any passports; which was very dear to us, since Contrebande was with us, 'cause some did not have their passports yet. - On the other (the first) ship, the decision was made regarding communal morning and evening devotions; Mr. Stärzel, Jr. was to hold the devotions according to agreement, as he did with us, and after the hour of prayer, he was to have the children listen to a main piece of the catechism and read something. I was present at the first evening service."

"October 23. After morning prayer, catechization on the second commandment. The children are attentive. Because of the proximity of the Reformation feast and the city of Wittenberg, I began to tell the children the Reformation story. - In the afternoon I went in a small barge to the first ship and examined the youth about the first commandment. - At the sixth hour we caught sight of the two main towers of Wittenberg. The men helped row so that we could get there before sunset. Reformation times stood vividly before my soul. A holy ground on which Luther and so many pious people had walked. I waited until the end. Those who had gone ahead had met Luther the deacon at the gate (as it turned out later) and had him escort them into the city and show them the external sights. When I

When I arrived at the castle church, I met the whole bunch, at the head of which was Deac. Luther was at the head. I was told that the King of Prussia had had Luther's descendants searched for, and when he was found in the area of Erfurt, he had him study theology and then employed in Wittenberg. The union, against which Luther fought so vehemently, has unfortunately accepted this his descendant after the flesh; he is therefore indeed a Luther, but not a Lutheran. Since it was getting dark, it was to be feared that we would not get to see anything more; only through Mr. Estel, a native of Wittenberg, we still came into Luther's living room. Here we could still see the old stove, the old windows, the table, the chair, which the blessed Luther had once used; also a cross and embroidery of Luther's wife; a cathedra with many carvings and a picture, representing Christ, with the inscription: *Sola fide* (by faith alone). In the visitors' book in Dr. Luther's room I wrote: On October 22, 1838, several Lutherans emigrating from Saxony to America for the sake of the old Lutheran faith visited this parlor of the blessed Dr. Luther/ From this our names follow."

"October 24. Early morning catechism on our ship on the third commandment, afternoon on the second on the other ship."

"October 25. Morning prayer. Catechism on the fourth commandment. Luther's life story. Arrival in Magdeburg, where we visited the magnificent cathedral, where once the exiles for the sake of the Unionist Interim testified to the one faith, but where since 1830 Uniate services have been held. Many monuments had been brought out. In general, the white walls and new chairs did not match the building. - In the afternoon, a member of the local separated Lutheran congregation, Mr. Gram, a master tailor, visited me. He stayed on the ship as we passed through the lock. He informed me of a letter from Pastor Grabau, who is currently imprisoned in Heiligenstadt, but has already applied to the government for permission to emigrate. About 40 people are holding together and have a furnished prayer room. We talked about the present time, the great decay, the thousandfold dangers, about the ministry and its importance, about emigration, about Father Stephen, about the approaching judgments of God. They were all determined to leave Europe. Before we parted, I had to pray for early salvation. - Father Keyl and a Captain v. Rohr had also visited them; the latter had then traveled to Hamburg with Pastor (O. H.) Walther."

"October 26. Morning devotion, catechization on the fifth commandment, Luther's life. On the other

Ships Catechesis on the Third Commandment. - After lingering on the deck for a while, I was overcome by body pain."

"October 27. In the morning catechism on the sixth commandment. At noon in Wittenberge, where the visitation went well. Feeling unwell, I went to bed. A fever set in. I thought of my death, especially since, as often as I fell asleep, I had dreams indicating my death." He adds in Latin: "Serious repentance for the time that passed without proper fruit. The most fervent prayers for mercy. The apostolic symbol, which I meditated on many times, gave me the greatest refreshment. I desired nothing more than to be united with my dearest God."

"October 28. In the evening we landed near Danitz, from where a good doctor was brought, who prescribed me opium and declared the disease not dangerous. But I thought of nothing but death, and wished only to die blessedly. Admittedly, for the sake of the enemy, it took me a long time to die."

"October 29. Things went a little better. Tenz my faithful nurse. Mr. Estel provided the devotional exercise."

"October 30. Arrival in Harburg."

"October 31. The doctor advised me to go to an inn."

"November 1. At the Swan Inn. Here I sought to divert my mind from all distraction and to occupy it only with divine things; which I also succeeded in doing by God's grace."

"November 2. I wrote to Father Walther about my condition; that I long for Christian fellowship and the care of my soul, and that I wish only one thing, at least to get as far as Bremen."

- In the afternoon, discussion with N. N. about his two eldest children, especially about the daughter, whom I seriously admonished in the presence of her father because of the too confidential contact with the helmsman. She was deeply moved and promised to improve. - Several came and took leave with heartfelt sympathy and the wish that I would soon be able to join them.

"November 3. Relapse. Mr. Stärzel, whom I was reluctant to let go, explained that everything was taken care of and that he could do nothing more. Now I thought of the possibility of having to stay here or in Hamburg this winter."

"November 4. Sunday. I was edified by the sermon and God's Word, was quiet in mind, devoted to God's will."

"November 5. Today I received a letter from M. Wege, which was very comforting to me, and Mr. Heine's book in Hamburg: -The Mission Leading to the Union', with which I have been occupied this day. The book is sharp and contains beautiful quotations. - Wege wrote me that I had to be in Bremen by the 7th of July at the latest.

"November 6. Departure from Harburg to Bremen. The penitential psalms were my refreshment on the way. Spent the night in Ottersberg."

"November 7. Early in the morning awake and fresh for the onward journey. Joy and thanksgiving to God that he had brought me so far against my expectations and thoughts. I felt the blessedness of faith, resting in Christ. Arrival in Bremen around 2 o'clock."

So much for the travel report.

As great as Büniger's joy was to meet his family here, he was devastated by the news that his mother, whom he loved so dearly, had been taken into custody upon her arrival in Bremerhafen on the untrue accusation of having kidnapped two orphans without the consent of the guardianship, while the children had been brought into Büniger's mother's traveling party by a close relative with at least the tacit consent of their grandparents.

As indescribably painful as it was for our Büniger to have to stay behind when the last ships of the Saxon emigration company finally departed on November 17, he nevertheless recognized it as his sacred duty not to leave his dear mother in her great grief and to share her fate with two of his sisters. But since he was still ailing, it was a great comfort to him that a young Christian man by the name of Kohtz was able to stay behind with him. Until the hour of the departure of the last ships, he had been praying fervently to God that his dear mother would be released from the police custody under which she was being held, and that he would be able to depart with her in the company of his fellow believers; but this hope was not fulfilled. Even sick in body, filled with forebodings of imminent death, and even struggling with doubts about God's help, he had the difficult task of upholding his beloved mother in her difficult distresses through daily encouragement from God's Word. But behold, on December 11, the day of his father's death, the instruction of the Saxon court had finally reached the magistrate in Bremerhafen that "widowed Pastor Büniger" was to be released. Büniger was saying morning prayers on the day in question. There it knocks hastily. The mother, in the opinion that she had been attacked again by a The man who enters delivers a written report of the liberation. However, the person who enters delivers the message of liberation in writing. "Salvation! Salvation!" is shouted cheerfully to the woman who has been brought out of the chamber. Büniger writes about this moment in his diary: "The mother is beside herself with joy, immediately falls on her knees and praises and thanks God in a loud voice. We join in her thanks, but are repeatedly disturbed by well-wishers who immediately arrive. - So they hurriedly prepared for departure and chose the ship "Constitution" for the passage to America, or rather, to New York, with which they departed on December 21 in the name of God the Lord.

Although the journey across the sea took place in the middle of a cold winter, it was a very happy one. Under the date "February 18, 1839," when Büniger and his companions arrived in New York, he wrote in his diary: "Certainly, when I saw New York lying before me, the joy was as great as it was for Columbus and his companions when they saw the coast of the island of Guanahani. How the good God put my unbelief to shame, since I always doubted whether I would also arrive happily!"

It was a great blessing for our Büniger and his family that at that time there was a group of faithful Lutherans in New York, who had already emigrated from Berlin to America on Stephen's advice. Provided with letters of recommendation to them, Büniger and his family found the most friendly and loving reception and care among them. These Lutherans had not only rented a large, spacious room and made it into a chapel for holding reading services, but had also won over an entire small congregation, including the missionary preacher who had gathered them, to the Lutheran truth and church through their zealous and courageous witness. When Büniger attended the first reading service of this congregation, he wrote in his diary: "How joyfully it surprised me when loudly and fervently the song: O Holy Trinity' was sung loudly and fervently! I could not resist tears of joy at finding myself in the land where one may freely serve his God according to His word. About a hundred people were present, all of whom gave the impression of listening to God's Word in heartfelt devotion, singing and praying. I received a deep impression of God's presence of grace and of the truth of His Word and was awakened to call upon God most fervently for the salvation of my own soul.

From the beginning, it had been the intention of the so-called "Berliners" in New York to join the Saxon Lutheran Emigration Society when it arrived in America and to settle where it would settle. From St. Louis, the question was raised whether it would not be advisable for the congregation to remain in New York and appoint one of the Saxon pastors who had emigrated; Father Stephan, however, finally decided that the New York congregation should also come to Missouri in the spring of 1839. Thereupon our Büniger was asked to lead the services at least until the relocation to Missouri. In sincere humility, however, he rejected this as something that did not belong to him, the inexperienced candidate. in New York partly for theological studies, partly to learn English.

When the New York community, consisting of about a hundred souls, finally left for Missouri, Büniger joined them. His arrival at the settlement site in Perry County in the state of Missouri (located about 100 miles south of St. Louis on the Mississippi) took place soon after Pentecost 1839.

(To be continued.)
(Submitted.)

The Bible and the Catechism of the "evangelical community."

If Satan himself disguises himself as an angel of light, it is no wonder that his accomplices, the false prophets, pretend to be the true disciples of Jesus Christ. According to God's word (Joh. 10,27. 8, 31.) the true Christians can be recognized by the fact that they hear Christ's voice. Among the sects that do not hear Christ's voice are also the Albrecht people or evangelical (i.e. unevangelical) community. In their catechism, question 141 reads: "What is meant by sanctification? - Answer: By sanctification we understand the complete cleansing from sin and complete dedication to God, so that we love Him with all our heart, with all our soul, with all our mind and with all our strength and our neighbor as ourselves. - Further, question 147 states, "Can believers then have such complete dominion over sin that they no longer commit sin? Answer: indeed." - I ask: How does this agree with God's word? How does this agree with the words of John, "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8)? How does this agree with the words of Jacob: "We are all manifoldly lacking" (Jac. 3, 2.)? How does this agree with the words of David: "Who can tell how often he lacks? Forgive me the hidden faults" (Ps. 19, 13.)? - The holy apostle Paul was certainly converted and believed from the heart, but what does he say about himself? He writes Rom. 7, 14-25: "For we know that the law is spiritual, but I am carnal, sold under sin. For I know not what I do: for I do not do that which I would, but that which I hate I do. But if I do that which I do not desire, I consent that the law is good. So then I do not do the same, but the sin that dwells in me. For I know that in me, that is, in my flesh, dwelleth no good thing. I may want to, but I cannot accomplish the good. For the good

that I want I do not do, but the evil that I do not want I do. But if I do what I do not want, I do not do that, but the sin that dwells in me. Now therefore I find me a law, which I will do that which is good, and that which is evil shall cleave unto me. For I delight in the law of God according to the inward man. But I see another law in my members, which opposeth the law in my mind, and taketh me captive to the law of sin, which is in my members. I wretched man, who will deliver me from the body of this death? I thank God through Jesus Christ our Lord. So now I serve the law of God with my mind, but with my heart I serve the law of God.

the flesh to the law of sin." - In the catechism of the Albrechtians, of course, among the answers also sayings are cited to supposedly prove the false doctrine. In this doctrine of perfect sanctification they want to refer to such passages as 1 John 3:6: "He that abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." 1 John 5:18: "We know that whosoever is born of God sinneth not: but he that is born of God keepeth himself, and the wicked shall not touch him." Rom. 6:11. "Ye therefore also, consider yourselves dead to sin, and alive unto God in Christ JEsu our Lord." What a delusion it takes to find in these words the doctrine of perfect sanctification! - And to blame such a doctrine on the apostles, who most expressly spoke out against such error! See 1 John 1:8 and Romans 7. Of course, those who are born of God do not sin, but keep themselves and are dead to sin. But how? According to the flesh? According to the outward, natural man? No, according to the mind, according to the inner man, as Paul testifies in Romans 7. They do not consent to sin, they do not sin willfully. But through the weakness of the flesh, even the best Christian sins daily, and the more advanced he is in knowledge, the more he recognizes his faults, which were otherwise hidden from him, and laments with the apostle: "I wretched man, who will deliver me from the body of this death?" - Luther aptly speaks out against the perfectionism. He writes (VII, 324 f.): "Whoever is therefore a Christian is not a Christian; that is, whoever lets himself think that he has already become a Christian, since he is only supposed to become a Christian, is nothing. For we reach for heaven, but we are not yet in heaven. And just as he who imagines that he is already in heaven will never enter heaven, so he who reaches out and seeks to enter heaven is already in heaven. For God considers him to be already in heaven..... For he who has begun to be a Christian does not consider himself to be a Christian, but greatly desires to become a Christian; and the more he grows and increases, the more he seeks to become one, and the less he considers himself to be one." - How? and our swarm spirits want to be able to take it even further than a Luther, even further than an apostle Paul? Can they pray in the holy Our Father: Forgive us our trespasses, when they have no trespasses at all? Are they not then lying to the dear God? Is it not as clear as daylight that their doctrine of sanctification is a false doctrine, contrary to God's Word? - —

It is further stated in their catechism question 154: "Are good works necessary for man's salvation?" - Answer: Yes, indeed; for without works faith is dead, just as the body without the spirit is dead. - As true as it is that faith can never be without good works, where does Scripture ever say that good works are necessary for salvation? Doesn't it just declare Rom. 3, 28: "Therefore we hold that a man is justified without works of the law, through faith alone"? Does not the apostle Paul call us to Eph. 2:8, 9: "By grace you have been saved through faith; and this not from yourselves, it is the gift of God; not from works, lest anyone should boast"? And yet, good works are necessary for the Blessedness of man? Is it not again as bright and clear as daylight that the doctrine of the enthusiasts concerning the necessity of good works for salvation is a false doctrine, which is contrary to God's Word?

It is further stated in their catechism question 225: "What public acts did Christ command his disciples to perform, besides the ministry of the Word?" Answer: Baptism and Holy Communion, which are commonly called the sacraments." - Question 226: "What are these acts? Answer: They are outward and visible signs of God's benevolent disposition toward us, instituted by God that by the use of them he may the more fully give us to understand and seal the promise of the gospel: namely, that because of the one sacrifice of Christ, accomplished on the cross, he may grant us forgiveness of sins and eternal life by grace." According to the doctrine of the Albrechtites, therefore, the holy sacraments are not means of grace by which God bestows upon men forgiveness of sins, life and blessedness, but merely outward signs by which the promise of the Gospel is made more understandable to us. This is why it is said of baptism Question 228: "What is the inward spiritual gift presented by baptism? Answer: The washing away of our sins by the blood of Christ, and the renewing of the Holy Spirit"; and of the Lord's Supper, Question 232: "What does this outward sign present to us in the Lord's Supper? Answer: the body and blood of Christ, which, in partaking of the bread and cup, are partaken of in a spiritual and invisible manner by believers in their hearts." - But how does this teaching agree with God's Word? Is not holy baptism called by the apostle Paul Tit. 3, 5. the bath of regeneration by which we are saved? Does not Christ say John 3:5: "Unless one is born of water and the Spirit, he cannot enter the kingdom of God"? And these swarm spirits want to degrade baptism to an external sign? Which Christian who loves God's word does not feel similar to the psalmist who exclaims in Psalm 119:158: "I see the despisers, and it grieves me that they do not keep your word"? - Of course, there is no mention of infant baptism in their catechism. For if baptism is only an outward sign, what need is there to baptize children? The Albrecht people baptize the children only because that is the custom among the Germans. - But as with baptism, so also with the Lord's Supper they contradict the Holy Scriptures. Does not Christ say of the Holy Communion in the words of institution that it is his testament to the church? But what did he bequeath to us in this testament? According to the doctrine of the enthusiasts, nothing at all. But Christ, our Savior, truly did not make such a mockery, even on the evening before his death. He bequeathed his body and blood to us. Did he not say: "Take and eat, this is my body; take and drink, this is my blood; do this in remembrance of me"? And what do these enthusiasts say? They say just the opposite and claim: "The bread is not Christ's body, the wine is not Christ's blood." - —

Even an important sentence from the 3 articles of the holy Christian faith has been deleted by the "evangelical community", namely the doctrine of Christ's descent into hell, which is revealed in the Holy Scriptures in the clearest words, since God has said Deut. 12:32: "All things whatsoever I command you, that shall ye do..."

You shall keep it, that you may do it; you shall not add to it, nor do it. It thus mutilates even the general creed of Christianity.

These are only a few errors from the catechism of the Albrecht people, which are judged by God's word. If you look into their teachings on conversion, the church, ministry, profession, etc., you will find obvious contradictions against God's Word everywhere. Beware, dear Christian, of this sect with its dangerous errors!

Oh, God, it's going so badly, There's no peace on this earth, Many sects and many raptures come together in one heap.

But defend yourself from the proud spirits, who rise high with power and always bring something new, to falsify your right teaching.

H. S..ck.

The apostle John

belonged to the apostles whom the Lord distinguished, Marc. 5, 37. Matth. 17,1. f. 26, 37. He was the disciple "who sat at the table at the breast of Jesus, whom Jesus loved", Joh. 13, 23. Because of his ardent zeal for his Lord and Master, combined with a fervent love for Him, he received the name "children of thunder" together with his brother Jacobus, Marc. 3, 17. He is also called the disciple of love by many teachers.

After the outpouring of the Holy Spirit he preached with the other apostles first in Jerusalem, Apost. 3. 4. Here he also cared for Petro's mother until her death (in the year 48), according to the will of his Lord. Together with Petro he worked for some time in Samaria for the fortification of the churches there. Apost. 8. After that he worked again in Jerusalem. According to Apost. 15, he was with the other apostles at the convention held there in 50 to settle doctrinal disputes.

After the death of the apostle Paul, he took over the care of the orphaned Noasian churches, which were troubled by many false teachers. The city of Ephesus on the west coast of Asia Minor, a famous trading city where the apostle Paul had also preached for a long time, Apost. 19, 1. f. 20, 31, was the center of his apostolic activity. Here he worked tirelessly until his old age, strengthened the existing churches, founded new churches, fought the false teachers. This blessed activity was interrupted once when he was taken prisoner to Rome by order of the Roman emperor (Nero or Domitian). Here he was thrown into a barrel of boiling oil, but miraculously he was not injured. Thereupon the emperor banished him to the lonely, desolate island of Patmos in the Aegean Sea, where he also received the revelation, Revelation 1, 9.) Although the holy apostle John did not have to suffer martyrdom like the other apostles, he also had to suffer much for the sake of the name of Christ. See also what Lucas relates in Acts ch. 4, 3. f. 5, 18. and 40. Freed

from exile, he returned to Ephesus. There he was able to care for the welfare of his congregations with fatherly zeal for a while, worshipping

*) Even now, the island inhabited by Greek Christians is full of vivid historical memories of the Apostle John's stay there.

and nourished by the love of his disciples and the members of his communities.

How the apostle took care of the souls entrusted to him is shown by the lovely story of the young man who was lost but won back by the apostle. On one of his visitation journeys, he met a young man in a town whose attitude and disposition pleased him. He handed him over to the supervision of the bishop of that place with the repeated admonition: "This one I entrust to you with all seriousness, calling Christ and the church as witnesses." The apostle traveled to Ephesus and the bishop took the youth into his house, carefully instructed him, and finally baptized him. After this, the bishop slackened some of his great care and supervision of the youth; but because he got out of supervision too soon, he fell into the company of wicked boys. At first they lured him with expensive banquets, then they took him with them when they went out at night on robberies. Then they lured him to carry out larger undertakings with them. More and more he ran towards the abyss. At last he completely despaired of his happiness and no longer thought of minor misdeeds, but because he should be lost, he still wanted to do something great and suffer the same with the others. He established a band of robbers and became their leader, indeed the most violent, bloodthirsty and cruel of all. After some time, the apostle had to visit that city again to put certain church affairs in order. After this was done, he said to the bishop, "Now, my dear bishop, restore to us the pledge that I and Christ have entrusted to you under the testimony of your church." The bishop was initially astonished and thought he was accused of having received funds that he had not. But when John said, "The young man, the soul of a brother I reclaim," the old man heaved a sigh, wept, and said, "He is dead!" "How," John replied, "and what death did he die?" "Gölte he died," continued the latter, "for he has become godless and wicked, and in short, a highwayman." Hereupon the apostle tore his garment and lamented the brother's soul. He immediately had a horse brought to him and, accompanied by a guide who showed him the way, hurried away and came to the area where the band of robbers were. He was captured by the outposts of the robbers. He exclaimed, "This is what I came for, lead me to your leader!" The latter tied him completely armed. But when he recognized in him the apostle, he was ashamed and fled. John, however, though old and weak, pursued him with all his might and cried out after him, "Why do you flee me, my child, me, your father, the unarmed one, the old man? Have mercy on me, my child, do not be afraid, you still have hope to live. I must give Christ an account for you; and if it is necessary, I will gladly suffer death for you; only stand and believe, Christ has sent me." When the young man heard this, he stopped and looked down before him; then he threw away his weapons, trembled and wept bitterly. Then he embraced the old man who came to him and asked for forgiveness with the greatest lamentation. But the apostle swore to him that he had found forgiveness for him with the Savior, and led him back to the church. He took care of him even further and did not leave until he had completely restored him to the church.

As great as the love of the apostle was for the fallen and deceived, so great was his seriousness towards the deceivers and enemies of the Lord Jesus. One such was the arch-heretic Cerinth, who denied the divinity of Christ and gained a large following. When the apostle once wanted to take a bath with friends in Ephesus, he heard that Cerinth was also there. Frightened, he jumped back, rushed out the door, and said to his companions, "Let us flee; the bathhouse may be invaded, since Cerinth, the enemy of the truth, is in it." Against this Cerinth the apostle wrote his gospel, as the ancient church fathers already noted, in which he so gloriously proves the divinity of our Lord Jesus Christ.

Luther says that St. John was diligent in three things in his sermons and writings: First, that Christ is true God and man. "Secondly, that no one is saved by his good works, but only through the Son of God; for he was sent into the world and became man, and was made the Lamb of God to take away the sin of the world; otherwise no one is saved from sin and death except through him, for he and no other was sent to be saved through him; and if another could have done it, why should God have sent his Son? Third, let faith be righteous, not lying, false, or hypocritical, but really know that it is so, and then dare all things upon it." (47, 43.)

When the apostle, weak with age, could no longer go to the worship meetings, he allowed himself to be carried there, and in a low voice he spoke only the few words: "Little children, love one another!" Asked why he always repeated the same thing, he replied, "Because this is the commandment of the Lord, and it is enough if this alone is done."

Another lovely story, which Cassianus reports, must not remain unmentioned here: The apostle once held a tame partridge in his hands and stroked it. A hunter who came to it was astonished that so great a man could take pleasure in it. "What are you carrying in your hand?" asked John. "A bow," was the reply. "And why is it not taut?" asked the apostle. "Because if I had it always cocked, the sinews would go slack." - "Well, don't let it alienate you," said the apostle, "if I, too, rest my spirit a little to strengthen it for new work."

John lived the longest of all the apostles; he died at Ephesus at the beginning of the second century, over 100 years old.

Theses on the question: "What should move us to align and faithfully use Christian schools for our children?"

(Submitted for this year's Iowa District negotiations by G. Mezger.)

Thesis I.

To establish Christian (i.e. Lutheran) parochial schools among us and to use them faithfully for our children, we should be moved by the command of the Lord to all parents, as His representatives, 1) to teach their children diligently in God's Word, 2) to teach their children in God's Word, and 3) to teach their children in God's Word.

and to bring them up in discipline and admonition to the Lord 3).

1) Ps. 127, 3. Is. 45, 11. Gen. 83, 5. Marc. 10, 14.

2) Deut. 6, 6. 7. 32, 7. Ps. 78, 1-4. - Gen. 18, 19. 2 Tim. 8, 15.

3) Eph. 6, 4. Prov. 19, 18. 29, 17.

Gr. cat. M. p. 417. § 167 ff.

Thesis II.

The commandment of the Lord to His church and congregation to let God's word dwell and flourish abundantly among themselves, that is, also

among the children, should move us to this work.

Col. 8, 16. - Apology M. p. 152. § 5. p. 260. § 50.

Matth. 18,10. - Apology M. p. 163. § 52. Cl. Cat. M. P. 352. § 19.

Thesis III.

It is to move us to the commandment of the Lord to all called ministers of His Word to feed not only His sheep but also His lambs with God's Word.

Apost. 20, 28. 1 Petr. 5, 2. Ezk. 84, 10. Matth. 28,19.2g. Joh. 21, 17.

Apology M. p. 213.

Thesis IV.

To establish Christian parochial schools among us and to use them faithfully for our children, furthermore, we should be moved by love for our children, whose spiritual life, which was kindled in them in holy baptism, is to be preserved and promoted.

Thesis V.

We should be moved to this work by our love for God's Word and our dear church, which is mainly maintained and spread through Christian schools.

Thesis VI.

We should be moved by love for our fatherland, into which God has led us, by raising our children to become capable, conscientious citizens, precisely through Christian schools.

To the ecclesiastical chronicle.

False hopes for a millennial kingdom. In Pastor Frey's "Ev.-Luth. Missions-Blatt" of May we read the following: The Presbyterians complain about a decrease of their mission contributions within 4 months of about -45,000 compared to the same period last year and comfort themselves with the thought that once the millennial kingdom will break in, everyone will have the same interest in the mission work as one has now in all kinds of sports, races, running and the like; ergo, the mission gifts will not decrease any more. Fanciful hope! The Lord Jesus says: "As it was in the days of Noah, so shall it be in the days of the Son of man" (i.e. on the last day!): "They ate, they drank, they freed themselves, they let themselves go, until the day Noah entered the ark, and the flood came and killed them all." Luc. 17,26.27. So: "Sports, racing, running and the like" will continue until the last judgment!

Papist Saints. The "Catholic Messenger of Faith" brings the following under the heading "Humorous": "The following saints are venerated as patrons of soldiers: St. Maurice as patron of the infantry. He was leader of the Theban Legion and died a martyr's death in St. Maurice in Switzerland,

which is named after him. St. George as the patron saint of cavalry. He is depicted on horseback killing the dragon. The dragon is a symbol of paganism. - St. Barbara, as the patron saint of artillery. She is invoked as an emergency helper in danger of death and has the tower next to her in church pictures. Her image is often found in front of arsenals; on French warships the powder chamber is still called St. Barbe. - St. Joseph is the patron saint of pioneers, since they, especially pontooners, have to do carpentry work. In Koblenz on the Rhine, in the Catholic garrison church, these four patron saints are depicted on the large painting by Anschütz, next to the Mother of God with the Child, because the Holy Virgin, as the help of Christians, is the common patron saint of Christian warriors." - **Methodism**. According to Methodist textbooks, the doctrine of entire sanctification must be preached in Methodist churches. Woe to the Methodist preacher who does not preach this abominable doctrine or arguably speaks against it. This is what "Brother" Caughlain experienced. At the conference, as the *Independent* reports from a Methodist paper, he had to come forward and be rebuked by the presiding bishop. To be sure, the bishop treated him, as rulers are wont to do, quite roughly and harshly. The bishop's "voice and hand trembled," the report says, "his knees shook."

Search the Scriptures.

Joh. 5, 39.

Christ wants to indicate with these words why the Scriptures were given by God in the first place, namely, so that one should study, search and learn therein that he, the Son of Mary, is the one who can give eternal life to all who come to him and believe in him. Therefore, whoever wants to read the Scriptures rightly and usefully, see that he seeks Christ in them, and he will surely find eternal life. Again, if I do not study and learn from the Scriptures that Christ ascended from heaven, became man, suffered, died, was buried, rose again, and ascended into heaven for the sake of my salvation and the salvation of all men, so that through him I may have reconciliation with God, forgiveness of all sins, grace, righteousness, and eternal life, then my reading of the Scriptures will do me no good at all toward salvation. I may become a learned man from reading and studying the Scriptures, and preach them to others, but all this is of no use to me. For if I do not find or know Christ, I will find neither salvation nor eternal life; indeed, I will find bitter death. For it is decreed by our dear God, "that there is no other name given unto men, whereby they may be saved, but in the name of Jesus. 4, 12.

From this it is clear that whoever finds Christ in the Scriptures and believes in him has eternal life through him; as Christ himself says John 3:15: "He who believes in me has eternal life." Such a glorious testimony is given by the Scriptures to Jesus of Nazareth, and to no other arch-father or prophet: He that believeth on him shall not perish nor be damned. Such a believing man, he may perish as he pleases, be burned to powder and ashes, and the ashes be scattered with the wind, or be cast into the water, as John coughed ashes, or be eaten of the fishes of the master, or of the fowls of the air, yet shall he (says Christ) rise again, and have everlasting life, and be and abide with me forever in heaven, as he himself saith Joh. 14:3: "I will come again to you, and receive you unto myself, that ye may be where I am."

Therefore the body of a Christian or believer, the poor maggot sack, even if it is still buried deep in the earth, should and must come out of the grave and be transformed so that it shines as beautifully as the bright sun and stars, as Christ says in Matth. 13, 43: "The righteous will shine like the sun in my Father's kingdom. So they must rise again on the last day and come forth into an eternal, imperishable life. As we have much more scripture and testimony in the Bible.

But is this not a great comfort and a rich promise, that Christ says here: In the Scripture you have eternal life? Who would not gladly read the Scriptures and seek Christ in them, that he might find eternal life? All the world should do it. But how it happens, one sees, alas, God have mercy, all too well. So this is briefly the opinion of this saying: Whoever wants to read the Scriptures correctly and understand them, and have eternal life, should seek Jesus of Nazareth, the Son of Mary, in them; and if he finds him in them and believes in him, considers him to be the right, only Savior and Beatificator, who alone can and will give eternal life to all those who believe in him, he is a true doctor of the Holy Scriptures. Luther.

A witness of JESu, murdered by Ven Papists.

Montalcinus, a Franciscan monk, had come to the knowledge of the truth and confessed it faithfully. With 10 others he was brought to court and asked to recant. The others denied, he maintained that the pope was not Christ's governor but the Antichrist and that the Lutheran faith was the only correct one. With him, a silk weaver Perusinus was sentenced to death, who also considered the pope to be the antichrist and did not want to know anything about purgatory, indulgences and papal sanctity.

On September 5, 1553, both were led to the market. They went to their torture with cheerful cheerfulness. Perusinus was hanged first. Dying, he said, "Lord, forgive them, for they know not what they do." When Montalcinus' turn came, he told the executioner to do to him without delay what he was ordered to do, for he felt a fear begin to assail him when he saw the executed Perusinus. But soon the fear was overcome. He asked that he be allowed to speak. When the people had quieted down, he spoke:

"Eternal Almighty God, my sins are so great in your sight that they deserve not only this present temporal death of the body, but also eternal destruction of my soul. And because I see and know that I can by no means rely on my own strength, my righteousness or my impure, defiled works, I come to you, not on my own merit, but on your causeless grace and mercy and on your promises and on the merit of your only begotten, most loving Son, our Lord Jesus Christ, crying out to you and asking you to have mercy on me, to forgive my sins and graciously come to my aid. For I know that thou wilt not let the death of the sinner, but that he shall be converted and live. Behold, I am now forsaken of all human protection and help, and turn to thee alone; thou art my rock, thou art my rest, my hope, and my defence against all my enemies, known and unknown. And this is entirely my opinion, because I stand with faith on this rock, and hold to this strong pillar, that neither tribulation, nor fear, nor persecution, nor peril, nor sword, nor any creature, shall separate me from love.

and hope I have in you, since you sent your most beloved Son into this world to save sinners, among whom I am the greatest. Now, in my last hour, I do not bring before you my good works, merit, or righteousness, but rather my sins and iniquities, that they may be covered and washed with the blood of your only begotten Son. Now I want Christ alone to be my satisfaction, merit and righteousness. I also thank thee that thou makest this my suffering and death much more pleasant and gentle, because thou wilt that I should suffer this torture for thy name's sake and for the sake of the common Christian church."

Some of the bystanders asked him to say "Roman church" instead of "common Christian church. He answered that the Church of Christ was not

divided; all true churches, scattered from time to time throughout the world, were but one common Christian church in unity of faith and Christ's beloved bride.

The papists cried out, "We see that this monk is completely obdurate." Montalcinus raised his eyes to heaven and cried out "Jesus!" three times in a loud voice, and immediately the executioner pushed him off the ladder and hanged him, and then made a fire underneath.

While some of the spectators felt pity, wept, and declared that it was wrong to kill so excellent a man, others said, "He has been a great Lutheran knave and a great heretic, and if he had gotten loose he could have seduced the whole world."

Thus, while he was still able, the pope murdered those who declared him to be the Antichrist and professed Christ.

(Submitted.)

To the dear communities of the Iowa District!

After a long effort, we have finally succeeded in getting a missionary for Council Bluffs, and he will probably soon take up his duties there. A missionary should have been appointed in Council Bluffs long ago, but since the necessary means were lacking, we did not dare to appoint one.

The Southern Iowa District Conference, at its last meeting, in November of last year, seriously considered the matter of the Inner Mission, and finally requested the Mission Board to confidently call a missionary to Council Bluffs in the name of God, and so a missionary has been obtained for Council Bluffs.

The Mission Board now takes the liberty of urging the dear congregations of the Iowa District to remember the Inner Mission Caste with love. Not only is the caste empty, but there is even a debt of over \$100.

Then, dear Christians, show your love for the mission. Oh, it is a glorious and blessed work, the work of missions. We can do no greater and higher service to our dear scattered countrymen than to send them missionaries to preach to them the sweet gospel of the gracious forgiveness of sins and to bring them the bread of life. Many receive your missionaries with tears of joy and wish you God's blessing for time and eternity for this great service of love. Well then, let us promote the mission in Iowa with prayer and gifts.

May the Lord our God be kind to us and promote the work of our hands with us; indeed, may he promote the work of our hands, Psalm 90:17.

I. Horn.
G. Hair.
L. Vaudt.

Inaugurations.

On Sunday Cantate, I, commissioned by the Honorable PreseS of the Western District-, introduced Mr. L. W. Oetting, assisted by Mr. L. W. Harms', in the midst of his new congregation at Lyons, Burt Co, Nebr. Ad. Bergt.

Address: 8ev. W. 6th L. vettlox, L^ons, Lurt 60th, t^c-br.

By order of the Most Reverend Mr. Praeses Crämer, Mr. k. C. A. Bretscher was installed in his new office at the congregation in Hanover Township, Crawford Co, Iowa, on Sunday Cantate, by the undersigned. G. Haar.

Address: 8 "v. 6th H.. Lredsoker, Lox 1431, Deolsoo, lorvu.

By order of the honorable Mr. Praeses Strafen, Mr. L. I. G. Grüber was introduced to the congregation at Golden Lake, Wis. on the Sunday after Easter by the undersigned.

G. A. Frustel.

Address: 8sv. ^6. Vruder, Volciev Luke,

Waukesdu 6o., IV 1s.

In accordance with orders received, Mr. P. F. W. Eggerking was introduced by me to his congregation at Hasle Point, Adams Co, Ill, on Sunday Quasimodogeniti. G. Gerken.

Address: 8ev. L. IV. LZMrkinZ, vlu^ton, Lüulns 6o., IU.

On Sunday, Misericordias Domini, Mr. L. H. Sirck was installed as pastor of the newly formed Lutheran congregation at Erie, Pa. and traveling preacher for western New York and northwestern Pennsylvania, assisted by Mr. L. E. Leemhuis. I. Sieck.

Address: 8ev. 8. 8leek, pre. 6tk L LI^rtle strs, Lrle, L".

In accordance with orders received, Mr. L. I. Salinger was introduced to his congregation at Town Boston, Erie Co, N. U., on Sunday, Quasimodogeniti. I. Sieck.

Address: 8ev. ck. 8aliuAer, katodio, Lrle 6o., X. V.

On behalf of the honorable Mr. President of the Northwest District, Mr. L. H. Erck was inducted by the undersigned on Sunday Misericordias Domini in my former branch parish at Wausau, Wis. with the assistance of Mr. L. W. Rehwinkel.

W. Weber.

Address: 8ev. 8th Lrek, 8ox 197, Wnusnu, Wis.

After the candidate Fr. Bente, who already passed his exams in St. Louis last year, had received and accepted a call to the Lutheran St. John's parish in Humberstone, Ont. he was publicly introduced to his parish by the undersigned on Sunday Cantate, May 7. Chr. Hochstetter.

Address: 8ev. Lr. Laote, Homberstoee, WeUkmck 6o., Oot.

Church consecration.

The Lutheran congregation at Colon, Saunders Co, Nebr. had the pleasure of dedicating their newly built church on May 7. The festive sermon was preached by Mr. L. Hilgendorf on the Frstevangelium. An English speech was given by A. Detzer.

Announcement.

The parents and providers of the students of Concordta College are hereby informed that the supervisory authority is obliged to add -6.00 to the last quarter, so that not -16.00, but -22.00 is to be paid for the same. If this surcharge were not made, our budget would have to close with a very significant deficit. The unheard-of increase in the prices of all foodstuffs, especially meat, flour and butter, which has already made itself felt in every family, had to exhaust our coffers prematurely, despite frugal and conscientious administration. The supervisory authority could have saved money by providing a more meager diet, but it did not believe it could do so without endangering the health of the children. They er-

now seeks all parents and versorgn to send any arrears and the cost money for the fourth quarter plus surcharge (-22.00.) as soon as possible.

On behalf of

Fort Wayne, May 6, 1882.

H. Dümpling.

Announcement.

As the position of visitator in Northwest Missouri and Kansas is vacant by removal and resignation of the former visitator, I have asked Mr. P. W. Zschoche, Atchison, Kans. to assume the functions of this office in the district concerned until our next synodal session.

6, 1882. F. I. Btlitz, d. Z. Präses d. westl. Distr.

For your kind attention.

Mr. C. D. Strubel, in Detroit, Mich., cashier for the deaf and dumb institution in Norris, Mich.

of a love gift to send a receipt on a postcard, he wishes therefore exact indication of the Lost OKee of the person concerned. He has sent such a postcard, addressed according to the sender, to the editorial office for inspection, which has been returned to him with the remark of the post office: "Ro sued oLee In 8nte ULmeä. " G.

For your favorable consideration.

Since I have left the house at No. 3 Broadway since May 1 and have moved to No. 10 Lütter^ kLee, because it is to be torn down, I ask that all letters addressed to me in the future be addressed accordingly. At the same time, I request all those who are expecting relatives from Germany sooner or later to inform them of my new address in good time.

S. Keyl,

10 Satter^ LIsae, Nerve Vork 6lt^.

The Illinois District

of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. assemblies, s. G. w., June 1-7, at Crete, Will County, Ill.

Subject of the doctrinal negotiations: the continuation of the "Theses on Sanctification".

B. Burfeind, Secretary.

Note concerning the synodal journey.

- 1) From Chicago by Vdlerro L Lastern IUnols 8th R. (depot at 12th Street) to Crete.
- 2) From Joliet with the LUedlxan ventral 8. 8. to Bloom, from there to Crete.
- 3) Those coming from the south on the Wabask 8. 8. go to Danville and from there to Crete on the Ldleaso L Lastern Illinois 8. 8.
- 4) Those coming from south on Illinois Ventral 8. 8. go to Matteson, thence via Bloom to Crete. (SIL. This applies only to overnight train, as only morning connection is at Matteson).

* « '

8ounä trip tielrets from Chicago to Crete -1.00.
South of Crete, the return trip on the Lastern Illinois 8. 8. is a third.
On the Illinois Ventral to Chicago and back lime kare.
8oun(I trip tieksts from St. Louis to Chicago will be arranged by teacher I. L. Backhaus in Venedy. For the others contact

1. 6. servant,
670 Union 8tr, Vineago, III.

** |*

The fare for those traveling to Crete via St. Louis for the Synod is from St. Louis to Chicago -8.00 round trip. The undersigned will be at the Vandalia Railroad Office (No. 100 North 4th St.) on Tuesday, May 30, to obtain tickets. Anyone unable to be there on said day is requested to notify me of such.

I. L. Backhaus.

Those traveling via Danville pay full fare (-2.70) for the outward trip and one cent per mile (90 cents) for the return. Whoever travels via Chicago can get a ticket for the outward and return journey there at -1.00 on presentation of a certificate, which teacher G. A. Albers, Lockbox371, Danville, Ills. will send to anyone who wants one - after sending his address and a postage stamp. Those traveling via Danville will not receive a Certificat until they reach Crete, because it is only needed for the return trip. Two trains leave Danville daily for Crete, at 1:30 in the night and at 10:35 in the morning.

Danville.

The Michigan - District of the Lutheran Synod of Missouri, Ohio, &c. St. will hold, s. G. w , its sessions from June 21 to 27 at the congregation of the Rev. Jos. Schmidt at Saginaw City, Mich.

The subject of the doctrinal discussions will be the continuation of the "Theses on the Holy Sacraments in General and on Holy Baptism in Particular"; and "Propositions for Assessing the Question of Whether a Christian Can Join One of the Local Secular Workers' Support Associations with a Good Conscience." (S. "Lutherans," July 1, 1880.)

Each pastor shall submit his parochial report.

All who intend to attend the Synod are requested to report to L I Schmidt at least two weeks before the beginning of the sessions. W. Burmester, Secretary.

On the Wisconsin District Synodal Ad.

The following railroad companies have promised price reductions (lull kurv for the outward journey, one fifth for the return journey) for the Synod meeting here in June, viz.

1. Wisconsin Central,
2. Chicago, Milwaukee and St. Paul,
- 8th Milwaukee, L. S. and Western.

Milwaukee, WtS.

I. Wegner.

!

The Iowa District

of the German Lutheran Synod of Missouri, Ohio, &c., will meet, s. G. w., from May 31 to June 6, at the Ge^ mrinde of L. F. Ch. Hermann near State Centre, Iowa.

Subject of teaching discussions: What should move us to establish Christian parochial schools and use them faithfully for our children?

The pastors do not want to forget to bring a complete parochial report from January 1 to December 31, 1881, or if they cannot come, send it in.

Those who intend to attend the Synod should inform Mr. L. Herrmann by May 15 at the latest; those who fail to do so run the risk of having to look for lodging themselves.

I- Fackler, Secretary.

! Note for the synod speech.

The following three railroads will grant Synodical travel home for one-third of the fare:

- 1) OdloaFo L Xortll Yesterday 8. 8.,
- 2) Illinois Ventral 8th 8th,
- 3) Ventral Iorva 8. 8.

Whoever makes a claim to this price reduction has on the return journey - and indeed on the

vdioaxo L Nordt Western 8. 8. in State Centre, on the Illinois Ventral 8. 8. in Acklry (148th **only here**), on the ventral lo>va 8. 8. in State Centre or Marsball, town -.

to prove by a certificate signed by me that he paid full price on the outward journey.

The brothers coming from the south are informed that they can travel from Grinnell on a branch line of the Ventral Iorva 8.8. directly to State Centre, and do not need to travel via Marshalltown.

I. Fackler.

! The Minnesota - and Dakota - District

of the Synod of Missouri, Ohio, &c. St. holds, s. G. w., its first sessions from June 15 to 21 of this year at St. Paul, Minn.

The doctrinal negotiations will be based on theses about the perfection and clarity of the Holy Scriptures. The pastors are asked to bring their parochial reports. - The pastors are asked to bring their parochial reports.

All who intend to attend the meetings of the Synod are requested to report to the local pastor, S. Rolf, 274 Last 9tk 8tr, "at least" 14 days before the beginning of the same.

C. Penalties, President of the Northwest District.

Conferenz displays.

The Cleveland Specialconference will meet, s. G. w., on Wednesday after Pentecost at L. A. Dankworth's.

H. Wese loh.

The Baltimore District Conference will meet, s. G.w., June 13-15, at the home of Mr. L. Hanser at Baltimore, Md. - Registration requested. I. G. Häfner.

The La Porte Specialconference meets, s. S. w., June 6 and 7, at Valparaiso, Ind. W. I. B. Lange.

Income to Western District treasury: - For synod treasury: Bon k.Bergts Gem. in Trcumstb.60. L. Jbens Gem. in Farmington, Mon., 7.00. L. Gräbners Gem. in St. Charles, Mon., 46.10. L. MaackS Gem. at St. Charles 15.00. L. Köstering" Gem. in Altenburg, Mon, 18.00. L. Nützel's Gem. at West Ely, Mo., 8.00. Colt, by L. Griebel's Gem. at California City, Mo., 7.20 L. Scholz's Gem. at Holt Co, Mo., 2.65. Dreieiniak. diary in k. Krämer's Gem. at Humboldt, Kansas, ! 4.44. l». Janzow's Gem. m Frohna, Mo., 25.00. L. Pennekamp's Gem. in New Wells, Mo., 6.00. Soll, of P. SchülkeS Gem. in Palmyra, Mon, 9.25. L. Brandt's Gem. in North St. Louis 10.30. Coll. of L. Meyer's Gem. in New Bielefeld, Mo., 19.20. Coll. of L. Nething's Gem. in Lincoln, Mo., b-00- Eoll. of L. Endres' St. John's Gem. in Utica, Nebr., As""?"" Johanning's comm. in Brauersville, Mo, i "SS". Lehmann's Gem. in Jefferson Co, Mon, 3.00. L. Voigt's Gem. in Diffen, M^, 11.00. L. Lohr's Gem. in Jackson, Mon, 3.16. P. Sandvoß's Gem. in August," Mon, 5.25. (S. -233.10.)

2Zum, college maintenance: L. Scholz's Gem. in Holt

Mission: L. Bergts Gem. in Tecumseh, Nebr., 5.00. Coll. of L. Roblfings Gem. in La Fayette So., Mo., 2.50. Herm. Miethe in Watertown, Wis. of, .50. collecte of L. Pennekamp's gem. in Topeka, Kans. of, 2.63, thank offering of Mrs. Klein 2.00. coll. of L. Matuschka's gem. in New Melle, Mo. of, 6.30. L. Berg's gem. in Adams Co. of, Ind. of, 10.50. C. Muller in Uniontown, Mo., 2.00. Coll. of L. Matthias' Gem. in Paola, Kans., 8.25. Coll. of L. Hilgendorf's Gem. at Belle Creek, Nebr., 7.72. L. Brandt's Gem. in North St. Louis 13.10. Coll. of L. Vetter's Gem. in Cole Co., Mo., I 5.00. Mrs. Nothdurft by L. Lohr in Jackson, Mo., 5.00. Mrs. Hrrzinger by same 5.00. (S. -75.50.) - Akr Negro Mission: L.Berat's Gem. in Tecumseh, Nebr., 5.00. Coll. by L. Rohlfing's Gem. in La Fayette Co, Mo, 2.50. Peter Mielßner in Independence, Kan., 3.00. N. N. by L. Biltz in Concordia, Mo., 90.00. For New Orleans: A. Höhne, I. D. Janflen and I. G. Agena each 1.00 ^rch L. Bu^er in Sterling, Neb. By -r in St. Louis, 7W 2^S 112 5^""Gem. atBrownsville, Mo. flirte deaf and dumb: By L. Bürger in Sterling, Nebr. from sale of Becker's writing 2.75. Mrs. Näber by L. Scholz in Holt Co, Mo, 2.00. L. Polack's Gem. in Union-

town, Mo., 12.25, whose Salems comm. in Perry Co. mo., 4.50. k. Bürger's Jmm. comm. in Hamilton Co. nebr, 2.30, whose Zion's comm. 7.25. By the same of C. Strehlow, M. Werth, A. Werth, W. Werth se 1.00; A. Arendt 2.00; G. Buraer.45. P. Voigt's comm. in Dissen, Mo.,8.50. (S.-41.00.)

For Emigrant Mission: C. Miller through Fr. Polack in Uniontown, Mon, 1.00.

For the new building in St. Louis: Subsequently from? Gräbner's congregation in St. Charles, Mon., 14.00. Subsequently from k. Walther's Filialgem. bet Brunswick, Mo., 10.50. P. Janzow's Gem. in Frohna, Mo., 4th Zhlg., 110.00, Mrs. Christiane Wein- bold 1000.00. P. Willes Gem. near Brownsville, Mo., 2nd Zblg., 95.50. IL. Biltz's Gem. at Concordia, Mo., 35.00. >. Wesche's Gem. in Jefferson City, Mo., 1st ctr., 23.00. >. Vetter's branch gem. in Osage Co, Mon, 14.50, whose gem. in Cole Co, Mon, 27.50. Cl. Haßhagen by I'. Johannning in Brauers- ville, Mo., 2.65. P. L-töckbardt's gem. in St. Louis, 3rd pl., 171.85, by Mr. Roos 10.00.?. Voigt's Gem. in Diffen, Mo. 1st plat, 50.00. 1>. Free's gem. in Franklin Co, Mon, 3rd tce, 20.00. P. Beyer's gem. in Feuersvillr, Osage Co, Mon, 75.00. (S.-1659.50.) Gezeick net: >. Bartels Gem. in St. Louis, Mo>, 400.00. P. Wesches Gem. in Jefferson City, Mo., 65.00. P. Hansers Gem. in St. Louis 7760.00. k. Vetter's Gem. in Cole Co, Mo, 100.00. (S. -8325.00.)

For? Wyneken: P. Strobel in Marion Co, Iowa, 2.00.

For those burned in Michigan: P. Bergts Gem. in Tecumseh, Nebr., 13.00. Robert Lösch in Jefferson City, Mon., 1.50.

For the congregation in Neu - Ulm: Fr. Bergts congregation in Tecumseh, Nebr., 13.00.

For poor students in Springfield, N. N. by k. Nething in Lincoln, Mo., 2.50.

For poor students in St. Louis: N. N. through k. Nething in Lincoln, Mo., 2.50.

For Fr. Henkel's congregation in Logan, O:- Several members of the congregation of?. Polack in Uniontown, Mo., 4.75.

For Gem. in S outh Chicago: From -r in St.Louis 5.00.

For congreg. in Ellinwood, Kans.: Trinity Dt St. in St. Louis 64.25. Cross Dt. das. 29.55.

St. Louis, Mo., May 8, 1882. E. Roschke, Cassirer.

Income to the coffers de" Illinois" District:

For the synodical treasury: From C. Schnake and L. Heinemann in Addison -1.00 each. P. Döderlein's congregation in Homewood, communion collecte 9.76, Easter coll. 6.30. P. Freder- kings Gem. at Dwight 7.60. Fr. Heinemann's congreg. at Okaw- ville 9.40. Fr. Dröaemüller's congreg. at Arenzville 8.00. Fr. Dear's congreg. at Wine Hill 9.15. Fr. Schieferdecker's congreg. at Haine!, Easter Coll, 9.10. Desgl. of Fr. Nuoffer's Gem. at Eagle Lake 15.75, Fr. Müller's Gem. at Bremen 3.10, Fr. Hahn's Gem. at Staunton 9.00, Fr. Lochner's Gem. at Chicago 18.58. Of the Gemm. of the ck.: Pissel in Benson 7.00, Müller in Ehester 10.80, Dorn in Pleasant Ridge 10.30. Fr. Gruber's congreg. in Bethlehem, Penitential Coll. 2.00, Easter Coll. 5.20. (p. -143.04.)

For the building fund: by H. B. in Addison 20.00.

For new construction in St. Louis:?. Nuoffers Gem. at Eagle Lake, 3. Sendg, 159.00. By P. Hartmann in Woodworth from Joh. Fr. Meyer 7.00. By P. Müller in Bremen from I. Schrader 5.00. By?. Mertner in New Berlin from Kaspar Luken 50.00, KaSp. Diekmann 10.00, Aug. Meyer, Heinr. Düver, Aug. Niehaus, Fr. Kammholz 5.00 each, Fr. Plumpe 3.00, Ludwig Bachmann 1.00. P. Gieseke's Gem. in Secor 100.00. k. Mießler's Gem. in Carlinville 36.30. From Chicago: through k. Reinke from Mrs. Dor. Schönfeldt, W.Petersen, Joh. Bauer- meister, Louis Appell sen., W. Antipp, Herm. Langasch 10.00 each, Matth. Brand, Alb. Bonke, Herm. Katschke 5.00 each, Emma Schönfeldt, W. Schiefelbein 8.00 each, Ludw. Freitag 1.00, Ludw. Peick 25.00; by P. Succop of Aug. Schnacke (1st Zahlg.) and Joh. Schnacke 25.00 each, Joh. Otto Schwerin sen. 15.00, Christ. Behrens 10.00, Joh. Kuhlmann (2nd count) 5.00, Ernst Schneider (2nd count) 2.00. (p. -580.30.)

For inner mission: through Fr. Dorn in Pleasant Ridge from N. N. 1.60.

For inner mission in the Northwest: H. B. in Addison 4.00.

For the English Mission: Through Fr. Sngelbrecht in Chicago from N. N. 1.00.

For Negro Mission: By k.Reinke in Chicago from Mrs. Auguste Swwarz 5.00.

For heathen mission: By k.K.A.Meyer von d. Drei- eirngk.-Gem. in Osnabrück 3.00.

For the Negro Church in New Orleans: Through Fr. Engelbrecht in Chicago from R. N. 2.00.

ToHousehold in St. Louis: P. Bergen's Gem. in Prairie Town 6.07.

For poor students in St. Louis: Through Fr. Schuricht in St. Paul, sent at the double wedding of Messrs. Nutzger and Ehrat, 7.50. Through I'. Dorn in Pleasant Ridge, wedding scoll. at Richmann's, for Dannenfeldt 6.30. P. Hölter's Gem. in Chicago for Ad. Bünger 30.00. (p. -43.80.)

To the household in Springfield: r. Bergens Gem. in Prairie Town 6.06.

For poor students in Springfield: Fr. Döderlein's Gem. in Homewood 15 25. By I'. Schuricht in St. Paul 1.00 by Wittwe Wasmuth. Through Fr. Wunder in Chicago from the women in his. By Fr. Weisbrodt in Mount Olive, Hockzeits- coll. at Joh. Whitebouse for G. Allenbach u. A. Lübckemann, 20.00. B. in Clucago for Bendin 2.00. (p. -51.25.)

For poor students in Fort Wayne: By?. miracles in Chicago from the women in sr. Gem. for C. Kübel 6.00, W. B. there for Fr. Brauer 10.00. Durck Fr. Schuricht in St. Paul, wedding coll. at Herm. Rubin for Karl Albrecht, 7.50. (p. -23.50.)

For poor students in Addison: Easter coll. from?. Rabe's Cross Comm. at Uorkville 12.14. By Kassirer Roschke from Karl Reutzel at Fort Smith, Ark. 5.60. (S. -17.14.)

For Fr. Brunn in Steeden: By Fr. Heinemann in Okaw- viüe by Mrs. Frickenschmidt 2.00.

For the widow's fund: By?. Kniefin Golden, Pas- siongottesdenst-Collecten, 8.75. P. Dorn in Pleasant Ridge 2.00. (S. -10.75.)

For the deaf and dumb: From Addison: by W. Heuer 5.00, H. Hetdorn u. E. H. W. Leeseberg 2.00 each, Lehrer Rosens Schüler 10.10, by d. Gem. 20.00, L. Heinemann 1.00. From Chicago: durck P. Reinke by Gust. Klotz 1.00; durck P. Lochner, Coll. on Easter Day 2, 7.04; by P. Succop for Becker's Tractate 25.70; from Lehrer Sella's pupils 1.10. Durck k. Gotsch in York Centre by H. Bade 5.00. By?. Karth in Worden by H. Sievers 5.00. By Fr. Gößwetns Gem. in Altamont 6.50. By Fr. Drögemüllers Gem. in Arenzville 4.80. By?. L. v. Schenck by d. Gem. in Rockford 6.00, in Pecatonica 8.00. By Fr. Liebe in Wine Hill by d. Gem. 8.85 u. Hochzeitscoll. bei Herm. Eggcrs 5.00. By Fr. K. A. Meyer of the Drei- etnigk. Gem. in Osnabrück 4.00, by N. N. in Town Saukville 1.00. Fr. Pissel's Gem. in Benson 7.00. Fr. Dorn's Gem. in Pleasant Ridge 12.45.?. Mueller's Gem. in Ehester 11.40. By P. Mertner in New Berlin by F. Kammholz 1.00, M. Ade, C. Luken, W. Sckelp, Cb. Böhl, H. Böhl u. H. Kriel each .25, P. Mertner .50. By P. Bergen in Prairie Town of s. Confirmanden 4.00. By P. Hartmann in Woodworth for Becker's Tractate 2.40. (p. -169.34.)

To Wais.enhaus near St. Louis: Durck?. Bergen in Prairie Town, Coll. at W. Peter's wedding, 10.00.

For Milwaukee progymnasium: P. Gößwetns Gem. in Altamont 4.50.

For the stud. Orphans from Addison: P. Hartmann's School Children in Woodworth 2.08.

For Fr. Traub's gem. in Peorsia, Ill: members from k. Great gem. in Addison 35.00.

For the congregation in Fergus Falls, Minn: Communion coll. of?. Müllers Gem. in Bremen 4.30.

For the school building of the community in Port Hope, Mich.: Evening meal coll. of P. Müller's community in Bremen Oct. 4.

For the congregation in SouthChicago, Ill: By Kassirer Schmalzriedt in Detroit, Mich. 10.00. >. Hahn's Gem. in Staunton 2.00. (S. -12.00.)

For the Gem. in Logan, O.:k. Hahn's Gem. in^Staun- ton 2.00.

NR. To the required two-thirds sum for the new building in St. Louis was paid -239.30, u. zw. by: I?. Reinke 107.00, I?. Hartmann 7.00, k.G.J. Müller 5.00, P. W. Mertner 84.00, P. B. Mießler 36.30.

Correction.

In my last receipt ("Luth." No. 9) read: For the Syrrdalkaffe of H. F. Firne and Fr. Stünkel sen. in Addison each -1.00 instead of "2.00".

Addison, Ill, Apr. 29, 1882. H. Bartling, Cassirer.

Entering the Coffee of the Northwest District:

For poor students in Addison: wedding coll. at Franz Dobberphul -4.00.

To the orphanage at St. LouiS: By?. I. G. Göh- ringer 30.32.

To the widow's fund: P. Präger 1.00.?. I. L. Daib 4.50. P. F. Steyer 2.00. >. C. Damm 4.00. teacher O. Steinmeyer 3.00. teacher C. F. Arndt 10.00. wedding coll. at F. Hafemann 2.10. E. Schumann 2.00. from the piggy bank of A. u. F. Daib .94. P. H. Erks Gem. in Vienna 2.24. Alb. Kurth in Milwaukee, thank-offering 5.00. P. Wambsganß's parish in Adell 9.50. Through P. Küchle from Mrs. N. N. 5.00. (Summa -51.28.)

For emigr. mission in New Dort: Wed. coll. at H. Wendroth 2.57. P. E. Grothes Gem. 7.00. Jul. Prenzlów 2.50. (S. -12.07.)

For poor students in Springfield: Fr. Schneider 10.00.

For Negro Mission: P. Präger .50. 5. Rösch u. Gem. 4.00. P. Schumann's Gem. in Waterford 3.00. S. E. by k. E. M. Bürger 1.00 By P. C. H. Löber of Mrs. N. N. 2.00. (S. -10.50.)

To the orphanage at Addison: Jmm. congreg. in Milwaukee 9.61. By P. Küchle of N. N. 2.00. P. I. G. Göhringer 10.00. Mrs. Auguste Korb 1.00. Luise and Lndia Korb.50. P. Rösch & congreg. 5.30. (S.-28.41.)

For Fr. C. Eißfeldt's congregation in South Chicago: Fr. I. L. Daib and members of his congregation. Congregation 7.00.

For P. Schröder's comm. in S t. Clair:?. I. L. Daib 1:00.

For Fr. Kruger's congregation in Fergus Falls: Fr. Fr. I. Horst's congregation in Hay Creek 7.85. From Fr. Osterhus' congregation 4.00. Fr. Th. Krumsteg's congregation 12.25. (S. -30.10.)

For the studying sons of Fr. Wambsganß's Gem. in Adell 14.40. For poor students from Wisconsin Coll. at the funeral of Mr. Prah 3.68.

For the comm. in Logan, O.: H. Tisza 1.00.

For poor students in St. Louis: wedding coll. at Peter Olsen's in Wayside 4.00.
For Milwaukee progymnasium: Jmm. comm. in Milwaukee 21.49. P. H. Erck's comm. in Vienna 2.66. k. Wambsganß's Gem. in Adell 12.81. P. Th. Krumsiegs Gem. 20.00. (p. -56.96.)

For English Lutheran Mission: P. Präger .50. P. E. M. Bürger 1.00. P. C. H. Löber 1.00. ('S. -2.50.)

To synodical treasury: Trinity congreg. in Milwaukee 41.90, Cross congreg. 8.00, St. Stephen's congreg. 31.75, Jmm. congreg. 23.37. P. Osterhus' congreg. 8.00. P. Strasen's congreg. in Watertown 31.15. P. Kothe's congreg. in Lewiston 8.50.?. Präger's congreg. in Granville 6.00, Town Milwaukee .70. Fr. Hieber's St. Paul's congreg. in Sheboygan Falls 6.00. St. Peter's congreg. in Wilson 5.30. Trinity congreg. in Mequon 2.71.?. I. L. Daib & congreg. for maintenance of professors 14.95. P. C. Kollmorgen's congreg. 4.38. P. M. Stülpnagel's congreg. 7.90.?. Rehwinkel's Gem. 5.58. P. C. Seuel's upper Jmm. gem. 12.14, lower 7.56. P. Horst's gem. at Hay Creek 3.24. P. Fr. Streck- fuß's gem. 5.00. P. A. Landeck's gem. 8.00. P. Ebert's gem. at Shawano 3.00, at Hartland 3.00. Walker's gem. at Maple Creek 1.10, at New London 2.05, at Bear Creek 2.25. k. Damms Gem. in Bloomfield 6.78. k. Hilds Gem. in Town.

Herman 14.71.?. Goehringer's Gem. in Sheboygan 18.50. k. Schumann's Gem. in Waterford 3.00. P. Wickmann's Gem. in Freistadt 14.00. (p. -310.51.)

To the seminary building in St. Louis: Trinity Gem. in Mequon 30.00. Fr. G. E. Ahner 3.00, whose Gem. 11.00. From Fr. C. Kollmorgen's Gem. 5.00.?. H. Vetter's Gem. 13.00. k. C. Seuels lower Jmm.-Gem. 50.00. P. Fr. Streckfuß 5.00. ?. C. F. Ebert's gem. in Hartland 5.62. P. Walker's gem. in New London 8.27, in Clintonville 8.50. Mrs. Hamann in Vienna 2.50. ?. Wambsganß's Gem. in Adell, 2nd Sendg., 90.00. k. F. Johl's Gem. 27.00. p. I. Herzer's Gem. in Plymouth 100.00. p. Roesch's Gem. 20.00.?. C. Damms Gem. in Bloomfield, 2nd Sendg., 22.35. P. I. Strasens Gem. in Milwaukee, 2nd Sendg., 40.00. Durck P. Präger of Miss N. N. in North Prairie 5.00.?. E. Rolf's Gem. 54.00. P. Schumann's Gem. in Waterford, 2nd Sendg., 25.00. P. Wickmann's Gem. in Freistadt, 3rd Sendg., 59.50. Wilh. & Joh. Ziegler in Green Isle each 5.00. P. Goehringer's Gem. in Sheboygan, 2nd Sendg., 106.00. P. A. Landeck's Gem. in Green Isle, 2nd Sendg., 50.00. k. Mueller's branch in Jackson, 100.00. (p. -855.74.). - Signed for seminary building:?. C. Seuel's lower Jmm. comm. 105.00. p. Herzer's comm. 250.00. cross comm. in Milwaukee 200.00.

For the deaf and dumb: Teacher Wisbeck's students 2.50. Teacher Wegner's students 3.90.?. Kothes Gem. in Lewiston 18.00. P. Wambsganß's Gem. in Hancock 15.00. Hockzelts- roll. at W. Herzog 2.10, at A. Hetz 6.05. P. E. G. Ahners Gem. 6.00. A. Ziegler .25. Mrs. Auguste Kork 1.00. Women's Association of the Jmm. Gem. in Milwaukee 8.00. Fr. Prägers Gem. in Granville 6.50. Eonfirmationcoll. in Fr. Leßmanns Gem. 10.00.?. Wickmann's congregation in Freistadt 19.45. St. Stephen's congregation in Milwaukee 37.25. (p. -136.00.)

Milwaukee, Wis. May 5, 1882. c. Eissfeldt, Cassirer.

Incoming to the coffee de- Iowa "District:-

To the synodal treasury: From?. Bretscher's congregation in Buena Vista -5.50. Easter coll. from P. Zürrer's congregation in Marcus 8.48.?. Studt's Gem. in Luzerne, Easter coll., 8.61. Coll. of k. Bräuer's Gem. in Bremer Co. 7.55. Easter Coll. of Günther's Gem. in Boone 11.00. (Summa -41.14.)

For inner mission: Coll. of Fr. Streckfuß's parish in Davenport 2.85. Coll. of?. Fackler's town parish in Lyons 7.00. Fr. Reiflinger's parish in Wilton 10.00. Half of Easter coll. of Fr. Baumhöfener's parish in Homestead 8.75. Coll. of k. Brandt's Gem. in Clarinda 3.80, from Fr. Hinkeldey .85. Collecte of Fr. Seßler's Gem. in Sheridan Township 5.52. Easter coll. of TrinitySgem. Fr. Brammer's in Lowden 11.56. By sk?. Studt in Luzerne by Mrs. M. D. Studt 1.00. (p.-51.33.)

For Negro Mission: By P. Studt in Luzerne from Ch. Jiten .50. By P. Baumhöfener in Homestead from Wiebold, Tietje and Zahn 1.00 each. (S. -4.50.)

For Heathen Mission: by Teacher Bergmann at Fort Dodge from H. George .50. by P. v. Strohe at Monricello from Mrs. E. Scheer 2.00, Math. Grumm and Kath. Stull each .25. (S. -3.00.)

For new construction in St. Louis: Through Fr. Brand in Clarinda of Hein. Stüwe 50.00, Joh. Gundermann 10.00, Fr. Meier 5.00. Fr. Mertens' Gem. in Coalfax Township 86.50. Durck Fr. Stephan in Bremer Co. by F. Mummelthel 3.00. k. Büniger's 3 comm. at Le Mars, 2nd Sdg. by 30.60. Durck l>. Brandt in Clarinda by Hein. Otte 20.00, Herm. Herzberg 1.00. P. v. Strohe's Gem. at Monticello, 1st Sendg., 280.00, 2nd Sendg. 168.50, 3rd Sendg. 60.00. By P. Zürrer in Marcus by Conr. Richter 10.00, Louis Wegner and Fritz Voß 1.00 each. P. Bretscher's Gem. in Buena Vista, 4th Sendg., 31.00. (S. -757.60.)

For sick pastors and teachers: Through Fr. Brandt in Clarinda half of wedding scoll. at W. Harstock 4.00.

For?. Niemeyer in Fontanelle, Iowa: By k. Günther in Boone from some women sr. Gem. 8.50. By k. Brandt half of the "wedding coll. at W. Harstock 4.00. k. Stephen's Gem. at Waverly 4.20. By?. Baumhöfener in Homestead, thank offering by Mrs. I. H. Ahrens 1.00. (S. -17.70.)

For the deaf and dumb: From the Women's Association at Fort Dodge 6.00, from etl. women there 8.00. Coll. from Fackler's rural congregation 9.00. Günther's school children at Boone 5.00, from etl. members 1.00, from the piggy bank 1.00. (S. -25.00.)

To the orphanage near St. Louis: By !?. Bräuer in Bremer Co, at the dedication of the house of I. W. Matthias ges., 9.40. By Fr. Heinicke in Dillon of s. school children 3.05. Fr. Rei- singer in Wilton, thank offering 5.00. N. N. by?. Grafelmann in Sherrills Mount 1.00. (S. -18.45.)

For poor students in St. Louis: Durck Fr. Guenther in Boone, Thank Offering by Mrs. M. Leininger, Jr. 2.00, on M. Leininger's infant baptism ges. 6.00. (S. -8.00.)

For Seminarian Schrackenwald in Addison:?. Baumhöfener in Homestead, Hüdepobl, H. Ahrens, Tietje and teacher Hild each 1.00, G. Maas and Mr. Wiebold each 2.00, Zahn .50, D. Wiebold.25. (S. -9.75.)

For Schöler E. Holm at Fort Wayne: P. Trumms St. John's Gem. at Aurelia 6.25.

On the emigrant mission in New York: Ostercoll. by k. Semmann's Gem. in Marenao 4.00.

To the Widow's Fund: Through P. Streckfuß in Davenport from E. Leonhard in Buffalo 1.00

For P. Streckfuß's comm. in Davenport, Iowa: half of the Easter coll. of?. Baumhöfener's comm. in Homestead 8.75.

For P. Henkel's Gem. in Winfield, N. D.: By k. Studt in alfalfa of Bro. Völz and St. 1.00 each.

Boone, Iowa, May 6, 1882. I. P. Rademacher, Cassirer.

Incoming Michigan District Coffee:

To the synod treasury: From Fr. Huegli's Detroit congregation -23.00. Fr. Moll's Detroit congregation 17.73. Ridgeway congregation 7.08. Wyandotte congregation 4.85. Amelith congregation 6.70. Millers congregation 15.00. Sebewaing congregation 12.68. Burr congregation Vak7.00. Bay Lity congregation 28.60. Wheatland congregation.

80

1.17. comm. at Reed City 2.85, comm. at Grand Rapids 11.55, comm. at Saginaw City 12.10. (Summa -150.31.)
For the dear-mutes: By P. K. L. Moll from Konrad Maul 5.00, Teacher O. Kraft's pupil 1.00, Surplus of travel money by P. Hahn 6.00, On M. Rohrer's child baptism ges. 62, Joh. Zismer in Wyandotte 1.00, On 1. W.'s wedding in Amelith's 4.18, 1. Meier in Burr Oak 5.00, Gem. in Adrian 11.75, Mrs. K. W. 5.00, Mrs. Hahn's children 1.00, Mrs. Klein in Hillsdale 1.00, Gem. in Grand Rapids 28.75, C. Prange 1 Actie 10.00. For pamphlets: Gem. in Adrian 9.25, Gem. in Fraser 75. - From Gem. in Sebewaing 10.02, Jak. Lukhardt 1.00, (S. -101.32.)
To the widow's fund: P. Hahn 4.00, teacher O. Kraft 2.00, comm. in Jonia 3.00, P. Th. Schöch 4.00, teacher G. C. Bernthal 4.00, comm. in Lansing 3.00, comm. in Amelith 3.00, comm. in Grand Rapids 10.20, P. Wuggazer 2.00, (S. -35.26.)
To seminary building: comm. in Richville, 1st plat., 44.00, k. Hugli's Gem. at Detroit, 3rd plat., 6.00, Gem. at Port Hope, 2nd plat., 10.00, Gem. at Frankentrost, 4th plat., 28.00, By P. K.- 8th minor by N. N. 10.00. (S. -98.00.)
On the Fort Wayne household: comm. in Amelith 3.29.
For the comm. in South Bend: comm. in Saginaw City 10.50.
For the comm. in Centerville: comm. in miller 5.37.
For South Chicago congregations: Monroe congregation 10.00, Fr. Huegli's Detroit congregation 16.50, Saginaw City congregation 6.50. (S. -33.00.)
For the Gem. in Log to: From the Children's Leaf Fund in Bay City 6.15, Max Boehm, 25, Gem. in Saginaw City 6.50. (S. -92.80.)
For poor students from Michigan: Gem. in Amelith 1.66, Fr. Mueller's confirmands 3.00, Gem. in Grand Rapids 14.00. (S. -18.66.)
To the orphanage near St. Louis: comm. at Jonia 3.00, comm. at Richville 9.00, comm. at Reed City 2.26, P. Wuggazer's Schüler 64. (S. -14.90.)
To the orphanage at Addison: widow M. Wagner, Sr. of Monroe 5.00, By P. Hugli of N. N. 5.00. (S. -10.00.)
For inner mission: 1. Wittes Gem. 4.00, Mrs. B. in Monroe 1.00, Mrs. Schuster 50, Mrs. A. in Sebewaing 4.00, P. Moll's Gem. in Detroit 20.98, Gem. in Amelith 3.03, Gem. in Sebewaing 14.52, P. Hahn 47, Gem. in Ca- ledonia 3.03, Maria Heidlauf in Grand Rapids 2.00, Mission horse and buggy 120.00. (P. -173.55.)
For emigrant misslvn: comm. at Sebewaing 6.40, comm. at Big Rapids 8.38, comm. at Lake Ridge 6.63, By k. Hügli by N. N. 10.00, (S. -31.41.)
For Negro Mission: Joh. Hofmann in Detroit 2.00, Mr. Kundinger 5.00, By Fr. Hugli of N. N. 10.00, N. N. in Saginaw City 1.00. (S. -18.00.)
For Heathen Mission: from Port Hope Mission Fund 8.30, Fr. Bohn's Confirmands 3.25. (S. -11.55.)
Detroit, May 1, 1882. Chr. Schmalztriedt, Kassirer.

For the preachers - and teachers-Wittwen - "nd Orphans Fund

(of the Illinois District)

. have been received:

1. contributions:
From the kk.: F. Behrens, E. Riedel, Th. Pissel, H. Wunder each -5.00, C. A. Trautmann, E. Beck each 2.00. From the Chicago Teachers Conference 28.50.

2. gifts:

By teacher A. Wilde and his pupils 6.00, By the congregation of? L. Lochner; Maundy Thursday coll. 9.61, Char- Friday coll. 20.96. From the parish of P. E. Beck 7.10, From the parish of P. Th. Pissel 7.00, By Mr. Kassirer H. Bartina 67.00 were delivered. (Summa -170.17.)
Chicago, Ill, May 1, 1882. H. Wunder, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts)

. have been received:

1. contributions:
From the kk.: A. Baumhöfener, T. Häßler each -5.00, H. Th. Wille 4.00.

2. gifts:

By Fr. Senne from Hartwig Heidel 5.00. Coll. of the parish of Fr. A. G. Grimm 5.75, By Fr. H. Th. Wille from his parish 10.55, Fr. Köstering's parish 22.50, Mrs. G. Houser by Fr. Griebel 1.50, By Fr. I. Häßler of his congregation. Dreieinig- keitsgem. 11.30.
St. Louis, May 4, 1882. C. F. Günther, Cassirer.

Received for the English - Lutheran mission in the West:

From Mrs. A. S. in Papillion, Nebr., -3.00, Through Mr. ? C. 8. Janzow in Frohna, Mo., from Mr. Martin Weinhold 5.00, Mr. Aug. Schröter 2.50, Mr. Friedrich Köstering 2.50 for the purchase of a horse for the English mission preacher. By the same from Mr. Carl Elbrecht at Dissen, Mo., 5.00, From N. U. at Adell, Wis., 5.00, From Henry Weinrich at New Melle, Mo., 2.00, From R. at St. Louis, Mo., 2.00, from N. N. there 2.35, From Mr. Georg Gohringer at Accident 1.00, Bon I. F. T. at Vincennes, Ind., 5.00.
St. Louis, April 25, 1882. C. F. 8 ange, Kassirer.

509 krauklio ^v", 8t. Louis, Llo.

Received for poor students: Through Mr. ? Droge- müller from some members of his congregation-6.50 for Allenbach, By Mr. P. G. E. Ahner 7.00 for Hornung, By Mr. ? Adam, s. at the wedding of Mr. W. Wascher 7.50 for B. Müller, By Mr. P. Heumann, ges. on Mr. B. Hein's wedding, 3.35 for A. Ehlers, By Mr. Praeses Biltz of the Jungfr.-Verein sr. Gem. 10.00 for Behr, by sr. Gem. 8.00 and by F. Brackmann 2.50 for Hink, By Mr. I. Geist by Mr. Präses Beyers Gem. 13.00 for Heideberger, By Mr. k. Heid by several members of sr. Gem. 7.12 for Her, By P. Baumann at the wedding of H. Guth and G. Mumm 2.80 for Kaiser, By Mr. Plotz of the Oshkosh Women's Association 1 dozen bed sheets, 1 dtzd. Kissen covers, 1 Dtdz. towels, By Mr. P. Hafler of the Women's Club at Leavenworth 5 underpants, By Mr. P. E. G. C. Markworth of N. N. on Fremont Road 2.00, By Mr. P. Bewerenz of Mrs. Anna Reichel 2.00 for hornung, By Mr. P. E. A. Frese, Easter coll. sr. Gem. 7.37, by Mr. P. Greil of I. Eichen- hauer 5.00, By Mr. P. D. Graf, ges. at wedding at G. Burrow, 8.25, By Mr. P. Ponitz, Gem. 1.50, By H. Koboldt in Effingham 3.65 for Hornung.
For the seminary household: By Mr. P. Hoffman" sent at Mr. H. Westphal's wedding, 3.55, by himself 45, By Mr. P. Spebr, Charfreitag's coll. sr. Gem. 5.25, By Mr. P. Draemüller from sr. Gem. 3.00, By Mr. P. Bus- zin of W. Nogge 2.00, F. Bos 2.00, F. Helmkamp 50, A. Itemann .10, By Mr. P. Hudtloff, Coll. sr. Gem. 4.30, By Mr. P. Frederking 2.00 by Mrs. Frühwirth, By Mr. P. Sippe! by Aarmle 3.37, by himself 1.63.
A. Crämer.

Received with sincere thanks:

For poor students: By the Women's Association at Jack- sonville, Ills. 12 sheets, 12 towels, 12 pillowcases, 2 pairs of socks: by Fr. H. Schulz of sr. Parish in Fair- paul, Minn., 6.00 for Kruger, by H. Pohlmann of Zions Gem. in New Orleans 12.00 for Lienhardt, by J. Wertheimann of Martin Rupprecht in Marysville, O., 10.00; by P. Meyer of the Women's Association in Lincoln, Ills. 5.00 for Herwarth; by P. Th. Miesler of sr. Gem. in Des Peres, Mo., 9.00 for Ambecker; by N. N. collected at the wedding of Wilh. Buess in Caroline, Wis. 9.00 for Grimm.
For the seminary organ; From P. A. Sieving 2.25; Mr. G. Smukal in Detroit 5.00; from a Christian friend in Illinois and through the same. Friend in Illinois and from the same 10.00, N8. On our organ we still owe -200.00, -100.00 to be paid at the end of May, and are hardly -50.00 to it. Who can and will send a small contribution (also among the former seminarians here)?
Springfield, Ill, May 9, 1882. H. Wyneken.

For poor students received with heartfelt thanks by Mr. P. Kühle in Milwaukee, Wis. (especially for Dannenfeldt) from the worthy women's association of his parish -10.00, as well as from the worthy virgins' association of the same 5.00, By Mr. k. Polack from his parish in Palitzdors! Mo., (especially fsir Wed- ner) 7.00, From Fraw N. N. in Beleville, JU., 6 pairs of socks and 4 towels, By Mr. P. A. Lohr at Gordonsville, Mo., from the widowed Mrs. Nothdurft 18 pairs of stockings and from Mrs. Hertzinger 4 pairs of white woolen stockings. By Mr. P. Wille at Brownsville, Mo. collected at Mr. k. Rehwald's wedding and the silver wedding of the same's in-laws 11.50, C. F. W. Walther.

for Stud. Noack by Mr. P. Grupe in Eisleben from the poor fund of sr. Parish -8.00, from an unnamed person.50.

By P. Großberger 9.60 for Stud. Chr. Otto. Gunther.

Obtain":

For the pupil Theiß from the Jungfrauenverein of the parish of Mr. P. Stock -8.65, for Stephan 8.50; for Maßmann v. d. Gem. in Allegheny 20.00; for Spannuth from the Gem. of Mr. P. Frese in Papillion 5.20, from Mrs. Burlage 3.10, from Mrs. H. Frese 2.00, from A. Burlage 50, from P. Frese and wife 10.00, from the siblings H. E. I. and G. Frese 5.20, for Kretzmann from the Salemsgem. of Mr. P. Polack 5.00, from the Junglingsverein 10.00, ges. auf der Hochzeit of Mr. Bachmann 5.00, from the Wittve Hemmann 1.00; for Koch from the Gem. in New Minden, Ill. 21.18; for Albrecht from the women's association of the community of Mr. P. Schuricht 5.00; for Klausung from Mr. Moormann 2.00; for Fiehler from Mr. G. Weinhold's child baptism ges. 5.00; for I. Meyer from the women's association of the community of Mr. k. Reinke 5.00, from the Jungfrauenverein 10.00, from the Junglings- Verein 15.00.

With heartfelt thanks

Fort Wayne, Ind.

H. W. Diederich.

Obtain"

for the parish in St. Clair, Mich. by the parish of Mr. P. Falke -5.20; parish of Mr. P. Lohrmann 7.15, By Mr. P. Michael of E. Busche 2.00; by Mr. P. Schwarz 3.00, By Messrs. Kassirer, Renfer 10.00, Eislefeld 5.00 and 15.56, Birkier 32.50 and 17.10, Bartling 24.90 and 14.00, Roschke 22.00, Schmalztriedt 5.55, By the Gem. of Messrs. k. Bohn 6.15.

Many thanks to the dear donors!

Repor tation.

In my last receipt ("Luth." No. 3) instead of "G. A. Karth" read: G. A. Barth.

St. Clair, Mich, 5 Mqi 1882. h. w. schroeder, k.

Z "m Seminary Household in Springfield:

From the parish of Mr. P. Buszin: from F. Korsmeyer 1 shoulder, 10 dozen eggs, W. Fricke 1 bacon side, 10 dozen eggs, H. Knippink 1 shoulder, 7 Dtdz. Eggs, Chr. Helmkamp 1 shoulder, 1 bacon side, H. Buscher 1 bacon side, 4/2 Dtdz. Eggs, 5 roosters, F. Müller 1 shoulder, 1 bacon side, H. Fricke 1 Dtdz. Roosters, 1 ham, 1 shoulder, 16 dozen eggs, H. Rogge 1 ham, 1 shoulder. From the parish of Herrk. Fröder- king: from Bernh. Krug 5 gallons of molasses, Steph. Bürger 1 ham, 10 dtzd. Eggs, Wart. Bürger 1 ham.

G. Peacock.

For the church building in Fergus Falls, Minn. the following love offerings have been received by me: from Fr. Rohrlack -3.00, k. G. Blanken's congregation in Buckley 7.00, Fr. Partenfeller's congregation in Bay City 4.40, Fr. Strobel and some members of his congregation in Bauer 5.00, Fr. Häuser's congregation in Cold Mater 2.00, k. Schaa's congregation in Claremont 6.00, Fr. Johl in Hart, Minn, 5.00, Fr. Trautmann's congreg. in Adrian 15.00, Fr. Hettrich 2.00, k. Schulenburg's congreg. in Waseca 11.22.

Warmly thanking the benevolent donors and wishing God's rich blessing! . Krüger.

For the seminar hauShalt in Addison, Ill:

The following gifts of love have been received: From the gardeners in Chicago, Ill: Karl Mau 1 bag of onions, Joach. Volkert 1 p. yellow beets, 1 p. red beets, p. onions, Bro. Hornold 1 p. red beets, 1 p. yellow beets, 1 p. onions, 1 p. greens, C. Kupke 1 p. yellow beets, 1 p. red beets, 21 cabbages, Louis Weiss 1 p. Potatoes, 1 p. onions, 1 p. red beets, 1 p. yellow beets, 40 cabbages, H. Rosten 1 p. red beets, 1 p. yellow beets, p. onions, John Boiz 1 p. onions, 1 p. yellow beets, 30 cabbages, P. Praus 1 p. onions, 25 cabbages, C. Kemnitz 1 p. onions, 25 cabbages. From Addison, Ill: F. Oehlerking 2 p. oats, 2 p. grain, 2 p. apples, Fuhr 2 p. grain, H. Heidorn 2 p. oats, 2 p. grain, 2 p. potatoes, G. Rittmüller 3 p. potatoes, 2 p. grain, F. Fedderke 1 p. oats, 1 p. grain, F. Tonne Jr. 1 S. grain, 1 S. oats, F. Rittmüller 5 S. potatoes, 2 S. grain, 2 S. oats, H. Heyer 3 S. potatoes, 3 S. grain, 3 S. oats, W. Heuer 3 S. potatoes, 3 S. grain, 3 S. oats, F. Tonne Sr. 2 L>. Oats, 2 p. grain, 1 p. potatoes, 1 sausage, W. Tonne 3 p. grain, 1 p. potatoes, Ch. Trätow 1 p. potatoes, 1 p. grain, 1 p. oats, F. Kucker 3 p. potatoes, H. Kucker 2 p. oats, 2 p. grain, H. Tonne 1 p. oats, 1 p. grain, 1 p. roots, F. Polworth 1 p. Oats, H. Meier 1 p. grain, W. Boske -1.00, Joh. Bonke 1 p. potatoes, F. Dammener 1 p. potatoes, 1 p. grain, F. Kirchner 1 p. potatoes, 1 2nd oats, F. Mesenbrink 3 p. oats, 3 p. grain, H. Mesenbrink 3 p. potatoes, 2 p. grain, F. Kuhlmann 2 p. oats, 2 p. Grain, 1 p. potatoes, 4 lbs. butter, H. Niehus 2 p. potatoes, 2 p. oats, C. Schnake 1 p. potatoes, 2 p. grain, W. Beier 2 p. oats, 20 sausages, E. Pilug 1 p. oats, 1 p. grain, F. Lührs 3 p. grain and 3.00, Ev. Graue 2 p. potatoes, F. Knigge, 50, F. Krage 6 p. potatoes, 2 p. oats, 8. Fiene 2 p. potatoes, 1 p. grain, 2 p. oats, 1 p. apples, C. Kornstädt 3 p. grain, W. Bunge 1 p. potatoes, 1 p. oats, Ck. Bunge 2 p. corn, Koppen- hagen 1 p. potatoes, 1 p. oats, Aug. Graue 2 p. potatoes, 2 p. oats, Louis Heilmann 2 p. potatoes, 2 p. corn, 2 p. oats, H. Bäckhaus 1 p. oats, 1 p. corn, 8. Blecke 2 p. potatoes, 2 p. oats, H. F. Stünkcl 1 p. potatoes, 1 p. corn, 1 p. oats, Joach. Reinke 2 p. potatoes.

(Conclusion follows.)

Addison, Ill, April 25, 1882. Valentin von Dissen.

For the building of the church the Lutheran Dreieinigkeits-Gemeindr in 80gan, Hocking Co., O., has further received the following contributions: Through Fr. Trautmann in Adrian, Mich. from N. N. -5.00, from the women's treasury 5.00. By Peter Miesner in Independence, Kans. 2.00. N. N. in Wartburg, Pa., 5.00. By P. See-meyer in Schumm, O., 13.50. By P. Fick in Boston, Mass. By E. Rothe 5.00. By P. Riedel in Frankenmuth, Mich. 18.00. Concordia Association in Effingham, Ill. 5.00. By P. Riedel in Bloomington, Ill. 5.00. Byk. Ottmann in Collinsville, Ill. 8.25. By Fr. Kleppisch in Troy, Ill. half of Easter coll. 9.20. By Fr. Daib in Oshkosh, Wis. 2.48. by members of sr. Gem. 7.52. G. Bachmann's Gem. in Evansville, Ind. part of Easter coll. 10.00. By P. Polack Sr. in Hakimer, Kans. Easter coll. 10.00. Fr. Brunn in Strasburg, Ill. 7.00. Fr. G. Hiller's parish in Pomeroy, O. 18.00. Fr. Horst's parish in Hil-liard, O., 6.00, its branch 3.00. Fr. Kolbe's parish, postträal., .50. Fiene 2 p. potatoes, 1 p. grain, 2 p. oats, 1 p. apples, C. Addison, Ill. 17.63.

With the most heartfelt thanks to God and the dear givers, the receipt of the above gifts is hereby certified by

H. Henkel, k.

Correction.

In my last receipt ("Luth." No. 9.) read: von H. Bauer-5.00 instead of "3.00". Th. Schöch.

New printed matter.

Kinder-Blättchen. 3rd ed. Philadelphia, Pa. 1881.

These are the 13 numbers of one volume of the Kinder-Blättchen published by Mr. P. Weiskotten, bound together in a nice booklet of 52 pages in quarto format. It is richly decorated with really beautiful pictures. The partly serious, partly funny content is suitable for children from 6 to 10 years. Whoever gives it into the hands of such children will certainly give them great pleasure. Orders can be made under the address: Rev. P. VV. Voiskotten, 2126 Huueook 8treet, kklaci-el- plns, k. The price is unfortunately not indicated, a very common oversight of the publishers. W.

Just published and available from "Concordia-Verlag":

Doctrinal Poem of the Election of Grace. Faithfully and popularly written by an old Lutheran preacher, according to the testimony of the Missouri Synod, which is "scriptural" and consistent with the confession of the Lutheran Church. Second improved edition. - Beardstown, Ills. Printed and published by Ross and Son. 1882. price 30 cents.

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Volume 38. St. Louis, Mo., June 1, 1882, No. 11.

Dr. Martin Luther's

published by

Dr. J. Georg Walch.

Published anew on behalf of the Ministry of the German Lutheran Synod of Missouri, Ohio, et al. St.

Eleventh volume.

Churches - Postille. Gospel Part.

St. Louis, Mo. "Concordia Lutheran Publishing House" (M. C. Barthel, agent). 1882.

Through God's gracious help, this part of Luther's works has now also been completed. If one considers in what time and in what country this has happened, one cannot be surprised enough and cannot praise and glorify God enough for it. In Germany, the only new edition of Luther's works begun in Erlangen in this century has been worked on for 56 years, and it is still not finished, although the equipment is very poor, while the first editor has added his entire fortune to it. Where did this come from? - Only a few theologians had a desire for this commodity, and that it should have occurred to even a layman in Germany to acquire Luther's complete works was hardly conceivable from the start. Only since, by God's grace, the old Luther faith has been reawakened in America, has it come to life somewhat in the Erlangen defeat of Luther's writings, and hereupon one copy after another has migrated across the sea. Unfortunately, however, the Erlangen edition, although prepared with great diligence that cannot be praised enough, is not a suitable edition for the Lutheran Christian people mainly for three reasons: first, because of the small print, second, because of the large mass of small volumes, and third, because the writings originally published by Luther in Latin have been included in the Erlangen edition only in that language. Thus

Here in America, where the preaching of the old Lutheran faith has created a people standing and living in this faith, we have dared in God's name to start a new edition of the magnificent Walch edition of Luther's works. And behold! Already the Lord has promoted and blessed beyond expectation the work begun in His name. Thousands of copies are already to be found within our congregations. In Germany, one cannot be surprised enough by this and recognizes it partly with joy that this is an undeniable proof that Lutheran life of faith must have been planted here again and that it will also take deeper and deeper root in our people through the dissemination of Luther's writings.

Perhaps some are surprised that the individual volumes do not appear in the order that the Walchian edition has, in which the church postilla on the Gospels only makes up the eleventh part. However, Walch did not publish his 24 volumes in the order that the number of them indicates. After the first seven volumes were published in 1740 and 1741, they were followed in 1742 by the eleventh and twelfth volumes, which contained the church postilla, and in 1743 by the thirteenth volume, which contained the house postilla. The reason why we have not retained the subject order that Walch observed in his edition, even according to the volume number, is this, because our Lutheran people should first get the most necessary, most important and for them most enjoyable of Luther's writings into their hands. Incidentally, there is also no doubt among all those who notice the signs of the times that the Lord will soon hear the daily plea of his oppressed church in these last times and will come again to gather them into his Father's house. It is therefore necessary to hurry (before night falls, since no one can work any longer) to put the light of our Reformer's writings, which have long been put under a bushel, back on the lampstand, so that it may shine on all who are in the house. But now Luther himself declares his **Church Postil to be** his best book. When Bucer read Luther's church postilion, so much

In 1527, Luther wrote the following about this in his writing: "That these words of Christ: This is my body, still stand firm": "In the same way, my very best book, which even the papists like, he (Bucer) has published behind Luther's back, but also fitted the shameful Zwinglian doctrine into it: "Similarly, my very best book that I have ever made, the Postillen, which the papists also like, he (Bucer) has also condemned with prefaces, sub-speeches and objections in such a way that under my name this blasphemous, shameful doctrine is brought and led further than perhaps by all your (Zwinglian) books. What shall I do? How am I to advise on the matter? I must feel as if a dog had bitten me. I have punished it with prefaces, but what does it help? The devil saw that this book penetrated everywhere; therefore he seized it, loaded it and smeared his filth on it. And so I, an innocent man, must be the devil's muckraker. ... It is so easy for the people and their devil with their insanity, that they spread the same also through foreign books, just as if the books were too few, so that they now wanted to deceive the world. What should happen after my death? That is what they do to me during my life and leave me to sit here in Wittenberg and watch.... If he (Bucer) had found fault with my interpretation, he would have known to find me with writings or little books of his own, and would have been without need to desecrate my dearest book behind my back in such a way and to drive his poison into the hearts with it." (XX, 1112 f.)

When Luther called his church postilla not only his "most beloved" but also his "very best book that he had ever made," he did not do this out of vain desire for fame, but in gratitude and honor to God, who had given him such a glorious knowledge by grace, and for the benefit of poor, misguided Christianity. He did this not out of a vain desire for fame, but in gratitude and honor to God, who had given him such a glorious knowledge by grace, and for the benefit and piety of poor deceived Christianity, whom he wanted to serve with the gift he had been given.

O dear Lutherans, rejoice then that the delicious book, Luther's Church Postil, is presented to you again, and that in the most beautiful form and according to the original printings in the pure original text! In

In this book Luther, in the time of his first love, laid down his true divine wisdom, which was opened to him by the Holy Spirit in the hot struggles of his own soul, so deeply, so richly, so ardently, as in no other of his incomparable writings. Whoever has Luther's house postilion already has a priceless treasure, but whoever wants to dig deeper in order to recognize the gold of the thoughts of the all-merciful God that lie hidden in the depths of Scripture and to build his soul on it, has here a treasure trove the like of which cannot be found anywhere else. It is true that Luther's church postilion demands such readers, who do not find dark spirits, who seek only glittering, splendid words, and who do not in their blindness regard a moral improvement by their own efforts as the true conversion to God, but those who have hearts hungering and thirsting for righteousness by grace: but such will not only have their hunger and thirst quenched at this richly laid table, but they will also be made spiritually drunk and have a foretaste of eternal life prepared for them.

By the way, this new edition has been prepared with an admirable diligence as well as with exceptional expertise. The entire Lutheran Church owes Professor Stöckhardt in particular, but also his assistants, the greatest gratitude for their painstaking and skillful work. Thus we have the best and most reliable edition of this jewel of our Lutheran Church that has ever existed. A new preface of 19 columns gives an exact account of the principles that have been followed in this new edition. Our "Luth. Concordia-Verlag" has also done everything to make the work, which is far above all our praise, also worthy of price and to give it as cheaply as possible. This part exceeds in size both the first and the second part. It comprises LXXIII (73) and 2429 columns or 1251 pages in large quarto; and yet the copy is sold in good marbled leather binding with gold spine title for the price of H4.75. This is an almost unprecedentedly low price. Whoever can still spare so much should not think for a moment about purchasing the golden book; all the more so, since no one is obligated to purchase the other parts if he buys this one part. W. [Walther]

Pastor Johann Friedrich Büniger.

(Continued.)

Büniger had hardly stepped on the ground of the new settlement when he experienced the most frightening disappointment of his entire life. He, who until then had clung to Stephan as his spiritual father and advisor with true childlike love and veneration, had to hear with horror that in the meantime things had become apparent which, for the sake of God's honor and the salvation of many souls, made it necessary to relieve Stephan of his office and to remove him from the congregation, which had followed him like a second Moses from their fatherland into this strange, distant land.

Not only did all the many beautiful hopes, with which our Büniger had also emigrated, melt away in a short moment like vain dream images before the eyes of his soul, but now the horror of a future full of great spiritual and bodily distress before his spirit. However, as great as the trust had been with which he had clung to Stephen up to that point, praise be to God! Stephen's person had not been the reason for his hope, but nothing else than God's word and God's grace in Christ. So he did not despair even now. Yes, just now, when God had, so to speak, torn the false support from his hands by force, our founder broke through before others to great joyfulness of faith. Although he was a member and, as the eldest son of the house, to a certain extent the head of a numerous family, the firm confidence never left him for a moment that God, after having led them all so wonderfully so far, would also lead everything out gloriously. The question of little faith: "Where will we get bread in the desert? (Mark. 8, 4.)" never seems to have entered his soul, although most of them were really in a forest desert at that time. His next brother, a young physician (Dr. Ernst Büniger, now living in Altenburg), found, since the climatic diseases threw more and more of the new settlers on the sickbed, only too much work and sacrificed the whole small amount of it to the mother and the siblings for their needy maintenance. Our Friedrich Büniger, however, not only provided them with the bread of life, with instruction, encouragement and consolation from God's Word; but he, a practical genius who hardly had any equal, now set to work with his other brothers (Theodor and Hermann) and sisters to establish a home for the family as quickly as possible, before winter would set in. In a short time, the new home, comfortably furnished, was ready and waiting, more beautiful, according to the thoughts of its inhabitants, than all kings' castles. The little house is still there today, a monument of divine fatherly care for a fatherless godly family. It is true that in this little house there was sometimes no small need for daily bread in the true sense of the word; *) only as once the very house of the

*) We cannot refrain from reporting here a strange incident, which Father Köstering has already reported in his book: "Emigration of the Saxon Lutherans" p. 32. f. without naming names. There one reads the following: "A preacher widow family (the Büniger'sche) of eight persons had one day also no piece of bread more to eat, and did not know also, where it should take flour for baking. When the hunger became great, one of the siblings said to the others: I heard once that one can eat roasted Welschkornkörner, we also want to try. As said, so done. Then they filled their pockets with the roasted grains of catfish, and the table was set for them. The dear widow, however, had bright tears of melancholy running down her cheeks. When one of the brothers and sisters said sadly that they would not be able to work hard for long with such poor food, the others said comfortingly that they should not despair, but rely on God's gracious help, who would give them bread again. And as they believed, so it happened to them. For behold, on the same day an English-speaking man with a horse loaded with a sack of flour rode up to the widow's house and asked if they did not need flour for bread. Of course, he was answered in the affirmative, but immediately added that unfortunately! there was no money to pay for it at the moment; but if he wanted to leave the flour to them, he should soon receive proper payment for it. This promise was no doubt sincerely meant, for it was an honest, pious family that gave it; and yet the flour has never been paid for. Why not, you will ask. Because the man who was a good angel for the pious family in the time of need has never been seen again; for in spite of all inquiries it has never been possible to find out where he came from and where he went. - But we say: The old God is still alive;

He cares for us, guards and watches. He is all in his power."

As the bloodless widow of Zarpeth became a refuge for a forsaken man (1 Kings 17:8-24), so also Büniger's little house became a comfortable asylum for a forsaken orphan boy.

Although at that time, with the large number of immigrant preachers and candidates for the preaching ministry, there was a sufficient supply of teachers for the immigrant congregations for a longer period of years, the three candidates Brohm, Fürbringer and Büniger, who were still in Perry County at that time, recognized it as their duty not to leave the establishment of institutions for the education and training of orthodox teachers and preachers idly and carelessly to the future. For the Saxon Lutherans, the concern for the future of their children with regard to church and school had been the strongest motivation for their emigration to America. As miserable as it was with the procurement of the dear bread for the poor body from one day to the next, the care for the bread of the soul remained the main care and main work, by firmly adhering to the word of the Lord: "Therefore you shall not be anxious, saying, What shall we eat? what shall we drink? wherewith shall we be clothed? - seek ye first the kingdom of God, and his

righteousness; and all these things shall be added unto you. (Match. 6, 31. 33.) With great joy the preachers Löber, Keyl and Walther the Younger, who were in Perry County at that time, accepted the plan of founding a so-called college and promised their active assistance. With the still existing great lack of premises within the settlement, which was only beginning to develop, the first and most urgent need (after the purchase of 6 acres of land by Brohm, Fürbringer, Bünge and Walther) was of course the construction of a small hut for the projected school institution. Although several members of the community were found, who, as hard as they had to struggle for their own daily needs, immediately promised their support for the construction and faithfully performed the promised work as much as they were able; the main work, however, had to be done by the noble candidates themselves. And there it was our Bünge, who was ahead of all the others in this, when it was now necessary to fell trees, to saw and hew blocks, to split fence bars, to remove tree stumps, to clear brushwood and weeds, to prepare the ground for its purpose, to finally assemble the prepared material, and the like. Bünge dug the remaining college well all by himself. From the community left behind in St. Louis, to which O. H. Walther the Elder had been appointed, flowed the little money that was indispensable for the purchase of those materials that the primeval forest did not offer itself. When the log cabin finally stood there and was inaugurated, there was a joy, the intimacy of which can only be fully imagined by those who once felt it.

With 7 boys the lessons were started,*) and so the foundation was laid for the Concordia College and Seminary in St. Louis, where the institution was transferred in 1850, after it had been handed over to the Synod of Missouri 2c. **)

*) Among these boys were the present President Biltz, Fr. Mueller at Echester, Ill, and Fr. Löber, Sr. at Milwaukee, Wis.

"In Perry County, in the beginning, girls also received higher education in the college; there were 4 of them; however, Bünge gave this education alone.

Shortly after the opening of the college, our Bün̄ger was appointed by the congregation in St. Louis to teach at their school, after candidate L. Geyer (now pastor in Texas), who had been in charge of the school in St. Louis, had followed a call elsewhere?)

It was in July 1841 when Bün̄ger moved to St. Louis. About his activities as a teacher here, the blessed director Lindemann has left records, which we take the liberty of including here. They read as follows.

The St. Louis community did not have a church or school building at that time. In a house on Poplar Street, between First and Second Streets, the pastor lived upstairs and school was held downstairs. The schoolroom was also the teacher's living room.

Under Bün̄ger's leadership, the school soon flourished. Since he made an effort to really teach the children something, and especially applied himself diligently to enable the beginners as soon as possible to follow the lessons with benefit, the school was very well received. Even many parents who did not belong to the Lutheran community sent their children to the school, because they recognized that they were not only well taught there, but also accustomed to fine discipline.

The German radicals had also established a school in St. Louis at that time. The teacher at this school was a German student who had studied law in Leipzig, but who did not know how to teach his students the most necessary elementary knowledge. He made lofty speeches, bragged a lot about the scientific education he was teaching the children, and for this he was paid 600 dollars a year. His pupils had to pay a monthly tuition of 1 dollar; but they learned extremely little for it. After this school had existed for about two years, it broke up completely; the majority of the children henceforth came to Bün̄ger in the Lutheran school.

This actually only had room for a maximum of fifty students (the teacher's bed and his other household utensils took up a not insignificant part of the narrow space); often, however, eighty were warmly present. Then they had to sit partly outside on the veranda, partly on the stairs leading up to the pastor's apartment, on the steps of which they sat close together. The reputation of the school had become so excellent that even the "evangelical" Pastor Wall sent his foster child to it.

The subjects taught in this school were: Biblical history, catechism, reading, writing, arithmetic, community service and some English language.

The almost complete lack of suitable textbooks caused great distress at that time. The Abecebuch, which B. used, was printed in St. Louis (in the print shop of the "Anzeiger des Westens", edited at that time by Weber) and consisted of a maximum of twelve pages, on which there was an appendix with a "Kurze deutsche Sprachlehre". - The Religions

*) In the Saxon Lutheran congregations it was the rule that the school office was established at the same time as the preaching office. Already a few days after the arrival of the first section of the emigration company in St. Louis, the school was opened here. The same happened in all other communities in Perry County. If no teacher could be employed, it was a matter of course that the preacher took over the school office at the same time as the preaching office and administered it to the best of his ability.

The religious instruction was, of course, given according to Luther's small catechism, which in most cases was also purchased by the parents who did not belong to the "Saxon community," as they were already called at that time; although they did not send their children to school for religious instruction, they still had to comply with the order, according to which no one was dispensed from it. - The songs, which were to be practiced and learned, usually had to be copied, since there was a lack of hymnbooks. Only later did a friend in Germany give a box full of songbooks, which were now introduced. They were printed in Frankfurt am Main and were titled: "Kern geistlicher Lieder." - At first, only the New Testament served as a reading book. Later, B., in his need, acquired for the purpose a selection of the best tracts, which, published by the American Tract Society, could be had for a small price.

In his teaching, he always followed the rule that all classes were occupied with the same subject at the same time. If, for example, reading was being done, then everyone was reading. While the smallest ones did their first spelling exercises, the other classes had to practice their reading selections. It was similar in all lessons.

At first, Mr. B. did not really want to succeed with school discipline. He did not want to punish the little children for their tiresome chatter; therefore, they chatted to their hearts' content. What should he do now? - Since he did not have school on Wednesday afternoons, he used this time to visit the English schools and to get to know their facilities. There he found the greatest silence and order everywhere during the lessons. He soon discovered the secret; he saw how the children in these schools were trained, educated and dressed for the purpose of good discipline. From what B. saw, he learned a lot, and so he learned to govern a large school with few words. The discipline was getting better and better; the children did everything on a short command; order and silence returned to the school.

In the second year the number of children increased so much that a larger schoolroom had to be occupied. It was also located on Poplar, between Third and Fourth Streets.

As a salary, the school-maintaining candidate of the holy preaching ministry received 15 dollars per month from the congregation. The salary was raised partly by the school fees (each child from the congregation paid 5 cents per week), partly by Sunday contributions to the "bell-bag", i.e., the basin kept at the church door. Basins, were raised. The "foreign" children had to pay 50 cents monthly as school fees. In the beginning, B. also received this; later, however, he had to pay it into the parish treasury, because his monthly salary had been increased to 25 dollars.

Until then, the Lutheran ("Saxon") congregation had no church of its own, but held its meetings, services, etc. in the Episcopal Church. However, since the owners of the church gave notice that they would no longer use it, the Lutherans undertook the construction of their own church. It was built on Lombard Street, consecrated on the 2nd Sunday of Advent in 1842 and named "Trinity Church". *) The spacious ground floor under it

Many members of the synod not only knew this church outside St. Louis, but also attended the services and synodal meetings in it. was now designated as the schoolroom and was happily taken possession of by Mr. B.. Here the number of students increased to such an extent that soon 150 to 160 were present. Mr. B. worked with great pleasure and with visible success among this considerable group of Christ's lambs.

The congregation, which had spread throughout the city and now also wanted to fulfill its mission among the other Germans, was now seriously considering building a second school in a more northerly part of the city. It was opened in December 1844 "in the St. Louis Garden" (at Wash and 8th Street). Theodor E. Bün̄ger, the younger brother of our candidate, was employed as a teacher

at this new school after passing his public examinations and at the same time received the office of the precentor in the congregation, which until then had been held by a member of the congregation, Mr. E. M. Große.

In the same year, Mr. Friedrich Bünge was also appointed to the preaching ministry. For the first time, the parish of St. Louis hired him as an assistant preacher with a monthly salary of -24.00 and with the obligation to provide instruction in the upper class in addition to a second teacher. (After the death on January 21, 1841 of Fr. O. H. Walther's death on January 21, 1841, the congregation appointed his younger brother to the vacant office, which he took up on the Sunday Jubilate of the same year). At the same time, however, the tireless Bünge now also took over the care of a small rural community. At that time, there was a congregation on the Bonhomme Road in St. Louis County, which until then had been served by the uninspired Pastor Nollau. They broke away from him and appointed Mr. B. as their pastor. He visited them every fourteen days from then on. Those people brought him a horse into town and tied it up right in front of the school. As soon as the lessons were over on Fridays, he got on his horse and trotted out to his congregation. In order to get to know the individual families better, he never stayed twice in the same house. On Saturdays, school was held, and what he had gone through with the children on that day, he asked them about the following Sunday in the Christian lesson. It was always a great joy for the parents when their children could answer so correctly and cheerfully. Before B. dismissed the children, he gave them new tasks, which they also learned diligently and were always able to do well when he came back. God also blessed his work in such a way that the small congregation was able to build a little church, which was consecrated on June 14, 1846. (See "Lutherans" II, p. 91.)

In 1847, a special parish district was formed in that northern part of St. Louis, which appointed Fr. B. as its regular pastor, forcing him to leave the school ministry that had become so dear to him. In this "Immanuel District", which was geographically separated from the "Trinity District", Fr. B. had the pastoral care alone; but as far as the preaching was concerned, he alternated with the pastor of the other district, so that all the members would remain aware that they still formed only one congregation.

He had attended a grammar school in Germany (the Dresden Kreuzschule) and at the time of the emigration had reached tertianship. In St. Louis, in preparation for the office of a school teacher, he had received instruction from his brother and from the pastor, Walther the Younger.

On February 27, 1848, the new Immanuel Church (southeast corner of 11th Street and Franklin Avenue) was formally dedicated.

So much for the records of the blessed Director Lindemann.

(To be continued.)

(Submitted.)

Eastern District Synodical Assembly.

The Eastern District of our Synod assembled from May 3 to 9 at York, Pa. Fifty-seven pastors, thirteen teachers, and forty-three deputies were present, and were unanimous with each other until the last hour, except for three who had been called home and excused by the synod. But all of them went home with the unanimous verdict: This was a fraternal, beneficial synod. How could it have been otherwise, since the synod dealt with a question that is not only extremely important for every Christian, but has also become the focal point of the doctrinal dispute between us and our opponents, namely, the question of whether the natural man can somehow cooperate in his conversion by his own efforts? Already the opening sermon of the honorable General Praeses, which dealt with the subject on the basis of the words Eph. 2, 19. 20.: "How important it is to always keep in mind" that there is no sanctification without salvation", was an equally excellent basis as a suitable introduction to the doctrinal discussions. Likewise, the clear and distinct tone of the presidential address suggested the spirit in which the discussion of the presented theses on conversion would be carried. God also gave grace that during the doctrinal discussions a thoroughly unanimous and decisive testimony and confession was given against any synergism, no matter how subtle. Far from wanting to seek any "explanatory reason" for this incomprehensible creative miracle of grace, like the conversion of a sinner, in the behavior of man, the result of the discussion was a unanimous "Glory to God alone," as the soon to be published synodal report will sufficiently demonstrate. Would only many buy and study it.

In other respects, too, we again had the opportunity to learn how the Lord wants to build His Zion among and through us; for not only were 8 pastors, 6 teachers and 3 congregations admitted to the synodal association, but the synod was also able to adopt two dear foster children. An important and promising mission field had opened up for us in Erie, Pa. and the Synod decided to raise \$600.00 for the maintenance of the missionary already employed there. Equally gratifying was the request from the New York Special Conference and the St. Matthew's congregation there to adopt the Progymnasium that was started there a year ago. The synod also agreed to this. However, in order to assure the joyful approval of all the congregations of this district, the adoption was only a provisional one, until the synod definitely decides on the takeover at its next year's meeting. Thus we would have a progymnasium in the East, and our dear synodal congregations with this and the mission in Erie two dear fosterlings. The dear "Lutheran", however, will be asked to open his columns to us, in order to explain the history and purpose of the Progymnasium.

He will do this all the more gladly, since this institution should also help with its modest part to fill the beautiful, new seminary building in St. Louis. Since the biennial cash report with its income of \$15,487.56, its expenditure of \$15,056.69 and the corresponding balance of \$430.87 proves that the love for the kingdom of God has not yet grown cold among us, we are confident that our dear Christians will confirm the decisions of the Synod with regard to Erie and the Progymnasium by abundant collections; especially since all previous Synod officials were re-elected, which latter must certainly be regarded as a proof of confidence and satisfaction.

In short, we were once again able to experience in York, out of undeserved grace, how kind the Lord is and what a strong, intimate bond the bond of faith is. So, cheerfully and with thanksgiving to God, we went on our way again, after we had seen the Honorable General Praeses, who had been prevented from attending the meetings by a persistent indisposition, depart almost completely restored. But praise be to God for all the good things that he has bestowed upon us in soul and body during this Synod.

Lindemann.

A new English Lutheran Family Sheet.

We have just received the first number of such a paper, which bears the title, "*The Lutheran Witness*." It is intended to serve the interests of the General Synod of Missouri and its friends, and is edited by Rev. C. A. Frank, of Zanesville, O., under the auspices of the Cleveland District Conference. We can hardly describe how joyfully we have been surprised by the appearance of this paper. Some time ago the rumor had reached our ears that such an English paper was in prospect; but since we heard nothing further of the project, we feared it would be abandoned because of the difficulties involved, since the English Lutheran congregations in our district are so small in number. To our great joy, however, we have been disappointed by the receipt of the first number. The only family Lutheran paper in the English language which claimed to represent pure old Lutheran doctrine had hitherto been the "*Standard*" of Columbus. In the hope that this paper would gradually become at least somewhat of an organ for the dissemination of sound Lutheran doctrine and correct Lutheran practice, we were also content with the same, and in hopeful love covered up the poverty of this paper. However, where truth is perverted, the tolerance of love ceases. For some time now, the unfortunate "*Standard*" has made it its business to pervert the divine truth and to blaspheme the confessions of the same in the most mendacious manner. Whether this happens in blindness, in which God has given the writers of the "*Standard*" out of righteous judgment, or in pure ignorance, we do not want to and cannot decide. Enough, the "*Standard*" has become an unholy instrument for the destruction of the true Lutheran Church, however, under hypocritical presentation of the banner of the same. It is true that the paper and its by-moons are quite harmless meteors in the church sky. For

although they enjoy the sympathy of many, even outside the Ohio Synod, only the Ohio Synod itself marvels at the wisdom it thinks it hears from its "*Standard*" and its satellites: but to be really instructed by Ohio's leaders, of that outside Ohio nothing is yet to be noticed. The "*Standard*" is only good enough for our enemies outside Ohio to do the dirty work of throwing excrement at Missouri. Rightly, therefore, our "*Witness*" writes in its editorial program: "Of course, those who wish genuine Lutheranism to be spread can no longer leave the preservation of their treasures in the hands of Ohioans, but must be their own watchmen to guard their sacred

jewels." Our dear Frank, of all people, is also evidently the right man to carry forward the banner of the Reformation. He was himself a professor at Columbus; he therefore knows better than anyone else the secret history of that antilutheran castle from which the Lutheran banner flutters in the air. He has also shown how much his love can endure; for it was he who still hoped for Columbus when everyone on the side of truth had already abandoned it. But if our Frank has therefore shown something of Melanchthon's mildness, all who know him know that behind this mildness there is a Lutheran steel nature, which after all does not forgive the truth one iota, may it concern friend or foe.

The first number in front of us is excellent. *) It is true that in it a pleasant rain mostly drips down on the readers who seek edification, but in the distance lightnings already twitch from dark clouds, which are not exactly edifying for the enemies of truth, but promising for this organ to all friends of truth.

Then, dear brethren who understand English, hurry up and order the beautiful paper; you will certainly get back more than you spend for it. To let the paper greet us Lutherans in vain would indeed be a great shame for us. The subscription price for the whole year, about the same as the *Standard*, except that the *Witness* is published only twice a month, is \$1.00. Address to The *Lutheran Witness*, 16 Harvey St., Zanesville, O. W. [Walther].

To the ecclesiastical chronicle.

I. America.

Our Seminaries. In our Concordia Seminary here, 29 students passed their exams on the 23rd of last month. Two of them belong to the Norwegian Synod, one to the Wisconsin Synod, the remaining 26 to our Synod. Three students had to be examined and dismissed earlier, since the positions to which they were appointed had to be filled immediately. For the same reason, in the practical seminary at Springfield, 3 were examined and dismissed earlier, and 11 will be admitted to the examination this month. With one candidate who already passed his exams here last year and has taken over a preaching ministry this spring, our synod this year has 44 young, spry, eager workers. And all of them have found a field of work. Yes, the fields of work that presented themselves to us were so many that, in order to fill all of them, we would have had another 15 candidates.

*) It is a pity that there are so many printing errors in this first number.

because, in addition to the 7 positions already filled earlier, there were still 58 churches and important mission posts to be supplied; therefore, 15 places could not be filled. Oh how great is the blessing of the Lord, how great His grace! But how great should also be our zeal to properly care for our institutions and especially to seek out young gifted boys and young men who want to devote themselves to the service of the church and to send them to our institutions. G.

Roman Fair. An English paper "*Recorder & Covenant*" communicates a circular which a prior of an indebted monastery in Iowa, "Father Bernard", sent not long ago to rich and poor through the mail. In it, those who contribute -100.00 are promised the benefit of two daily Masses for the living and the dead for 50 years, those who contribute -50.00 are promised the benefit of these Masses for 25 years. The poor, who can contribute only one dollar, can receive the benefit of the masses only for half a year. The poor, therefore, fare poorly in the Roman Church. In Christ's kingdom, all enjoy the same goods; no distinction is made. Who does not lament the souls deceived by the Pfaffön! G.

The *United Presbyterians* recently passed a resolution to repeal the law prohibiting instrumental music, organs, etc. in their churches. However, only 616 voted in favor of the resolution, 610 against.

"Bid it all." - In the April 7 "*Luth. Observer*," a pastor of the General Synod recommends himself to his eventual clients in the following workmanlike manner: "Rev. Edwin Potter of Johnstown, Fulton Co, N. D., takes the liberty of offering his services as preacher to pastors and vacant congregations for the approaching summer, late spring and winter. Terms moderate. Can serve with recommendations."

(Herold u. Zeitschr.)

II. foreign countries.

Saxony. We have just heard that P. O. Willkomm in Planitz, president of the synod of the Evangelical Lutheran Free Church in Saxony, etc., has been sentenced to 100 marks because of his courageous testimony in the "Free Church", "by way of discipline", without being able to defend himself or to appeal, even without specifying his "crime" more precisely, which he had to pay by May 15 if he did not want to go to prison.

Berlin. The "*Freimund*" of April 20 writes: The Berlin Oberkirchenrath announced that in Berlin, Stettin and Magdeburg, the three main cities of the united state church, a quarter of all births remained unbaptized last year, as well as half of the newly contracted marriages remained unmarried.

A missionary in the East Indies (as reported in the Hermannsburg Missionary Gazette of April) once preached to a large crowd; when he stopped speaking, a distinguished Hindu stood up and said to the rest, "Do you know what this White Man has just done? He has wielded the gospel axe against the venerable tree of our religion. Look, this great, glorious tree has spread its branches all over our land and has been standing for many centuries. Now these missionaries come and seek to cut it down." The missionary replied, "But how often does it happen that one of us falls ill and has to lay down the gospel axe!" The Hindu replied: "This is true. Many of you have to seek rest in your homeland, but before they leave, they climb into this big tree and choose a puffing branch, whittle it to size and put this new handle into the axe. The chopping begins anew; will not the tree finally withstand the mighty strokes of the axe?"

give way and fall to the ground with a great crash?" With the last words the man alluded to the native preachers and catechists educated by the missionaries. God grant that this premonition of the fall of Indian paganism may soon come true. The saying: "Is not my word like a fire, saith the Lord, and like a hammer that breaketh in pieces the rock?"

Roman missionaries, as reported by the *Independent*, have attempted to papalize pagans converted by Protestant missionaries in the Krishnagar District of India. Asked by these Christians why they did not go to the pagans, the priests replied, "We do not go to the pagans, because we think they may possibly be saved by the light of reason; but we are sure that you must be lost as Protestants, and so we come to you."

G.

Apostasy to Judaism. A German newspaper of April 21 reports: In the Jewish community in Berlin, fifteen couples have been married in the last four weeks alone, all of whose brides had previously left Christianity and converted to Judaism. - The Savior says that a part of the people, if they were invited to the great supper, would want to excuse their not coming with the words: "I have taken a wife; therefore I cannot come. In our times, too, this comes true, alas! all too often. In our Lutheran church, too, it is not uncommon for Lutheran young men to fall in love, if not with Jewish, but with unbelieving or false-believing prostitutes, and vice versa, for Lutheran virgins to marry unbelieving or false-believing boys, who are then as a rule lost. Some do this in the hope of gradually winning the other part for the orthodox church, but this hope is seldom fulfilled. In most cases the opposite happens. As Solomon did not win his foreign wives for Jehovah, but they inclined their hearts to foreign gods (1 Kings 11:4), so is the course after the conclusion of so-called mixed marriages almost always; the right-believing part is usually won over by the unbelieving or wrong-believing part. Of course, the most dangerous mixed marriages are those in which the orthodox part is the female one, i.e. the subjugated one, but even in the opposite case the danger is not small. God's Word warns us that a sign of the deep decay of the orthodox church in the time before the Flood was revealed especially by mixed marriages. As Moses wrote: "The children of God looked upon the daughters of men as they were fair, and took them to be their wives," whereupon it is said: "Then said the Lord, Men will no more be punished of my spirit, for they are flesh. (Gen. 6:2, 3.) Parents, therefore, should at times warn their children against mixed marriages, and preachers, too, should at times in their sermons illuminate this subject with the light of the Word of God.

W. [Walther]

Matthias Weybel, Lutheran martyr. 1525.

This dear witness was a pastor in a village near Kempten in Allgau. He preached the gospel purely and cleanly, and led a blameless life. The core of all his sermons was that we obtain forgiveness of sins and eternal life from God by grace, not through works or merit, but only through faith in our Lord Jesus Christ, who died for our sins and was raised for our righteousness. From such His faith, however, was followed by the works commanded by God and testified that he was alive and righteous. - At the same time, he admonished his listeners that they should not get angry, nor let themselves be turned away from the pure doctrine, if they experienced that he was imprisoned, mocked, reviled and finally led to death for the sake of fine preaching.

In Kempten, it was the papist custom to carry the holy shrine (relics) out of the monastery to the so-called Schweickwiese every year on the days of Gordiani and Epimachi, and to show it to the poor, disturbed people with great indulgence. The abbot of Kempten, of course, had the most benefit for his purse. Our Matthias Weybel could not stand by and watch this pagan idolatry. As a true zealot for the glory of God and for the salvation of human souls, he raised his voice loudly against these abominations, preached the Word of God with earnestness and joy, and unashamedly exposed the shameful deceit of the priests. As a result, the priests became angry with him because he punished them in the gate, and considered him an abomination because he taught salvation. Like poisonous vipers, which one kicks with one's foot, they hissed and spat out their poison, but were unable to wound him. Soon after, Abbot Sebastian Preitensteiner sang his first mass, with many prelates and other gentlemen present. At the same time Matthias Weybel preached. In his sermon, he crudely castigated the clergy's pomp, pride, courtliness, arrogance and pomp, while at the same time openly and freely illuminating, with the light of God's Word, the errors of the papacy. Immediately after the sermon, Abbot's brother would surely have stabbed him, if one had not fallen into his arms. From that hour on, however, the clergy was determined to silence him by death.

One morning - it was on the Sunday after Bartholomew 1525 - the sacristan Weybels came to him in the vicarage of the imperial city of Kempten, where he was staying at that time. He had probably no longer considered himself safe in his house outside the city, which was under the abbot's rule, and had therefore taken refuge in the protection of the imperial city, which was devoted to the Gospel. The magistrate called him to baptize a child in his parish and then to preach a sermon to the people. His friends, who suspected something evil, urged him to stay with them in the city. But he said, "Because my office and profession require it, I will go out and wait to see what God the Lord will give me. With a confident heart he went on his way. But no sooner was he outside the city than he was attacked and taken prisoner by some soldiers. They led him 3 miles to Leutkirch and held him captive there for 12 days. Of course, he was not tried in court, nor was he brought to justice.

In vain some friends tried to free him, in vain the council interceded with the abbot for the prisoner, in vain the magistrate of the city of Leutkirch interceded with the captain for him. Probably these intercessions only hastened his death. The captain apologized to the people of Leutkirch that it was not in his power to release the prisoner; however, he wanted to send him to the field captain of the Swabian Confederation, Georg von Truchsess, and so it could well happen that the matter would be brought "to a good rest". While the deceived people of Leutkirchen were now giving themselves up to joyful hopes, the captain departed from the city and a few hours later had the priest brought in, bound on a horse. Weybel did not know what was to happen to him. But when the procession was out of the city, the captain rode up to the prisoner and announced to him the death he was to suffer within the hour.

They left the road and rode toward a forest. Two monks met the procession and sprinkled the martyr's path to death with a few thorns, pouring a flood of scorn and derision upon him. They shouted, "Behold, is this the holy man who can preach so well?" Weybel answered them not a word. He only prayed and sang several psalms with a joyful heart. He also prayed that God would forgive his enemies. When they had come quite far into the forest, one of them called out to him: "Parson, send thou in! thou must bear thy life here! The priest answered joyfully, "Lord, Thy will be done!" He fell once more on his knees, and prayed hotly and fervently. When he had poured out his heart before his Lord and God, the priest took him and hung him on a tree. It was on September 7, 1525.

The old narrator, who handed down this atrocity to us, adds that all those who gave advice and action to the innocent death of this martyr died an unnatural death afterwards, even that one, the most distinguished of all, was eaten alive by lice.

There is no such thing as coincidence.

On a rainy evening in 1809, a boy was wandering around the lonely churchyard of a village between Templin and Prenzlau. He had run away from Berlin because he feared the reward for his recent pranks, which, as he knew from experience, his father would have paid him in unburned ashes. He wanted to get a job on a ship in Stettin; as a cabin boy, he thought, they would take him. He didn't have a penny in his pocket, much less a passport, so no one wanted to give the tramp night quarters; as he had done many times before, he had to look for shelter that night as best he could find it. In the darkness he noticed an open cellar window at the church; this should give him protection against the pouring rain. But as he tried to crouch down at the edge of the opening, he lost his footing and fell into the depths. But he has done himself no harm; he crawls into a corner and falls asleep. When he awakes in the morning, his first sight is of two heavy coffins standing in the middle of the barren room; he has been sleeping in a burial vault. Full of horror, he looks for a way out. But the oak door is firmly shut, the window through which he fell in is 8 feet high in the vertical wall, he is trapped.

In fear and distress, he cries for help all day, but in vain; he also spends the second night in the grave. The next morning he can no longer call out; weary from hunger and thirst, he crouches on the ground. Suddenly he hears footsteps in the church cellar; a key turns in the lock and a girl wants to enter. Joyfully he pulls himself together. But the maid jumps back with a loud scream, the door slams shut - he is alone in the grave again. But at last the girl comes back with her father, the old schoolteacher; he leads the lad to the village schoolmaster and lets him tell his story, and how he got into the grave. "Listen, boy," he said, "you may be a good-for-nothing now, but God surely still has something planned for you. The window lies in such a way that no one could hear your cry; hardly on Sunday does a person pass by." For years, he continued, he had not thought of cleaning the manorial grave. This morning it suddenly occurred to him, and he had to send his daughter there, although he had hesitated for a long time, because she had her hands full at home.

The boy did not go to the ships, but returned home to his parents. He did not endure the fear and hardship he got into through his own fault in vain. He died in August 1865 as a respected businessman in Berlin. All his life, he could not stand it when someone used the word "coincidence"; and when someone did not want to know about God's providence, he told him this story and asked: "Do you call this coincidence? (Freimund.)

To the venerable Synod of Missouri, Ohio, et al. St.

for the hands

Mr. President Schwan.

In the Lord Christ honored and beloved brothers!

After a long time of wavering and hesitation, we once again dare to come before you with a heartfelt request, whose active love we have already experienced so often. We are driven to do so by necessity, for which we see no other remedy; but we have also been encouraged by some of your people who have become aware of our need. And we dare to hope that our request will not be in vain, but will also not be misinterpreted by you, because we know that you have not only come over to the same faith that we profess, but that this faith of yours has often proven itself active and continues to prove active in love.

The need that drives us to come to you is the following. As you may have become aware, almost four years ago, due to the growth of our congregation and the attendance of our services by many strangers, we felt compelled to build a new spacious house of worship in place of the old church, which was made out of a barn and was unsuitable for any purposeful expansion. Even those of us who initially had reservations about such a large undertaking became convinced of the necessity of the matter even before construction began, and the fact that there are now usually more churchgoers in the new church on ordinary Sundays than the old one could have held, while on feast days even the new church was already completely full, justifies the construction. Unfortunately, however, during the elaboration of the plan and the conclusion of the contracts, the forces of the congregation were overestimated in part, and in part sources of help were assumed to be certain, which were not. In addition, the actual contractor of the construction, our blessed Pastor Ruhland, died during the construction and his successor could not immediately have a clear judgment about the capacity of the community, as well as that just during the construction we were demanded by the local authorities significant sums for the maintenance of the adjacent roads. Due to all these circumstances, which were partly not our fault, but partly, as we do not hesitate to confess, also our fault, it happened that in order to be able to satisfy the builder after completion of the construction, we had to raise a capital of 30,000 Marks and pay interest on it at 5 percent. In this way, however, we have burdened ourselves with a load that must crush us in time, as you will easily recognize when you consider the following.

Our community consists of about 100 families, of which about 60 belong to the miners, the rest to the craftsmen or workers. A miner here earns an average of 12 marks a week, which is little enough given the high prices of the most essential things in this overpopulated district, and the earnings of the others are, with a few exceptions, even lower. These approximately 100 families have to raise from their small income 1800 Marks for the salary of the pastor, 1500 Marks for the salary of the teacher, 900 Marks for the pensions of a pastor's widow and a teacher's widow, in total 4200 Marks annually almost only through voluntary contributions, since the income from our real estate is currently low and is almost completely devoured by the high taxes. If we were to raise 1500 Marks in interest, we would never be able to pay off our debts. Therefore, right at the beginning, when we became aware of our situation, we were lent 6000 marks without interest by a friend, so that we saved 300 marks in interest. But even this was not enough to put us in a position to overcome the oppressive

We want to gradually pay off our debt burden, both interest-bearing and non-interest-bearing. Therefore, in the fall of last year, we decided to issue small non-interest-bearing bonds in order to possibly convert our interest-bearing debt into a non-interest-bearing one and finally be able to think about paying it off. We have paid off 5000 Marks in this way so far and hope to be able to count off another 3000 Marks in the course of this year, so that the interest-bearing debt should soon be brought down to 15000 Marks. But we do not know where we are to borrow this last sum, since our sister congregations in Germany are partly indebted themselves, but all of them are unable to help us. And yet we cannot think of redeeming these bonds or repaying other non-interest-bearing loans until we are completely free of interest payments.

Therefore, we now turn to you with the heartfelt request that you also take a number of promissory bills from us and thus enable us to pay off all debts as soon as possible. The sum, which is still to be raised, is not so large for American terms, since it does not

reach 4000 dollars. The promissory bills are denominated in 50 or 25 marks, which in American money amounts to about \$11.76 or \$5.88, rounded down to 12 or 6 dollars. We will start to redeem the promissory bills immediately after the interest payments have stopped, and we hope to be able to redeem at least 500 Marks annually. Until then, the loans are secured by the land and the buildings of the community, which together have far more than twice the value of the total debt. If some of you, to whom God has given some earthly goods and a heart full of love, would be willing to take over a number of such promissory bills, perhaps the district treasurers would be kind enough to act as intermediaries. *)

We do know that you are currently occupied with the construction of the seminary and other buildings, as well as with many other things; but we do not doubt that your love has not yet grown tired of this, and we confidently hope that our request will be granted. God will pay with abundant interest what you lend us without interest.

With warm fraternal greetings

the separate Lutheran congregation of St. John.

Niederplanitz, April 30, 1882.

The church council:

O. Willkomm, Pastor. Ernst Moritz Potzger. Benjamin Gotthold Hunger. Friedrich Ludwig Hein. Wilhelm August Schneider. Karl Friedrich Cletus Siegel.

*) Mr. J. Birkner, 1398tr, New York, has kindly offered to send the bonds of the Niederplanitz community, to receive the funds for them and to forward them.

Death notice.

On May 19 at 4 a.m., Pastor Franz Lehmann in Chicago passed away blessed in the Lord.

Ordinations and introductions.

On Sunday Cantate, May 7, Mr. G. W. Behn-ken, Candidate of Theology, was ordained by the undersigned, assisted by Mr. P. E. H. Wischmeyer, and inducted into his ministry at St. John's Lutheran Parish at Little Cypress, Harris Co, Texas. T. Stiemte.

Address: Rev. 6th ^7th Lettnken,

0^pr "88, llarris Oc>., l'eras.

By order of the honorable President of the Western District, on Sunday Cantate, Mr.? I. H. Tisza was inducted into Zions congregation z" Oakland, Cal. L. Wagner.

Address: Uev. II. Ddelss,

515 Mntk 8t., OsLlanä, Oal.

In accordance with orders received, on Ascension Day I installed Mr. P. A. Alexander in his new parish in Olive Township, Clinton Co., Iowa. I. Fackler.

Address: Rev.

Onlnmus, OUntou 6o., lov".

To college building in St. Louis: congreg. in Allegany, 1st Sdg., 25.00. congreg. L. Heins in Pittsburg, 2nd Sdg., 35.00. Trinity congreg. in Buffalo, 10th Sdg., 42.00. 11th Sdg., 50.00. congreg. in Harlem, 2nd Sdg., 50.00. Cong. in Meriden, 18.41. G. Gühring 1.00. of Misc. 12.00. Martini Cong. in Baltimore, 6th Sdg., 43.00. By P. Lindenmann 5.00. Cong. in Cumberland 50.00. Cong. in Ashford 9.00. Chr. Becker in Boston 5.00. (P. -345.41.)
New York, May 6, 1882. I. Birkner, Kassirer.

'Incoming to the Kaffe de- Northwest District:

For students list in Fort Wayne: From the community of L. Wambsgans in Adell, -21.50.
For Fr. Eilsfeldt's congreg. in South Chicago: Fr. Friedrich's congreg. in Waconia 5.00. Immanuel's congreg. in Milwaukee 91.20.
For English Lutheran Mission: Chr. Schmidt 1.00. L. Friedrich's Gem. in Waconia 5.00.
For the deaf and dumb: C. Bennett in Negaunee 1.00. From St. Stephen's congregation in Milwaukee 1.50. L. Müller's parish to Willow Creek 8.80. to Lake Crystal 1.50. By K. G. A. Feustel from a confirmand 1.00. By P. B. Hertwig proceeds from tracts sold, 6.00. L. Plehn's parish in Chippewa Falls 10.20. in Deutsch Settlement 1.65. Fr. Naher 50 Cts. Jac. Dallmann 1.00. Of ed. members of Kreuz- gem. in Milwaukee 4.25, wedding coll. at Kurth 13.00. S. Börnecke's gem. in Danville 2.85. (Summa -53.25.)
On the Springfield household: P. Börnecke's Gem. in Danville 2.82.
For synodal reports: From teacher A. Enmann 2.00.
To the orphanage near St. Louis: From the piggy bank of A. G. 1.00.
To the synod treasury: > G. A. Feustels Gem. 4.50.
For Negro mission: Fr. Kretzschmars Gem. in Dryden to build a Negro church 5.00. Chr. Schmidt 2.00. from undersigned, "but not signed" 1.00.
For the widow's fund: Mrs. Anna Gude 1.00. Hoch-zeitscoll. at Emil Ludke 6.30. P. Börnecke's Gem. in Alma 3.33. (Summa -10.63.)
To seminary building in St. Louis: Stephen's congreg. in Milwaukee 41.20. P. Wangerin's congreg. in Portage 80.00. (Summa -71.20.)
For Inner Mission in the Northwest: Jmm.-Gem. in Milwaukee 17.63. Frauenverein 20.00. ? Mueller's congreg. in Jackson 10.00. Wedding coll. at H. Krüger in Kirchham 10.15. A friend of the mission 5.00. Mission hours coll. by K. Daib 5.81. P. Markworth's congreg. in Caledonia 3.25 and 2.46. at Wolf River 3.37. at Fremont Road 1.48. at Fremont 77. at Schröeder's Corner 3.33. Baptismal coll. bet A. Drews 1.03. wedding coll. at F. Heibke 2.75. P. C. Kollmorgen's Gem. 4.84. H. Velters Gem. 17.00. p. F. Siegers Gem. 3.50. by p. Ph. Wambsgans of Mrs. Capelle 2.00. Wittwe Capelle 1.00. p. F. Johns Gem. 8.00. p. H. W. Leibmann's Gem. 4.00. p. Schumann's Gem. in Waterford 3.25. by K. C. H. Lober by Mrs. N. N. 3.00. P. Kretzschmars Gem. in Dryden 6.00. by undersigned, "but not signed," 1.00. wedding scoll. at H. Notzke by P. F. Schneider 15.00.
Milwaukee, May 22, 1882. c. Eilsfeldt, Kassirer.

For the "deaf and dumb" institution ia RorriS. Mich.

By P. Brandt in Clarinda, Ill., -6.20. By P. Sievers in Frankmiut, Mich., 30. By Christ. Schöping in Detroit, Mich., 4.50. By P. Blanken in Buckley, Ill., 4.50. by T. Lühren jr. 1.00. F. Klauß, 25. N. N., 25. By Th. Weyel in St. Louis 3.00. By P. Weyel in Darmstadt, Ind., 1.00. By I. Fackler at Canton, Mo., 8.75. Schröder at Detroit, Mich., 2.25. By P. Deck at Jacksonville, Ill., 1.80. By K. Frey at Albany from Mrs. L. 2.00. from Mr. J. Uhl 2.00. Stahl-berg 1.00. from the Women's Mission Society 10.00. By? Franck at Steeles Mills, Ill., 3.10. By Kassirer Schmalzriedt 4.00. from Frazer 6.05. By P. Falke at Glasgow, Mo., 4.00. By P. Engelbrecht at Chicago, Ill., 20.00. By H. Dierking at Secor, Ill., 5.00. By the same from M. Aue 1.00. Geo. Kuhlmann 5.00. By P. Bunderthal at Lansing, Mich., and his branch at Jonia, Mich., 6.75. By Bro. Brusch at Dubuque, Iowa, 2.10. by Dan. Schnalz 1.00. by other members .75. by P. C. C. E. Brandt in North St. Louis 10.15. by Cassirer Bartling in Addison, Ill., 39.74. by E. H. N. in Vincennes, Ill., 2.00. by P. Frederking in Dwight, Ill., 1.20. By P. Brandt in Clarinda, Ill., by Heinr. Otte 5.00. Friedr. Baumgarten, Johann Gundemann each 1.00. Heinr. Wegner 5.00. By? Brüggenmann in Darmstadt, Ind., 4.25. By I? Baumhofener in Homestead, Iowa, Collecte sr. Parish, 10.00. By Cassirer Grahl at Fort Wayne, Ind., 50.00. By P. Baumhofener at Grand Island, Nebr., 6.00. By P. Hieber at Sheboygan Falls, Wis., 5.00. By P. F. Bosch at Plato, Minn., 4.60. Prof. A. F. Hoppe at New Orleans, 5.00. By P. Gehrmann, 5.00. whose gem. is 7.80. By P. Grimm at Washington, Mo., 9.00. By P. Brakhage at Farmers Retreat, Ind., 9.00. By P. Fr. Brust at Dubuque, Iowa, from sr. Gem. 1.00. By Heinrich Maus in Detroit 18.45. By P. Fick in Boston, Mass., and deflen Gem. 17.50. By P. Düver in Petersburg, Mich., 5.25. H. Gärtner 50. N. N. in Lake Ridge 2.00. various small contributions 2.04. By? J. C. Borth in Ottawa, Ont., 4.35. By Kassirer Schmalzriedt in Detroit 23.02. By P. Grie-bel in California, Mo., from sr. Gem. 4.35. By Kassirer Renfer in Wexley, Ont., 20.00. By Fr. Hiller in Pomeroy, O., 9.50. By Fr. Große in Oak Park, Ill., 12.00. By Friedrich at Fall Creek, Wis., by Confirmations Collecte 15.50. By Kassirer Birkner at New Bork 34.98. By? Brust in Dubuque, Iowa, by N. N. 1.00. I. A. Rufs at Grand Island, Nebr., 1.00. By Messrs. P. and L. P. at Chicago 10.00. By F. Kündinger at Detroit by Persen and Bentley 4.13. K. Grimm in Washington, Mo., 5.00. Kaiser 5.00. By K. Dubberstein at Wykoff, Minn., 4.25. Alex. Aiden 1.50. K. Streckfuß in Davenport, Iowa, 5.00. By P. Müller in Kankakee, Ill., 15.25. By P. Bethke of sr. Gem. in Reynolds, Ind., 0.36. by Mr. Godland 6.75. on Werner's high--.

In the "Congregational Bulletin" of the Wisconsin Synod of April 15, Mr. Professor Gräbner, the editor of the paper, writes the following:

"A few days ago, we had the pleasure of viewing a Luther painting in the studio of the local painter Wehle, which was completed except for a few strokes. The painting depicts the great Doctor of the Holy Scriptures in life-size standing at a lectern. In front of him lies the Bible, namely the *Gospel to the Romans*, and one gets the impression that the Doctor has just finished one of his pithy sentences, then, the gaze of the strong man of *the* *tho*, who is certain of his cause, directed at the listeners, paused for a moment and is now about to continue speaking. The artist intends to have his

Luther picture lithographed, so that our Lutheran Christian people can acquire it as a decoration for the four hundredth anniversary of the birth of the reformer, which we, God willing, will celebrate next year. Since more Luther pictures will probably come on the market in the near future, and indeed, besides some good ones, some bad ones are already on the market, we would like to advise our readers not to hurry with the purchase of a Luther picture until one can see what the next months will bring. We will probably find opportunity to go into this subject in more detail. —

So far Prof. Gräbner. By communicating this to our esteemed readers for the time being, we also intend to provide more detailed information about the said picture in the near future. W. [Walther]

Stories in Poems. Reading, Pa. Pilgrim Book action.

This collection of beautiful poems is not a popular book, but it is suitable for high schools and interesting for those who love beautiful poems and want a suitable selection. Twelve stories in poems from the millennia before Christ's birth and thirty from the first century after Christ's birth are included. The individual poems are accompanied by valuable historical notes. Represented here among the poets: Barth, Gerok, Göthe, Herder, Knapp, Rückert, Schiller, etc. Price: Bound 25 Cts.

Tempelklänge. New collection of four-part chants: choruses, hymns, motets, psalms 2c. for church singing choirs. Collected by I. C. Haas. Published by Schäfer & Koradi. Philadelphia. Booklet 4. price 25 Cts.

Changed addresses:

Rov. Dlmotkeus ZtiemLe,

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The "Lutheran" is published twice a month for the annual subscription of one dollar for the "au "warti "en Underschretdrr, who have the "orau "jube "adlen. Where the same is brought into'hau" by carriers, the subscribers have to pay 25 Cent. "Lägerneim ntra".

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Volume 38. St. Louis, Mo., June 15, 1882, No. 12.

Pastor Johann Friedrich Bünge

(Continued.)

So we have now accompanied our Bünge to the post where he served his Lord and Savior faithfully for 35 years without interruption until his blessed death. Only during a very short time did his congregation provide him with help, since the congregation grew from year to year and he had become president of the western district of our synod in 1863. In July of 1865 he received an adjunct. When the same *Dom. III. p. Trin.* was ordained in his church, Bünge himself preached the ordination sermon on the basis of 1 Tim. 4, 11-16. "on the right conduct of one ordained to the ministry of preaching, 1. with regard to the doctrine which he should practice, 2. with regard to the conduct which he should lead, 3. with regard to the constancy which he should demonstrate therein, and 4. with regard to the purpose which he should have in mind." Unfortunately, however, his assistant soon had to discontinue his duties due to a sunstroke, whereupon Bünge again administered his pastorate at his Immanuel parish alone until the end. On the Saturday before the 2nd Sunday of Advent, December 9, 1865, he had to experience the great heartache that his dear beautiful Immanuel church burned down, while he lay ill at home with a catarrhal fever*). In the so-called fire sermon he preached on the 3rd Sunday of Advent, he answered the question on the basis of Is. 60:10: "What does God the Lord want to tell us by burning our church?" Answer: "1. in my wrath I have smitten you; 2. in my mercy I have mercy on you." Since the lower room of the church, which until then had been used only for school, had remained untouched by the fire, it was quickly prepared for the purpose of worship meetings and was used for the first time on the Sunday after Christmas and thereafter until the dedication of the new Immanuel Church, which did not take place until Sunday Lätare, March 22, 1868.**)

*) A few days earlier, on December 3, 1865, the large new Trinity Church had been consecrated.

**) This new Gothic-style Immanuel Church at Morgan and 16th streets is 137 feet long and 64 feet

Let us now follow with some brief communications about our Bünge first as pastor.

As far as the doctrine which he ever led as a pastor is concerned, it was none other than the pure and honest doctrine of our dear Evangelical Lutheran Church. It is true that in the first years after his revival, like almost all those with whom he had fellowship at that time, apart from his purely scientific studies and from reading the Book of Concord, he had, for his advancement in Christian knowledge, primarily, indeed almost exclusively, studied strictly Pietistic writings; later it was mainly Luther's and Brenz's writings in which he sought growth in thorough theological knowledge as well as edification for his own soul. In general, the writings of those theologians who move more freely in form attracted him more than those who proceed strictly systematically, such as Gerhard, Quenstedt, etc. He not only knew the pure doctrine very well, but also regarded it as a greater treasure than all the treasures of this world, was bound in his conscience not to depart from it even by a hair's breadth, and hated all false doctrine like the devil himself. What was said at the end of the document laid down in the foundation stone of the first Immanuel Church corresponded entirely to Bünge's meaning; namely, the words: "May the Lord help that in this church His pure Word be proclaimed to His glory and to the salvation and edification of many souls; yes, that even then, when this foundation stone is opened, faithful confessors of the pure doctrine as contained in the public confessional writings of the Lutheran Church may be found and read this for their encouragement. Before rationalism, enthusiasm, false Lutheranism should be preached in this church, the builders of course preferred that God would destroy this church by fire, storm or earthquake." Had it not been

The tower has a height of 209 feet; 1500 people can sit comfortably in it, it therefore holds as many listeners as the old one. It cost the congregation, which at that time numbered only 160 voting members, 105,537 dollars, including the square and a school building for 4 classes erected on it at the same time.

Bünge had experienced vividly and to his great detriment in his earlier severe maritime hardships and spiritual struggles how dangerous to the soul every false teaching is, even the one that seems to have the least influence on the inner and outer Christian life. The more he was strengthened in the belief that the writings of the prophets and apostles were the word of the true living God Himself, the more anxious he became to remain unchanged, and the greater became his fear of the interference of vain human doctrine and of the distortion of the clear words of Scripture to please the blind human mind and the perverse human heart. Obviously, the words of the Lord, Isa. 66:2, were deeply engraved in his soul: "I look upon the wretched, and the brokenhearted, and the fearful of my word." As much as he was otherwise inclined to judge his neighbor mildly and to believe everything and hope everything according to love, and as benevolently he met members of false churches and sect preachers, he testified against their departure from God's clear word. Above all, he was always filled with a true fiery zeal against the antichristian papacy. That winged word, which Luther once left as his testament to the assembled Lutherans in 1537, when he was taken away from Schmalkalden in deathly illness: "May God fill you with hatred against the pope." *) - our Bünge had also inherited this word from Luther and it had penetrated deeply into his heart and conscience. When he was once reminded by a friend in jest of Luther's warning not to pierce

the bear, which had believing children of God among it, **) our Bünge answered also in jest: "Oh what? The Roman bear must not be spared, even if in the process a fellow believer under him gets a little prick!" Bünge prepared for his sermons with great conscientiousness by meditating and rereading while praying fervently to God. As a rule, he wrote them down word for word and memorized them. However, he was not a

*) *Deus vos impleat odio papae.*

S. Luther's letter of rebaptism. Tom. XVII, 2649.

He was an artistic orator, but he always observed a good logical order. All of his fine sermons were of an evangelical character, but he did not lack the thunder of the law, but with great seriousness fearlessly chastised the rich as well as the poor, all ungodly beings. Each of his sermons was practical and highly popular, perfectly understandable even to the most simple. Although there was never anything really offensive, he could, however, bring things to the pulpit that another would hardly have dared to mention, but in a manner so appropriate to his whole personality, so naive that no one was annoyed by it, even if one could hardly suppress a smile at times. Not infrequently, of course, he became so loud in his fiery zeal that strong nerves were needed to follow him calmly. He was quite dissatisfied with himself in this respect, and resolved again and again to speak more calmly, but again and again his temperament tempted him to let even such sentences sound in trombone tone, which, if he had delivered them in a more tempered manner, would have made more of an impression. But as a rule his sermons were rich in divine thoughts and touching the heart. We would like to call him, as far as his sermons are concerned, to characterize him briefly, almost the American Lutheran Valerius Herberger.

As far as private pastoral care was concerned, he was very active in it, as much as the size of his parish allowed him. Not only did he hurry by day or night to the beds of the sick and dying, but he also made diligent house calls without being called, whenever he found out that a sheep of his flock needed spiritual or physical assistance. With true fatherly care he also took care of the confirmed youth, inquired about their conduct and behavior, sought out the young men and maidens when they had lost their way, spoke most kindly to their hearts, gave them advice and comfort, but also punished them sharply where it seemed necessary to him, and was therefore loved, shunned and revered by them like a father. He took great care to encourage and entice the confirmed youth to attend the catechism examinations held in the church every second Sunday afternoon and to make them as useful as possible. Holding in his hand the list of young men and young women who were obliged to attend, he called each of them by name at every question and, if one of them was absent, he made a black line to ask the absent person the reason for his absence at confession or on another occasion. When he catechized, he did not go around, but stopped in the altar square to compel to answer aloud. The questions he asked were always easy; those who answered reasonably well were praised, and those who answered incorrectly were kindly corrected. The fact that the questioned looked into their "Dietrich" before answering was not reprimanded. The exam was more a friendly conversation, spiced with all kinds of practical applications and stories, than an exam. Therefore, not only did most of those who were obliged to attend according to our parish regulations come with hearty willingness to this so-called "children's teaching", but also the adults usually participated quite fully. As much as time allowed him, he used the confessional registration most faithfully to work on the souls. It was not enough for him to keep those entrusted to him in the congregation, but to It was his most zealous concern to prove himself a faithful shepherd to every soul, to instruct the ignorant, to bring the unconverted to repentance, to strengthen the weak, to comfort those afflicted and challenged by adversity, to warn those in danger, to bring back those who had gone astray, to restore the fallen, in a word, to be a faithful pastor and minister to all.

How he was minded in this regard is shown, among other things, by the prayers which he immediately inscribed on the first pages of his pastoral "Diary" and which he undoubtedly recited to God again and again. At least one of them may find place here. It reads as follows:

"O dear God, gracious Father, You have called me to be a preacher of Your salvific Word and know that I am not able to act worthily without Your divine help and assistance. Therefore I ask You cordially. May You give me Your Holy Spirit to guide, lead and govern me, so that I may think, speak, perform and do nothing else in my calling than that which is pleasing to You, O Lord, for praise and honor and for the benefit and comfort of the souls entrusted to me. Protect me, merciful God, from the father of lies, who is an enemy of the holy ministry of preaching, so that I teach nothing but Your Word, which alone brings truth and life. Grant that I also lead such a life, so that my dear Christians will not be annoyed, but rather improved, and I will not be a cause that Your holy, gracious Word is blasphemed by the unbelievers. But more particularly I beseech Thee, my Lord and my God, that Thou wouldst graciously fulfill and make true Thy gracious, fatherly and comforting promise, which Thou didst proclaim through Thy servant Esaias, namely, that Thy holy word, which proceedeth out of Thy mouth, shall not come again void, but shall do what pleaseth Thee, and shall prosper, whereto Thou sendest it, this day. *) in me Thy servant, and likewise in them that shall hear it; so that my sermon may bring praise and thanksgiving to You, O Lord God, and to me and to all who hear it, for the improvement of our lives, for the consolation of our weak consciences, for the strengthening of our faith, and finally for the salvation and blessedness of all our souls, through Jesus Christ, Your beloved Son, our Lord. Amen."

But the most glorious thing about his great faithfulness as a preacher and pastor was this, that our dear Büniger in his sincere humility considered himself the most unfaithful pastor of all, which Schreiber can testify to God's glory, who was his confessor, to whom he regularly confessed privately in order to receive the private absolution so precious to him.

(To be continued.)

(Submitted.)

The urgent obligation that Christian parents have toward adolescent youth.

Sermon, delivered on Sunday Quasimodogeniti and, by decision of his congregation, submitted to printing by C. Groß.

Deut. 6, 6. 7.10.12. and 15.

In the Lord beloved listeners!

Easter is now over. A whole crowd of children left the school on Palm Sunday through confirmation and now, depending on the circum-

*) This word was underlined by Büniger himself.

The children are all in need of this or that life lesson. Yet another group of young children enters school that morning. This is therefore a time which must naturally draw our attention to the youth, to the youth as they come to school, as they leave school, and above all, as they are received afterwards at church. And since it is of the utmost importance that we be pointed out and reminded of this once a year, allow me to take this moment to call all your attention to the latter today. - When our children stand at the altar of

confirmation, joyfully confessing their faith and taking the vow of fidelity, oh, what joy fills all our hearts! The parents, the teachers, the pastor and the whole congregation look with pleasure on the crowd of young Christians. But what happens to them afterwards, often after only a short time? How many die off and are lost to the church! How many turn their backs on his church almost from the day they publicly and solemnly pledged loyalty to their Savior until death, and henceforth no longer follow him! Over whom tears of joy were wept when they stood at the altar of confirmation, over whom tears of pain often flow later, because they have departed.

Where does this have its reason? It must lie somewhere. I am well aware that Satan, as a cunning hunter, is most eagerly pursuing the youth and is laying gambits and nets everywhere to catch them unexpectedly; I am also well aware that the unbelieving world, alienated from God, tries to draw the young Christians into its worldly nature, and that they are easily tempted to resist out of weakness or to confess out of shame onto the broad path of sin; I know, finally, that the youthful heart is itself evil and carries within itself the tinder into which the spark of temptation need only fall, and the flame of worldliness begins to blaze up; but, my dears, the reason why so many young Christians draw back again soon after their confirmation may also lie in the fact that their parents do not watch over them enough, and are not mindful of the urgent duty they have toward their growing children. So that our consciences may be sharpened in this regard, let me present the following to you today:

The urgent obligation that Christian parents have toward adolescent youth.

I show you here

1. the obligation itself and
2. the urgency of the same.

1.

So, beloved, at the beginning of our text it says: "And these words, which I command thee this day, thou shalt take to heart, and shalt sharpen them unto thy children, and shalt speak of them, when thou sittest in thy house, or walkest by the way, when thou liest down, or risest up." To whom, surely, is this urgent exhortation addressed? We see this from the words just preceding, "Hear, O Israel." To the Old Testament church, to the people of the covenant, Moses thus addresses himself, calling upon them in the name of God to lend open ears to what he is about to say. And when he speaks of "sharpening the ears of the children," he is evidently speaking among the whole people of Israel in particular.

their parents. But what does he have to say to them? "These words, which I command thee this day, thou shalt take to heart." After Moses in the preceding had repeated the holy ten commandments and then the summa of them finally again with the words: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might", he speaks: "And these words thou shalt take to heart. The teaching of the holy will of God, which he had made known to his people in the law, was what Israel was to take to heart and faithfully keep. But now Moses continues: "And you shall sharpen it to your children." Hereby he lays upon the conscience of the parents the duty to impress the received teaching deeply into the hearts of the children. As a sharp knife cuts into or a sharp spear drives into the body, so the received teaching is to be sharpened for the children, i.e., deeply imprinted into the hearts. And when Moses finally emphasizes the "talking about it in the house, on the way, while laying down and standing up," he wants the inculcation to be repeated often and practiced on every occasion or occasion that occurs.

From this, beloved parents, recognize your obligation to the growing youth. Hear, O Israel of the New Testament, O people of the covenant, what the Lord your God has to say to you. Not only the teaching of the law, but also the teaching of the gospel in its fullness and purity has been made known to you, so see that you take this teaching to heart. And when thou hast taken it to heart and esteemed it the most precious treasure of thy soul, see that thou sharpen it also unto thy children. Oh, dear parents, what a precious treasure your children have received in the parochial school and confirmation classes! They know the eternal love and mercy of God toward them and all lost sinners; they know their Savior, Jesus Christ, who did not buy them with gold or silver, but with his holy precious blood and with his innocent suffering and death, so that they should be his own and live under him in his kingdom; they know the grace of the Holy Spirit, who has called them through the gospel, enlightened them with his gifts, and sanctified them in the right faith; they know how to believe rightly, live Christianly, and die blessedly. Entrusted with this pound of salvific knowledge, they go, and how, ye should not take heed lest they lose the same again? It is a dangerous mistake to think that the teachers in school and the pastor in the confirmation class have taught the children the necessary knowledge; that they now help themselves is their own business. No, no, rather, the obligation to them falls doubly heavily on the conscience of the parents. For now that the children are no longer under the daily influence of the Christian school, nor do they come into contact with their pastor as often as before, but go out from the parental home to pursue their professional work and return from it to the parental home, it is now the parents who are primarily responsible for watching the children with a watchful eye, so that they may walk on the path of godliness shown to them and faithfully handle the pound of wholesome knowledge entrusted to them. Parents who fail to do so sin against their children a thousand times more than if they

They do not care about their physical well-being. If, therefore, they are concerned about the welfare of their children, and ardently desire that they remain faithful to their Savior until death, according to their vows of confirmation, they must also consider themselves bound in their conscience before God to diligently inculcate the wholesome doctrine in them. And in this they must not be slothful and tardy, but must speak to their hearts again and again on every given occasion, whether in the morning or in the evening, whether at home or on the way.

When they perceive that the children no longer want to go to the house of God, but must be compelled to do so, or when they learn that although they go to church at the appointed time, they do not come in, but hurry past and linger somewhere else until the service is over, or when they hear that instead of listening attentively to the sermon, they waste the responsible hour, in which God Himself wants to speak to them through His servant, by talking and playing games, or when they sense that a reluctance to attend Christian teachings is developing in them because they are ashamed to be asked and cannot give the right answer, or even because they think they are too big, or if they feel that they are reluctant to attend Christian teachings because they are ashamed to be asked and cannot give the right answer, or even because they think they are already too big and mature - or if they notice that they like to read daily papers, entertaining magazines, stories, novels and the like, but do not enjoy church papers and good edifying books - or if they perceive that, because they have already earned something for their parents, their courage is growing, or if they discover in them an inclination to vanity, to visiting worldly pleasure places, dance floors, gambling and drinking establishments - or if they see that it wants to become a habit with them to stay out late into the night, or when they notice that they are already thinking about the future organization of their domestic life, but do not seek the advice of their parents, but establish relationships behind their backs, or if they have to fear that their physical and mental slackness may indicate that they have finally committed a grave secret sin on their conscience - (but I believe I have given you enough hints from which you can recognize, dear parents, (But I think I have given you enough hints from which you can see, dear parents, that you really have an urgent obligation to your growing children) - in all these and other perceptions, you should sharpen their consciences through the Word of God by means of presentation, warning, threat, pleading, beseeching, even, if necessary, with tears.

Oh, remember, parents, it is the souls of your own children that are at stake. What father or mother is not worried when a physical illness happens to a child who has already grown up? Do they not think in their hearts: Oh, how hard it would be if we should lose our child by death now, after we have already brought it so far? Do they not consider themselves obliged to wait and nurse it day and night? And when the illness becomes alarming, do they not fall down on their knees and ask God with trembling voice and thundering eye for the recovery of the child? - And how, Christian parents should remain unconcerned, should not wait and nurse, should not plead with an anxious heart to God, when an

How can you be sure that your child is sick in the soul and will die spiritually little by little? Oh, truly, it would be sad for them if they were to see this, and yet they could remain indifferent for even an hour.

But, my dears, you will, I hope, have sufficiently recognized the obligation which Christian parents have towards the growing youth; let me now, secondly, present to you the urgency of the same.

2.

Let us first look at our text. There we read further: "When the LORD your God brings you into the land which he swore to your fathers to give you, take care that you do not forget the LORD. With these words, Moses directs the eyes of the people of Israel out

to the promised land of Canaan, a land flowing with milk and honey, a rich fertile land where they would be gifted with earthly goods in abundance. But in reminding the people of this, he cries out at the same time, as if with uplifted finger warning, "Beware lest you forget the Lord." With this he obviously wants to say this: When you are doing well in the body and your earthly circumstances are getting better and better, then, just then, there is great danger to forget the Lord, i.e. to lose from memory and heart what the Lord has done for you before, and to become earthly minded; therefore I call out to you in advance: Beware that you do not forget the Lord.

This, my dear ones, applies to us as well. Most of us have come to a state of prosperity in this great and rich land. God has blessed them with temporal goods more and more every year, so that they have gained houses, land, money and property. When they compare their present earthly circumstances with those in which they were during the first years of their being here, they will have to say with Jacob, "We are too little of all the mercy and all the faithfulness which thou hast done to thy servants." For when they came across the ocean, they had but little left, and behold, now they find themselves in possession of considerable property. But, my dears, the more we attain to external prosperity in this country, the greater is the danger of forgetting the spiritual benefits with which the Lord has so richly endowed us. It is true that the pure preaching of the divine word resounds in our churches, it is true that our parochial schools flourish and prosper, but the good times bring with them the great danger that the word heard and learned will gradually be less and less heeded and less and less practiced. Our children grow up and become aware of no particular need. They enjoy the instruction of a well-ordered school. After that, they enter jobs where they earn something, at first a little, but gradually more; they pay their parents their wages, or save some of it. That pleases them well. So the devil strikes and enchants their hearts by presenting the glory of the things of this world, and before one knows it, the youthful mind is poisoned by the addiction to earthly pleasures. Souls, dear souls, so close to us, Satan seeks to entrap in his nets, and how, Christian parents should be able to look on unconcernedly, without warning, admonishing, pleading, in short, without "sharpening the word"?

Soul lost, everything lost. What would it help a man if he gained the whole world and damaged his soul? Or what can man give to redeem his soul? O parents, to whom are entrusted the immortal souls of children, purchased by Christ's blood and death, cleansed of sins in holy baptism, adorned with Christ's righteousness, endowed with the gifts of the Holy Spirit, and endowed with salvific knowledge, from your hands God will demand them one day. What will you say if you have not done your duty to them and they are lost through your complicity? How will you stand before the judgment seat of the accountable God? Your own children will then come out and say: "You did not open your mouths to us when you saw our souls in danger, so we must now open our mouths to you and confirm your condemnation, woe! woe to you forever for our sake!"

But, my dear ones, am I perhaps not speaking too sharply with this? No, not at all. Listen to the closing words of our text: "For the LORD your God is a zealous God among you; lest the wrath of the LORD your God come upon you, will be angry with you. With this, Moses points out to the people of Israel, and with this, we are also pointed out to the seriousness and severity of God against our sins. God does not sleep, nor does he watch us indifferently, but with zeal and earnestness he watches our doings, and finally, if we do not repent and do righteous fruits of repentance, he lets his wrath burn against us; but woe to him whom these flames seize. An example of God's severe judgment on a father who did not punish his children's angry life with the necessary seriousness is reported in the holy scriptures in the case of the priest Eli. (1 Sam. 2. 3. and 4.) His sons "behaved shamefully," and he "did not even look sourly on it" (chap. 3, 13.). But what happened? When Israel had suffered a defeat in the battle against the Philistines and then had the two sons of Eli bring the ark of the covenant into the camp, thinking that in the next battle victory would have to fall on their side, it happened that the ark of the covenant was taken by the Philistines, the two sons of the priests were killed and the whole nation was put to flight with great loss. And when Eli heard of this, he fell back from his chair and broke his neck and died. Thus by a sudden death in one day father and sons were carried off. And this did not happen by chance, but was the result of God's wrath being kindled against them, as is clear from the words of God's revelation to Samuel. For "the LORD said unto Samuel, Behold, I do a thing in Israel, that whosoever shall hear it, both his ears shall ring: in that day will I raise up against Eli that which I have spoken against the house of Israel; and I will begin it, and finish it." (Ch. 3, 11. 12.) It should not be ignored that Eli did not completely overlook the evil deeds of his sons, but expressed his displeasure with them in words, but in an extremely mild manner: "Why do you do these things? Because I hear your wickedness from all this people. Not, my children, this is not a good cry that I hear." (chap. 2, 23. 24.) If God himself now nevertheless passes the sentence that Eli "did not even look sourly" at the shameful life of his sons, then he testifies with it that he by no means fulfilled his fatherly duty with those gentle words. Eli heard from all the people, as he himself confesses, the complaints about the evil nature of his children, and yet he has nothing more to say than: "Why do you do this? Do not, my children, this is not a good cry that I hear." While he should have come out against them in holy zeal and told them that from now on they could not be called his children if they did not repent of their evil ways, he left it at a few muffled words, and although his sons did not obey him (chap. 2, 25.), thus continuing to commit their former sins, he did not pay attention to them until the measure of God's wrath against him was full. Oh, my beloved ones, when we consider this example of divine judgment, must not a shudder trickle through all our limbs when we think of our parental obligation to our maturing youth? Ah, it is truly no joke. Parents can earn hell from their children. Dam up, let us not fail to do our part to save our souls and those of our children.

I know well that it is God's grace alone that must do everything; if this does not sustain, preserve and guide our children and finally make them blessed, then all our efforts are in vain. But far from making us careless of this truth, it must rather spur us on to all the greater activity. For as certain as it is that God's grace alone must do everything, it is also certain that it does not prove itself outside the word, but through the word. Parents, however, are the closest instruments in God's hand to sharpen the word for their children. If they are therefore rusty, inactive instruments, the blame falls on them if their children deviate from the way of godliness and fall away, and God must throw away such parents as instruments in the Zorn, who did not want to be used.

Well then, my dears, today I have presented to you the obligation of Christian parents toward their adolescent youth, together with the urgency of the same, and now I conclude with the request: Take to heart what you have heard today. But God grant that we may all one day say before His throne: Lord, here I am, and those you have given me. Amen.

1 M» ,

The real point of contention.

In number 12 of the journal "Old and New" the editor finally admits the difference between his teaching and the teaching of the Missouri Synod. He writes on p. 184: "The real point of difference between us and the Missourians is this: Missouri maintains that the omission of wilful, stiff-necked resistance, as far as the act of conversion is concerned, is **grace**." So this is not what Mr. Editor and his followers believe! They rather believe that man can refrain from malicious or wilful and stiff-necked reluctance by his own natural powers. It is not to be wondered at that these people are so furious and raging against our doctrine of the election of grace. This is precisely because they are a kind of Pelagians who claim that man can and must do something for his conversion and salvation; to claim that man is converted and blessed by God's grace alone is a quite unreasonable doctrine. Praise be to God that he has now given our enemies, who are so fierce, into our hands. For they could not have revealed more clearly that they are our enemies because they are enemies of the true Lutheran faith.

In 1520 Luther published 20 final speeches on the infused faith, in which Luther already fought against the same false doctrine of the papal theologians, which our opponents now present and defend as their own, namely as the genuine Lutheran doctrine. Thus Luther writes in the ninth final speech:

"Some say that it is enough for a man not to have a bar, that is, that he has no intention to sin; and that a man can do this of his own free will. Others make it even worse, when they say that man, even if he has an evil intention, can remove the bar and make it not there, or he can prepare a good intention for himself, out of the same freedom of his will. All this is ungodly and heretical. For, as St. Paul writes in Galatians 5, 'the flesh lusteth against the Spirit, that ye do not the things that ye would/ So then the Spirit is not

able to restrain the flesh and the lusts of the flesh, much less a man who is without the Spirit and is overcome by evil desire. But out of error and ignorance, that apart from the faith of grace man is a liar and vain, and therefore, as long as he is in the sin of unbelief, has a bar and evil purpose, they do not see this great bar, and meanwhile they let themselves dream of another bar, namely, of the purpose to sin; that this is not a sinful purpose, if man does not believe God and make his word a lie. Just as it is not in man's power to believe God, so it is not in man's power to remove the sin of unbelief and thus also to remove the bar of grace. But grace alone, as it gives faith, so it also removes the bar, for it prepares man and destroys sin." (XIX, 1733 f.) Woe to the listeners whom their preacher wants to make believe that they must and could remove the bar, that is, the malicious resistance themselves, that they do not need grace for that!

W. [Walther]

Lutheran Progymnasium of the South New Orleans, La.

Our local Progymnasium, which came into being on the first of October last year, has now already completed three quarters of its first school year. With praise and thanksgiving to God we must confess that he has given us far beyond our pleading and understanding and has helped us to this point without any special difficulties by making many hearts willing to support this enterprise abundantly.

The number of students who were taught in our Progymnasium was much greater than we had expected. Instead of three to four, on which we had based our estimate, there were eleven students, including four from outside. Although two left the institution last month because they did not want to serve the church, but rather to pursue another profession in life, there are still nine remaining, who must be provided not only with instruction, but also (the four external students) with physical sustenance.

The time of the new school year is not far away, for which the entry of a significant number of new students has already been announced. It will then be necessary to make our institution two-class, because the present students will move into Quinta. This will increase the present costs. We have, however, received considerable support from a number of congregations in our southern district, which, as is well known, is still young and weak, namely from the congregation in Mobile, Ala. and from two congregations in Texas, namely the congregation of President Stiemke in Houston and the congregation of Pastor Kaspar in Giddings, Lee County. The main burden, however, has rested on the congregations here. Therefore, we feel compelled to rescind the provision which we published in the "Lutheraner" when we first advertised our institution, namely that we wanted to keep the out-of-town students completely free in terms of accommodation, board and tuition, at the end of this school year. For those students who want to serve the church, we are willing to continue to provide instruction free of charge, but they must provide for their own accommodation, food, and the like.

Therefore, we also ask our dear sister congregations to kindly take care of the students leaving our Progymnasium when they go from here to the other educational institutions of our synod; because it would become too difficult for us, apart from what we already have to provide for here, and because our local congregations already maintain their own students at the various institutions themselves. Yes, it already seems to us at times as if the net that we have thrown out here for God's kingdom would be too heavy for us to pull alone, and therefore, perhaps according to our small faith, we are sometimes very inclined to call out to you, our dear companions, that you would like to come and help us pull.

It is our firm conviction that no sacrifice should be spared to keep progymnasias alive. The Synod of Delegates in Fort Wayne has very urgently advocated and recommended the establishment of such institutions. Let us pray, therefore, that such divine work may prosper and be promoted, that God's kingdom may come and the devil be fed. "For," says Luther, "if any harm is to come to him who bites rightly, it must come through the young people who grow up in the knowledge of God and spread God's word and teach others. If, however, it would be fair to give one guilden to fight against the Turks, even if they were at our throat, one would give a hundred guildens here, even if one could only raise one boy to become a true Christian man; for a true Christian man is better and more useful than all the men on earth. (Luther's Volksbibliothek, Vol. 4. p. 71 f.)

Contributions should be sent either to the Treasurer of the Progymnasium,
Mr. 8. 8. Frantz, 155 Nortk keters 8trs, Iretrv. Oloukt anck NontkAut 8trs."
or to

Mr. 6. 38 8t. lockre 8tr., the
Cassirer of the Southern District Synod.
Other correspondence should be addressed to Professor 1?. Hopxe, 115 ler^siehors 8tr.) New Orleans, Oa.

Regulatory authority:
1>. Fr. Rösener, President.

C. G. Mödinger. Teacher C. Sauer, Secr. H. L. Frantz, Treasurer. M. Halbritter.

These are quite hostile people, who think that a special art is, which others cannot do, that they first conceive something that is according to reason, and then confirm it with scripture, which they falsely interpret. (Luther IV, 641.)

To the ecclesiastical chronicle.

I. America.

The second issue of the new English Lutheran family magazine "*The Lutheran Witness*", whose publication we announced in the last issue of the "Lutheraner", has just come out. In it the editor, Father Frank, writes: "Gifts, subscriptions and letters which we have received allow us to make the announcement that our '*Witness*' has been favorably received and that its publication will be continued." While we never doubted for a moment that the paper would not only endure, but would in time acquire a large readership, since it owes its origin neither to the thrill of writing nor to the desire for profit, but merely to the duty of attending to the blasphemed truth, we hope that our dear readers will receive with pleasure the news that the continuance of the "*Witness*" is already assured. May now all who understand a paper written in English use the opportunity afforded them by the "*Witness*" to hear a "witness" for Lutheran truth and against the miserable distortions of it, which are now found even in such English papers as have hypocritically written the name "Lutheran" on their foreheads. W. [Walther]

Our new Concordia Seminary building. Certainly, all our readers within our synod were delighted with the picture of the new building that we brought six weeks ago. The beautiful plan together with the excellent interior furnishings are also admired outside our circles. Thus the "*Lutheran*" of May 18 writes: "In the last number of the 'Lutheran' we find on a special page a beautiful woodcut of the new Concordia Seminary in St. Louis, which the Missouri Synod is about to build. When finished, it will unquestionably be the finest, largest and most comfortable building devoted to educational purposes that Lutherans possess in this country." The "*Church Messenger*" calls it "truly beautiful, an ornament to the city and an honor to the Lutheran Church." "*Our Church Paper*" says: "The new theological seminary of the Missouri Synod at St. Louis . . . will be the largest and finest Lutheran seminary in America." Similarly other papers. - No doubt our dear readers will not cease to beseech the pious God that He will cause the work to proceed happily. - On May 30, demolition of the old building began.

The synodal assembly of our eastern district was also attended by some pastors of the synod of Pennsylvania. One of them comments in the "Pilgrim": "To a guest who had never before attended such a Missourian meeting, many things about the proceedings, both before and after, could be striking in a pleasant way. Some of the kind may be enumerated here. In the doctrinal discussions, a holy seriousness was evident, which was appropriate to the holy cause. The speeches were so concise, clear and conclusive that it was obvious that the pastors had not come unprepared. God's Word and the confession were given their due, so that there was nothing to be hoped for in the way of witty ideas and beautiful opinions floating in the air. In the actual business sessions, the parliamentary rules were less strictly observed than in some other church bodies, but for this deficiency an abundant substitute was offered in the equally noticeable lack of parliamentary artifice and wire-pulling, by which so many places were deprived of equity, yes, even of the right and the truth the way is blocked. Finally, it may be mentioned that at this synod the delegates, as well as the pastors, took part in the proceedings much more generally than is usually the case at some synods." He says of these pastors: they "passed blessed days in the same, and from the bottom of their hearts wishing salvation to the Honorable Synod of Missouri, they will ever remember with joy the pleasant days spent at York." In another report of the "Pilgrim" it says: "In all that was spoken and done, one could recognize great earnestness and zeal for God's honor and the salvation of the church. The insistence on purity and unity of doctrine is only praiseworthy. However, it would be wrong to think that free expression of opinion is frowned upon. That is by no means the case. In

short, whoever is afflicted with a 'horror' of the Missourians and would like to get rid of it, attend such a synod and he will thereupon 'feel easier.'"

Ohio and Missouri. Our new English paper, *Lutheran Witness*, reports the following: "The so-called opponents of the Missouri Synod have recently organized themselves as the 'Northwest District of the Ohio Synod'. Sixteen pastors seem to belong to this new body. One of the last numbers of 'Old and New' says: 'Sixteen pastors, 3 congregations, 3 teachers, all of whom were formerly Missourians, joined this synod.' This is somewhat of an exaggeration. We know that at least two of these sixteen were never Missourian pastors, namely Pastors Dörmann Jr. and Patzer. We have also learned that one of the three teachers was formerly a student in Columbus, and until recently was a member of an Ohio congregation at Woodville, O. The Missouri synod numbers about 750 pastors. Of these, 14 have gone over to Ohio. The Ohio synod numbers about 200 pastors. Of these, 18 have left the same because of their false doctrine of election by grace. We enclose their names: Pastors G. Bachmann, P. Brandt, L. A. Detzer, C. Engelder, W. L. Fischer, C. Frank, F. W. Franke, H. Henkel, F. Kügele, E. Mahlberg, C. J. Öl- schläger, E. H. Scheips, I. C. Senecker, K. Walz, I. D. Warns, F. Wilhelm, I. Wilhelm, F. Zagel. Thus, then, the comparatively small Synod of Ohio has lost more pastors than the comparatively large Synod of Missouri." With the "*Witness*" we believe, after all, that numbers do not matter in matters concerning conscience and truth, but we did not want to withhold the news from our readers.

Luther's Works, about the new edition of Luther's Works appearing in our publishing house, Dr. Krauth of Philadelphia speaks as follows: "It is an amazing undertaking under the circumstances, and the happy completion of it will be one of the most wonderful events in the history of theological literature."

A Jewish Christian congregation in New York. Pastor Jakob Freschman, son of a well known Dr. Freschman in the Methodist Church, came from Canada to New York about 8 months ago and began to preach Christ to the Jews. Dr. Freschman was a proselyte, and what the father failed to do, the son now wanted to do. For three months he held regular special services for Jews, and lo and behold, more and more listeners began to attend regularly. He announced in a service meeting that he wanted to organize a Jewish-Christian congregation if ten members could be found together. The desired number was soon gathered and he was able to organize on New Year's Day. Several English pastors from New York and Brooklyn, who had been invited, appeared. The meeting was opened with prayer and address; then Rev. Fr. read the Apostles' Creed and the

The Jews are not only taught the doctrines of the Unionist Alliance, but all the doctrines of the holy gospel, the whole truth. - Oh, would that the Jews were brought not only the teachings accepted by the unionist alliance, but all the teachings of the holy gospel, the full, whole truth!

There is still acrimony **between northern and southern Methodists**. So in a Southern Methodist paper, "*Christian Advocate*," Dr. Summers writes: "Those who tell us that slavery was the cause of the separation of the Northern and Southern Methodist churches, and that now because of the abolition of slavery said separation is to be abolished, are very much mistaken. Slavery was not the cause, but only the occasion of it. The real cause of the division still exists today. We wish our northern brethren much success, one victory after another; but union with them, to be governed by them, that we do not want, that we do not desire." And Bishop Pierce writes in the same number, "The suggested union will not find official consideration either with us or in the General Conference of the Northern Methodist Church. Invitations from people without authority, opinions and wishes of sentimental brethren have no meaning and count for nothing. We will know how to preserve our honor. In the meantime, I consider that I give full expression to the truth when I assert that it **is** the general opinion of our church that organic union is neither feasible nor desirable."

Methodist dishonesty. When the "Lutheran" testifies against the false doctrine of the Methodist communities that Christians can reach perfection already in this life, their leaders and seducers present it to the people as if he did not want to know anything at all about sanctification and practice in good works. Thus the "Christian (?) Messenger", the organ of the Albrecht Brothers. In No. 22 he tells his readers: "It seems to us, by the way, that it is not the best testimony when one presents the definite and clear teaching of Scripture [he means his Methodist teaching] about sanctification as dangerous to the soul, makes every effort to defend sin, which we are supposed to die to, and presents good works as a completely superfluous thing." "If he thus finds pleasure in sin, we unfortunately cannot prevent him." - Who does not think here of the blasphemy of the papists, who cried out and wrote that the Lutherans forbid good works, because they teach that we are saved by grace alone through faith, without merit of works! - Another example of dishonesty: The "Lutheran" calls the false prophets "helpers of Satan". Now what does the "Christian (?) Messenger" tell his readers? He says: "According to the 'Lutheran,' you and all members of the Evangelical Community are 'Satan's abettors.'" - And such people "profess" to have attained perfect sanctification! The writer knows quite well that the "Lutheran," when he testifies against the false doctrine of the sects and attacks the false prophets, does not condemn all souls in these sects if they still retain essential pieces of the beatific truth, that the "Lutheran" also holds to what our confessors say in the preface to the Christian Book of Concord: "As for then the condemnations, suspensions, and rejections of false and impure doctrines As for the Condemnations ..., it is not our will and opinion that this refers to persons who err out of simplicity and do not blaspheme the truth of the divine word, much less to entire churches.... but that by this alone the false and seductive teachings and the same stiff-necked teachers and blasphemers ... are actually rejected, because they are contrary to the expressed word of God and next to such a word...."

so that pious hearts may be warned against them, since we have no doubt at all that many pious, innocent people are to be found even in the churches that have not hitherto compared themselves with us, who walk in the simplicity of their hearts, do not understand the matter correctly and do not take any pleasure in the blasphemies against Holy Communion, as it is held in our churches according to the foundation of Christ and is unanimously taught in accordance with the words of his testament, and will, when they are properly instructed in the doctrine, go and turn to the infallible truth of the divine word with us and our churches and schools by the guidance of the Holy Spirit; As then it is incumbent upon the theologians and ministers of the church that they duly remind and warn from God's Word even those who err out of simplicity and ignorance of their souls' danger, lest one blind man be led astray by another." (Preface to the Christian Book of Concord, pp. 11. 12.)

Presbyterians. At the outbreak of the Civil War, the Presbyterians in the South separated from their northern brethren. The previous month both parts, the former at Atlanta, Ga. the latter at Springfield, Ill, held their general meetings and greeted each other fraternally (by telegraph) and resolved to send delegates to each other next year.

Dance fee. A society in an American community in Eagle Bridge, N. Y., held a ball for the benefit of the congregation, whose church was still in debt. Rightly, the preacher refused to accept this sin money.

The **abuse of the pulpit** by sectarian preachers is demonstrated anew by a so-called "Reverend" E. E. Burleß, formerly stationed in Landsdale. According to the Norristown Register, the same preached a sermon on April 26 at the Kulpsville Methodist Church in Montgomery County, Pa. on "the merits of the Odd Brother Covenant." (*On the merits of Odd Fellowship*.) Now, this raving man will not have been at a loss for a text from the Bible either, but a manifest sin and disgrace it remains to hear the dear word of God maltreated by such blind leader of the blind in church. "My house is a house of prayer, but you have made it a pit of murder!" Luc. 19, 46.

(Pilgrim in Reading.)

The Salvation Army in Philadelphia. A few Sundays ago wutde displayed "A real hallelujah bash," led by the "Exultant Anne of Baltimore; Captain Pilgrim Charlie, the Salvation Miracle; Captain Joseph, the Hallelujah Carpenter; and Gloria Will, the Hallelujah Tambour." Also displayed were "A Knee Exercise by the Blood and Fire Brigade" and "Shooting Exercises by the Soldiers of the Lord." (Sdb.)

Pabst and Bible. A girl who had not long immigrated from Ireland and was serving in the home of a Presbyterian preacher in Rahway, N. J., was asked by a lady if she had no Bible. She shook her head and said, "Oh no, ma'am, we are not permitted to have Bibles; we do what the priests and the church tell us; that's all we do." Again she shook her head and said wistfully, "Oh no, we are not allowed to have a Bible."

Pabsttum. Recently in New York, on a Sunday morning, a man was attacked in the street near a Roman church (77th Street) by Romanists, beaten bloody and thrown into the gutter. The women shouted, "Crucify him!" The cause of the rage was tracts he had distributed that did not please the Roman priest. The latter had been on the Altar told his people to burn the tracts, adding that they would know how to treat the impostor. They knew. So reports the "*New York Observer*."

II. foreign countries.

In Saxony, a preacher named Panck from Berlin, from the Prussian Uniate Church, was recently appointed to St. Nikolai's Church in Leipzig in Pastor Ahlfeld's place. In former times it was the order in Saxony that foreigners, before they were appointed to an office of the Saxon regional church, had to pass a colloquium to investigate their orthodoxy. Even Dr. Harleß had to submit to such a colloquium when he had been called from Bavaria to Leipzig and had accepted the profession. Strangely enough, however, Panck, who had been called from the Uniate Church, was exempted from the colloquium. The "Pilgrim from Saxony" published only a short sentence about this, in which this procedure was declared conspicuous and which Pastor Willkomm had reprinted in his "Free Church". First of all, the editor of the "Pilgrim", although he is otherwise an all too faithful pastor of the regional church, received a letter in which he was seriously warned, under threat of punishment, never again to subject the doings of the consistory to discussion and criticism; then our pastor Willkomm was fined 100 Marks because of the inclusion of that little sentence in the "Free Church", and Pastor Hübener in Dresden was also threatened with punishment if he continued to allow himself to attack the consistory. Here one is reminded of that infamous passage in papal canon law in which it is forbidden to punish the pope, may he do what he will, "because he who himself is to judge all may not be judged by anyone. For the sake of this and similar passages, however, Luther burned the papal canon law as early as 1520. W. [Walther]

Papist- As the "Pilgrim from Saxony" writes, Cardinal Manning has recently published a work in London under the title "The Catholic Church and Modern Society", in which he commemorates the time when England was still subject to the pope, and in which he expresses the ardent wish that this time, so glorious for the papacy, may return. In what this glory had consisted, the clean cardinal himself indicates in his writing. In it he writes: "Civil discipline and church discipline were so closely connected that a heretic" (by which Manning understands those who do not want to submit obediently to the pope in everything) "had to be avoided by all citizens, as by all Christians. Not only was he deprived of his civil rights, but all intercourse of human society with him was broken off. He was like the leper in Israel, whom no one was allowed to touch without becoming unclean himself. No one was allowed to give fire or water to the heretic." - This was indeed the case in the times when the Pope was not yet revealed as the Antichrist and when he still ruled everything in Christendom as if he were the god of this world. There he regarded all kings and emperors only as his beadles and drudges, who had to carry out his so-called "church discipline" obediently. And unfortunately, many powerful rulers really did stoop to this shameful service and, after the pope had banished a witness to the truth as a heretic, had him put in jail and declared outlawed, often even, like the holy martyr Huss, burned alive. The popes Leo X and Hadrian VII also tried it with Luther, but since God's hour had come for the Antichrist to be revealed (2 Thess. 2,8.),

God prevented these popes from carrying their murderous, diabolical advice against Luther to its bloody end. Let us thank God, then, that He has freed us not only from the Pabst's idolatry, but also from the Pabst's tyranny through the salvific work of the Reformation, in that the world powers no longer want to be the Pabst's henchmen and executioners, or, even if they would like to be here and there, they can no longer be. May only God help that the last remnants of the papist amalgamation of the church with the state, which are still to be found in so-called Protestant Christianity, may also be eliminated, namely that the church may become free from the state everywhere and that the so-called spiritual authorities may no longer abuse the secular ones for the domination of consciences, as unfortunately still happens.

W. [Walther]

"By grace are ye saved through faith: and that not of yourselves, it is the gift of God: not of works, lest any man should boast."

Ephes. 2, 8. 9.

Luther writes in 1525 in his writing "That free will is nothing" Against the synergist Erasmus:

"I will confess this for myself: I do not want it to happen that I would be left with a free will or that something would be left in my hands so that I could strive for blessedness; not only because I would not know how to stand and remain in so many temptations, evil tricks and attempts of the devil (since a devil is stronger than all men, and it would not be possible for someone to become blessed); But even if there were no danger, no temptation, no devils, all my work would be done in an uncertain manner, when he blows up, and my conscience, even if I lived and worked until the last day, would never be sure and certain how much it should do, so that God would be satisfied. For no matter what work I did, there would still be a small knot in my conscience, whether it pleased God or whether he demanded something more; as experience also proves in all saints of works and as I have learned enough with my great damage within many years. But since God has taken my salvation from my free will and placed it in his free will, and has now promised to preserve me not by my life or work, but by his grace and mercy, I am sure and certain that he is faithful and will not lie to me; and that he is strong and mighty enough that no devil or adversity can harm him or snatch me away from him. So now he says John 10:28, 29: 'No one will snatch them out of my hand. For the Father who gave them to me is greater than all of them'. Thus it comes to pass, that, though they be not all, yet some and much shall be saved; so that by the power of free will none shall be saved, but all shall be damned in one heap. For this we are far more sure and certain that we please God, not by the merit of our works, but by the grace and favor of his goodness, which he hath promised us; and whether we stumble, or do less than we ought, that he will fatherly pardon and graciously punish. This is the glory of all Christians in God their Lord." (XVIII. 2474 f.)

Thus writes Luther, the holy man of God, who was adorned with so many good works and virtues as few men in the world. This doctrine, of course, is an abomination to all synergists and works-saint Pharisees. The papists blaspheme it; but those who want to be Lutherans, although they are synergists, abhor it.

They also shun this teaching, but in order not to betray that they are enemies of Luther's teaching, they distort it in the most pitiful way. But this is no wonder, because the true gospel is a foolishness and a nuisance to all unregenerate people. (1 Cor. 1, 23. 2, 14.) Therefore the Lord once called out to the blind Pharisees: "Verily I say unto you, that the publicans and harlots shall enter into the kingdom of heaven before you. Matth. 21, 31.

W. [Walther]
(Submitted.)

Take about annoyance.

If we want to speak of a nuisance, we must consider the difference between a nuisance given and a nuisance taken.

The given offense consists in saying or doing something that hinders or disturbs someone on the path of truth and pure doctrine.

But the trouble taken is that when the right pure doctrine, which must be presented, is not received by the weak, but by the malicious, they take occasion from it to alienate themselves more and more from godliness.

Even the pious in this life are not free from the danger of annoyance. For if the apostles had to fear trouble, how much more the rest of us.

From confessing and preaching the gospel, from worship and other things commanded by God, we are not to be deterred for the sake of offense.

Our old church fathers, whom we do not hold a candle to in godliness and piety, say thus: All peace in the church or in a Lutheran congregation, made at the expense of truth, is of the devil. Yes, even if a whole synod were to disintegrate into a hundred thousand atoms, one should not forgive the truth, nor deny it.

Story of eirrem player.

Proverbs 1:24-31.

The pious pastor Ömler had such a passionate card player among his parishioners that even on his sickbed he tried to pass the time with the game, as he said. Ömler, who visited him, exhorted him to give up this miserable waste of time and finally turn to God with all his heart. The gambler said: "Let me play quietly only today. Tomorrow you shall have your joy in me!" Ömler replied, "Do you know whether you will still be alive tomorrow?" The player replied, "At least I hope so." Saddened, Ömler left the patient and called out to him as he was leaving: "There is still a rest for God's people; but let us fear that we do not miss the promise of entering this rest, and that none of us remain behind." - What happens? - Shortly thereafter, the sick man is struck by a blow in the middle of the game and instantly passes away. W. [Walther]

The sin of church schism.

When Marcion was expelled from the ecclesiastical community in the second century of the Christian era by his own father, who was bishop in Sinope, he went to Rome, where he hoped to attain a high position. But when, as the ancient Greek ecclesiastical writer Epiphanius reports in his writing "Against the Heretics," he found in Rome neither

He cried out to the elders of the church at Rome in great anger: "I will tear your church apart and bring division into it forever. But Epiphanius adds, "True, he did no small division, but not by dividing the (true) church, but himself and those who allowed themselves to be persuaded by him." (I, 2, 42.) W. [Walther]

Death notice.

Our dear teacher I. D. Köhnke, after having been ill for a long time, blessedly passed away on May 10 at the age of 59 years, 10 months and 4 days in faith in his Savior. He leaves a widow and a daughter already married.
New Orleans, La. C. W. Sauer, teacher.

Ordination and introductions.

By order of the Reverend Presidium, Candidate W. I. Kaiser was solemnly ordained by the undersigned on Sunday Cantate. The pastors L. Pfeiffer and Chr. Germeroth assisted. F. Dubpennell.
Address: Lsv. Lnwer,

Issurtdurx, kerk Co, Ooturlo.

By order of the honorable President Western District, on Sunday Rogate, Rev. I. Kogler was installed in his congregation at Orange, Los Angeles Co, Cal, by the undersigned. I. M. Buhler.

In accordance with commission received, on Sunday Jubilate, Rev. P. Heid was installed in the Lutheran congregation at South Bend, Ind. assisted by Rev. W. L. Fischer. I. F. Niethammer.

On Whit Monday, Pastor I. G. Schäfer was introduced by me to his new congregation in Waymansville, Bartholomew Co., Ind. by order of the Most Reverend Niemann, assisted by his neighbors Nütze, Eirich and Schmidt. H. Jünger.

By order of the Most Reverend Mr. Praeses Crämer, Rev. G. Haar was introduced to the congregation at Grant Township, Jda Co, Iowa, on Pentecost Monday by the undersigned.

C. A. Bretscher.

Address: Uev. 6th Unur, off 427, Icha Orove, 16" Co, lo^ru.

Church dedications.

On the Feast of Trinity, the Immanuel Lutheran congregation at James Town, Moniteau Co., Mo, dedicated their newly built church to the service of the Triune God. Festive sermons were preached by Rev. C. Vetter and undersigned. I. Griebel.

On Misericordias Sunday, Trinity Lutheran Church in Long Prairie, Minn. dedicated its newly built church to the service of the Triune God. It is a frame building (24X40). Festive sermons were preached by Rev. H. Better and undersigned. W. F. Hitzemann.

The Nebraska District

of the Synod of Missouri, Ohio, &c. St. intends to hold its first meetings from June 28 to July 4 of this year at the congregation of P. A. W. Bngt at Hooper, Dodge Co., Rebr.

Doctrinal negotiations: Theses practices the doctrine of conversion.

Synod members and any guests will want to register with the local pastor 14 days in advance.

Concordia, Mo., May 20, 1882.

F. I. Biltz.

Please.

When the undersigned, in the name of the local Lutheran congregation of St. Paul, dares to address a request for support to the dear fellow believers, he does this not without the most urgent need. After the above-mentioned congregation had held its services in a hall for some time, it finally decided to build its own little church. This was done and on the 4th Sunday of Advent last year, with praise and thanksgiving to God, we were able to consecrate it to the service of the Triune God. Thus we now have our own little church, in which we can hold our services undisturbed; but there is still a burden of debt resting on it, which presses the congregation particularly hard, as

everything has already been done on the part of the community that is within its power.

SoM then our urgent request: Help us! Remember the words of the holy apostle: "But you, brethren, do not be weary in doing good. (I Thess. 8, 18.) And, "Let us do good, and not be weary: for in his time we shall also reap without ceasing. Therefore, as we have time, let us do good to everyone, but most of all to our comrades in faith." (Gal. 6, 9, 10.)

On behalf of the Ev.-Luth. St. Paulus-Gemeinde zu
St. Joseph, Mo.,

M. Great, Pastor.

Any gifts of love are requested at the address:

Rev. N. Crosse,

Corner 10th and 8th Sts., St. Joseph, Mo.

The undersigned would like to comment on the above request that the small congregation has not thrown itself headlong into debt - as is sometimes the case - but has undertaken the urgently needed construction on the advice of several parties elsewhere and only according to its present needs; - that furthermore, after we have been working there for more than 25 years with some interruptions, the building of a congregation, partly as a result of this, faces no small difficulties. However, the present Neue congregation in St. Joseph, the third largest city in Missouri, has finally gained a firm foothold with God's help, and therefore we should not hesitate to lend it a helping hand.

F. I. Biltz,

d. Z. President of the Western District.

Warning

before a certain Th rissen, allegedly from Bremen, a determined liar and swindler. He is about 6 feet tall, with black hair and mustache, and unfortunately has an honest face. This probably induced one of our brothers in office, P. L. in S., to give him a few lines of recommendation, albeit already quite "tattered", to take along on his way. He is very eager for work and eager for the "Lutheran". Fort Wayne, May 26, 1882. W. Sihler.

Conference - Displays.

The Arkansas and Tennessee Preachers and Teachers Conference will meet, s. G. w., July 4 and 5, at Little Rock, Ark. P. F. Germann.
The Northwest Lutheran Teachers' Conference will hold, s. G. w., its meetings from July 18 to 20 at the church of Mr. k. H. F. Sprengeler at Milwaukee, Wis. E. Homann.

The annual conference of the teachers of St. Louis and vicinity will not begin on July 12, as erroneously indicated in the "Schulblatt," but on Uten in the afternoon. Departure from St. Louis at possibly reduced fares on July 11, 7 a.m. 5L Mir, in the morning. - Those intending to attend the conference are requested to contact teacher 6. IV. Drettlin, 8tautov, Naonopl Co, Ill, to register.

H. Erck.

Entered the caste of the Western District:-

To the synodical treasury collection from Fr. Sievers' congregation in Cape Girardeau, Mo., -10.55. From the Triune Church District in St. Louis 10.10. Jmm.-Dist. that 24.90. From Fr. Roschke's congregation near Pierce City, Mo., 2.60. Coll. from Fr. Zimmermann's congregation in Columbia Bottom, Mo., 12.60. Coll. from Fr. Zschoche's congregation in Atchison, Kans., 10.20. Fr. Meyers Gem. in New Bielefeld, Mo., 19.20. Fr. Schukes Gem. in Palmyra, Mo., 6.65. Fr. Nützel's Gem. in West Ely, Mo., 7.25. Fr. Falles Gem. in Glasgow, Mo., 4.66. Fr. Gräbner's Gem. in St. Charles, Mo., 20.85. Coll. of Nethings Gem. in Lincoln, Mo., 7.25. (Summa -136.81.)

For inner mission: two-thirds of a conference service coll. in Cape Girardeau, Mo., 3 p.m. From Jmm.-Dt. St. Louis 24.35. (p. -39.85.)
For Negro mission: P. Polack's Gem. in Marshall Co, Kans., 5.50. Louis Kunold Sr. by P. Nething in Lincoln, Mo., 1.00.
For New Orleans: Fr. Matuschka's cong. in New Welle, Mo., 10.00. By Fr. Krämer of Mrs. Cath. Baden in In- dependence, Kans., 10.00, Mrs. Christine Mielner 1.00. (S. -27.50.)

For the deaf and dumb: H. Eckhoff in Lincoln, Mon., 1.00, through Fr. Nething 1.00. Fr. Krämer's cong. in Humboldt, Kans., 7.70, whose cong. in Independence, Kans., 6.00. k. Winkler's confirmands in St. Louis Co, Mon., 2.15. Coll. of Fr. Matthias' Gem. in Paola, Kans., 6.30. (S. -24.15.)

To the new building in St. Louis: P. Polack's Gem. in Marshall Co, Kans., 114.00. P. Hofius' Gem. in Sheridan, Nebr., 14.00. Subsequently by Dr. Schade in St. Louis 9.00. k. Zschoche in Atchison 7.00, whose gem., 1.2Hlg., 45.00. By k. Schwartz in Huron Co., Mich., 14.50. P. Meyer's gem. in New Bielefeld, Mo., 100.00. P. Bremer's gem. in Pilot Knob, Mo., 13.50, whose Gem. in Iron Mountain, Mo., 9.50. Subsequent from Fr. Gräbner's Gem. in St. Charles, Mo., 6.00. Subsequent from Fr. Jben's Gem. in Farmington, Mo., 1.00. (p. -342.50.) Signed: P. Zschoches Gem. in Atchison, Kans., -217.00.
St. Louis, Mo, June 8, 1882. E. Roschke, Treasurer.

Incorporated into the Illinois District Caste:

For the new building in St. Louis: From Fr. Strieker's congregation in Proviso -50.00. Through Fr. Wunder in Chicago from H. Meyer 25.00, N. Holmes u. E. W. Kirchhofs each 20.00. K. Mickow 15.00. I. Nütz 10.00. F. Schröder, I. Schwartz, A. Loitz, W. Loitz, C. Luhn, A. Kiene, F. Utteg, H. Brandt, C. Rüdieske 5.00 each, C. F. Grimm, W. Banck, H. Krüger 2.00 each, H. Husemeyer, W. Steffen 1.00 each. By P. Bartling there of E. H. Fischer, 2nd Zählg. 30.00. Herm. Schipplock, Heinh. Müller 10.00 each. Aug. Jakobs 5.00. By r. Succop daselbst by Fr. I. Schulz and Franz Grundeis, 2nd t., each 10.00. Friedr. Backer 5.00. By teacher W. Kammann by P. Steeges Gem. in Dundee 34.00. P. Kühn's Gem. in Belleville, 3rd t. g., 18.50. By P. Große in Hartem by H. Harks 5.00. P. Krebs' Gem. in Aurora, 1st t., 100.00. P. Brauer's Gem. in Beecher, 4th Zählg., 56.00. P. Döderlein's Gem. in Homewood, 1st Zählg., 176.00. (S. -662.00.)

For the building fund: from Addison: by teacher H. Clüver 45.00; by teacher H. B. 10.00. (S. -55.00.)
To the synod treasury: Fr. Krebs' Gem. in Aurora 14.00. k. Brewer's Gem. in Brecher 7.51. Fr. Wunder's Gem. in Chicago 33.00. Half of Pentecostal Coll. by Fr. Great in Hartem 13.90. Fr. Great's Gem. in Addison, 1st Pentecostal Coll. 33.00. (P. -110.87.)

For the English Mission: Mrs. Mangelsdorf in Rock Island 2.00. By Father Wagner in Chicago from N. N. 1.00. (S. -3.00.)
For the Negro Mission: By Father Grüber in Bethlehem from Mrs. F. Wolf. 50. By Father Wunder in Chicago from K. Splitt 1.00. By Father Wagner there from N. N. 2.00. (S. -3.50.)

For the Negro Church in New Orleans: From the Missionary Society in Rock Island by Mrs. Mangelsdorf 10.00. By k. Miracles in Chicago by F. W. Kirchhofs 5.00. Mrs. N. N. 1.00. By Teacher Paul in Chicago by N. R. 1.00. k. Striker's Gem. in Proviso 12.00 u. 18.09. Half d. Mission- festkoll. in Addison 100.50. (S. -148.00.)

On the Emigr. Mission in New York: Half of the Mission Record in Addison 100.50.
For Stud. Th. Kohn in St. Louis: By Fr. Bartling in Chicago from the Virgin Vereth 15.00.

For poor students in Springfield: By Fr. Grüber in Bethlehem, wedding coll. at Huhnholz for Grüber Bros. 1.66 and at Siebert for Aug. Mundt 1.30.
By Fr. Engelbrecht in Chicago, wedding coll. at Diedrich, by Bendtn 3.25 (S. -6.21.)

For W. F. Schwächenwald in Addison: By Kassirer Redemacher in Boone, Iowa, 9.75.
To the Widow's Fund: Fr. Krebs' Gem. in Aurora 14.00.

For the deaf and dumb: By Fr. Wunder in Chicago from members of sr. Gem. for Becker's pamphlet 5.25, by K. Mickow 5.00, H. Lemmerich, G. Thomas each 25. By P. L. Frese of L. L. at Champaign 5.00. H. Mesenbrink in Addison 5.00. k. Heyer's Gem. at Jefferson 3.68. By P. Reinke at Chicago for Becker's tracts 10.00. By P. Große at Hartem. 23. P. Koch's Gem. at Wheaton 4.05. (p. -88.71.)

For the orphanage near St. Louis: Fr. Kühn's Gem. in Belleville 8.20.
For comm. in Richmond, Wis.: Fr. Engelbrecht's comm. in Chicago 23.75.

For the Gem. in South Chicago, Ill.: Fr. Engelbrecht's Gem. in Chicago 23.75.
8L For the new building in St. Louis were pledged: from k. Grüber's parish in Bethlehem 380.00, k. Döderlein's parish in Homewood 524.00.

Addison, Ill, May 30, 1882. h. bartling, cassirer.

Received for the Deafmen's Institution in Norris, Mich: By Kassirer Schmalzriedt -9.60. By P. Fackler in Canton, Mo., 1.00. By P. Althoff in Zittau, Wis. 6.00. By P. Striker in Proviso, Ill., 30.00. By k. Nething in Lincoln, Mo., 4.15. Mr. Kreuzer 1.00. G. Enkhoff. 85. By Kassirer Eißfeldt 136.00. By Fr. Ernst in South Euclid, O., 17.00. by k. Heintz in Crown Point, Ind, by s. parish 4.00. By P. Glaß in Perham, Minn., 7.00. By H. Richter by P. Zürrer 1.00. By Fr. Gerken by H. F. Adams 1.00. By k. Sörgel in Rockwell 10.50. By teacher Meyn in Herkimer, Kans., 15.85. By P. Süß in Schu- lenburg, Tex. 2.25. By Fr. Detzer in Evanston, 3.15. St. Spirit cong. in Milwaukee by Teacher Bock, 8.50. By H. T. Meins in Galt, Ill, by the cong. in Round Grove, 9.75. By Cassirer Bartling in Addison, 87.46. By teacher Paul's pupils in Chicago for Nimmer. 12.34. By Fr. Bayer in Feuersville by sr. Gem., 6.00. by Ch. Rohl 8.25. By I. G. Walther in Frankenmuth, Mich. for pamphlets 10.65. G. Graup. 10. G. Michael 5.00. By Fr. Stephan in Waverly, Iowa, by s. Gem., 15.00. By Fr. Landgraf in Decatur, Ill, by sr. Gem. 5.25. By Fr. Spehr in Appleton City, Mo. from sr. Gem. 4.50. By Fr. Brakmann 5.00. for pamphlets 11.65. By P. Dicke from s. children, 40. Wilh. Helwig 2.00. from their children .60. By k. Bangert in Peoria, Ill, from s. commun. 13.25. By P. Hoyer in Spring Valley, Kans. 3.00. By P. Hofius in Fountain- ville, Nebr. from s. commun. Gem. 7.00. By P. Bente at Humber- stone, Ont. thank offering by a Gem. member, 1.00. F. Beh- reps at Morris 1.05. By Kassirer Eißfeldt 53.25. By k. Zehn at Ban Wert, O., communion collection sr. By Fr. Heyner in Aeondovi, Wis. from a member of the congregation, 7.60. By Bon Heke's children, 1.40. By Bon Christen children, 3.70. By Fr. Lenk in St. Louis, coll. of sr. Gem., 18.35. By k. Wahl in Mobile, Ala. of s. Gem. 10.65. By Fr. Purzner in Wittenberg, Wis. 7.00. By Fr. Bernthal in Richville, Mich. 2.00. By Fr. Laß at Port Hudson, Mo., 17.15. Ludwig Zeller at Detroit 8.05. By Fr. Stute of s. Gem. at Tawas City 12.35. at Alpena 7.65. By Fr. Adam at West Point of s. Gem. 8.35. A. Lambrecht 5.00. By Jacob Seidel, Pentecost coll. of Fr. Bode's branch in Seward, Nebr., 3.00. R. R. 2.00. By Fr. Lohmann in Akron, O., of s. Gem. 9.3V. k. Riedel's confirmands in Bloomington, Ill, 11.35. hock- time coll. at Putpaff 5.00. offerings single 21.35. Durck k. Burmester in Grand Haven from s. Gem. 7.00. By Fr. Kühn in Vera, Ill, from d. Gem. Vandalia 2.50. By Fr. Oetjen in Rick- ford, Wis. 5.00. By Fr. Steeges Gem. in Dundee, Ill, 32.06. By Fr. Mennicke in Rock Island, Ill, from sr. Gem. 17.75. by G. Borne in Detroit, 1.00. by Fr. Senne in Alma, Kans. 16.75. by Fr. Wangerin in Vortage, Wis. by sr. Comm. 3.00. By Fr. Zahn in Waterville, Coll. of sr. St. Peter's Comm. in Elysian, Minn., 8.50. By

Fr. Fick in Boston, Mass. of s. Comm. in East Boston 1.50. By Fr. Mueller in Junction City, Ks. 9.30. By P. Besel in Guttenberg, Iowa, 15.50. By P. Schulte in Purcells, Ind., 5.15. By P. Roschke in Pierce City, Mo., from s. Gem. 10.10. By P. Rosenwin- kel in Hoagland, Ind. from sr. Gem. 17.70. By Fr. Gols- weiler in Dayton, Iowa, 7.44. By Fr. Stutz in Albany from the Women's Club in s. Gem. 7.00. By C. Rademacher in Boone, Iowa, 5.50. By Fr. Schroeder in Dashington, Ont. in 12.00. By Fr. Pohlmann in Louisville, Ky. by s. Gem. 8.30. By Fr. Ledebur in Mequon R ver by sr. Trin. - Gem. 5.65. Jobannis-Gem. 3.05. By Kassirer Schmalzriedt in Detroit 38.71. - In bonds outstanding was given: by Magdalene Schmidt 5.00, Karl Prange 10.00; in interest on bonds by Ludw. Zeller in Detroit 2.00.

For the "deaf and dumb" institution in Norris, Mich: By Mr. P. Strassburger at Cedarburg, Wis. wedding coll. with Dietrich -9.50. By Louis Kirchhoff at St. Louis wedding coll. with P. Pfantzt, 13.00. By M. Fackler at New Bielefeld, Ind., 50. By the General Treasurer E. F. W. Meier in St. Louis, 557.95. By Teacher Lutz in Cleveland, proceeds for Becker's pamphlet, 9.50, from his pupils, 3.00, from Mr. Schüßler, 2.00. By Fr. Schwarz in Ruth, Mich. coll. for the pamphlets, 9.00. By Fr. Aulich in Ellisville, Wis. coll. of his parish, 9.00. Parish, cost money for Nimmer, 6.75. By I. W. Schmidt in Fort Wayne, Ind. of St. Paul's Parish, cost money for Wittrock, 30.00. By K. Schwankovsky in Norris, Easter coll. of Hadley Parish, 2.60. Coll. of Norris and Hadley Parishes for the pamphlets, 6.50. In effects, etc.: From Mrs. Zopf in Detroit, 2 pr. wool. Stockings, 1. Runge das Blinds for 1 window and 1 pr. shoes. By House, trustee Voot in the comm. at Roseville, Mich. collected: 2.50, 3 Bush. Potatoes, 7)H Bush. Oats, 13 Bush. Grain. From Mr. Kundinger in Detroit 12H dozen plates, Mr. Reif 3 blackboards and stylus, from Women's Association 12 window curtains. By P. Sckwankovsky in Norris from Mrs. Benning in Hadley 3)H pounds of butter. From Messrs. Waltz and Monk ornamental trees and seedlings.

Sincerely thanks
Norris, June 5, 1882.

H. Uhltg.

Received with thanks for the church building of the parish in Petersburg, Ill: From Fr. Otto -3.00. Fr. Blanken 2.00. Through Kassirer Bartling 12.76. Through Fr. Riede! in Bloomington from his congregation 3.50. G. Egel, Sr. Gem. 3.50. G. Egel sen. 10.00. By Fr. Pfeil from his Gem. in Benson 6.00. By Fr. Loschen from sr. By Fr. Traub in Peoria from his parish 6.00. By Fr. Gem. 12.00. By Fr. Lochner's Gem. in Springfield 22.27. By Fr. Sieving in Manito from s. 2 Gemm. 10.00. By Fr. Mennicke of the Missionary Society 5.00. By Fr. Gieseke of the Church 10.00. By Fr. Gem. 10.00. By Fr. Kastens from sr. Gem. 4.00. By Fr. Böttcher of sr. Congregation 29.00.
Lincoln, Ill, May 10, 1882. H. Meyer.

For poor Iowa students

Received until June 1: From F. R. in St. Paul -1.00. Through Fr. v. Strohe from Mrs. E. Scherer 7.00. Through k. Stephan from Fr. Wolf 2.00, from Mrs. Mummelthei 1.00. From my parish 9.00. Through Fr. Grumm from his parish 6.25 (for Dorflier). By Fr. Handschke from his parish 4.00. By Father Zurrer, wedding collection at Heinr. Klünter 15.00. By Father Bromer from his parish 11.08. By Mr. Triaks 10.00. By Father Grafelmann from his parish 8.70. (Sum. Gem. 8.70. (Summa -75.03.)
May the Lord reward all dear donors and continue to open hearts and hands for this work.
Waterloo, Iowa, June 8, 1882. G. Mezger, Treasurer.

For those burned down in Michigan:

By P. I. L. Hahn -75.24. By P. H. F. Jüngcl in Caledonia 7.25.

Correction.

In my last receipt read: -4.00 from P. I. L. Hahn instead of: by P. Hahn.

Get

for Stud. Speckhard by Fr. I. L. Hahn- from Mr. Hertwig -1.00. Widow Kunisch .50, Fr. Gremel .25. for Stud. J. G. Keller 5.00 by Mr. Preflert in St. L. Gunther.

Changed addresses:

Rev. Alexullaean, Oulymus, Clinton Co. Iowa.

No. 8. liLrlA, Nonticillo, Iorv, Treasurer of the Iowa- District of the Synod of Missouri, Ohio, &c. St.

The "Lutheran" appears every month "wednesday for the annual subAd tionprel" of one dollar for the out-of-town signatures, which baden theiewa "orauSzubezablen. Where the same is brought in by carriers, the subscribers have to pay 2 cent each. Each Germany, the "Lutheran" is sent by mail, postage paid, for 12.25 sankt.

Lntsrecl at tks kost OLOS at St. Louis, No., as second-clouss matter.

Volume 38. St. Louis, Mo., July 1, 1882, No. 13.

Pastor Johann Friedrich Bün ger.

(Continued.)

As for the government of the church, it was of a truly evangelical character. His guiding star was the word of the Lord: "One is your Master, Christ", as well as the apostolic sayings: "Not that we are lords over your faith, but we are helpers of your joy; for you stand in faith. We do not preach ourselves, but JEsu m Christ, that he is the Lord, but we are your servants for JEsu's sake. I do not say that I command anything. Not as those who rule over the people, but become examples of the flock. Judge ye what I say. Everything is yours. You are the chosen generation, the royal priesthood, the people of ownership, that you should proclaim the virtues of Him who called you from darkness to His marvelous light." Bün ger, too, before he came to America, had once been stuck in a false Romanizing theory of office; but after his eyes had been opened on this by God's grace, every pride of office and every priestly rule was abhorrent to him in his deepest soul. He was therefore far from enforcing what he could not prove from God's word by means of an alleged authority of office and demanding obedience according to the fourth commandment in things neither commanded nor forbidden by God, i.e. in so-called middle matters. But he by no means played the role of a puppet in the congregation. As little as he wanted to rule, so little did he want to be ruled. He did not let himself be made a servant of men and flattered no one. What he considered advisable, he advocated with all determination; yes, of Sanguine temperament as he was, he sometimes did too much in his zeal for the good, but he was then easily appeased and, on receiving a reminder, was immediately ready with all his heart to correct himself. As little, therefore, as his occasional overzealousness caused offense to the members of the congregation, for they knew that it came from a loyal heart, so little did it weaken his reputation, as often as he retracted a statement, and the great confidence which he enjoyed both in his distant congregation and in the congregation as a whole.

He administered the office of the school inspector with great love. He was constantly striving to improve the school of the community in every respect. He often consulted with his teachers about this, drew up the lesson plan with them, and was as serious as he was knowledgeable about organizing the various classes in such a way that one teacher always worked in the hands of the other. Thus, under his direction, the most marvelous successes were achieved by excellent teachers, with whom he had an intimate Christian brotherly relationship that never dimmed.

Just as Bün ger was the founder of the local Young Men's and Young Women's Associations, he also cared for those in his district parish with great love and sought, as much as he could, to make these associations in our seductive metropolis institutions

for the preservation of the members in right faith and godly life and instruments for the advancement of the things of the Kingdom of God. A large number of college students, seminary teachers and theological students owe the possibility of their studies to the rich support of these Young Men's and Young Women's Associations, not to mention other works of Christian charity that have been carried out by them.

In 1863 Bünge became president of the then largest district of the Missouri Synod 2c., the western, and remained so until 1874, in which year his ever-growing congregation lodged the most serious protest with the synod against his remaining in this time-consuming office. Our Bünge considered himself quite unfit for such an important, difficult and responsible office. As soon as he took it up, he started a special "diary", in which he always noted down exactly in advance what he would have to do as president at certain times, and in which he recorded his presidential experiences. This diary begins as follows: "I. N. J. October 24, 1863, elected by compulsion as President of the Western District of the Lutheran Synod of Missouri 2c. at Fort Wayne." So it had happened in fact. Resisting with all his might, he had really been "pressed" to the presidency. But the latter had been done rightly.

Bünge administered his presidency not only with great conscientiousness and fidelity, but also with great skill. Wherever his presence seemed to be necessary, he hurried there immediately. He almost always succeeded in mediating between preachers and congregations. While he was an ever-ready advisor and comforter to his fellow ministers, he knew excellently how to influence the congregations he visited, to determine them for what was right and to awaken in them confidence in their synodal community. Even a coarse word could not be held against him by the congregations, a man in whose whole demeanor German prudery and Christian simplicity were expressed. Only spiritually proud people resented him. How excellently Bünge knew how to deal with all kinds of people he came into contact with on his presidential trips and how to respond to their questions, we will prove only with one example. When Bünge was in the circle of a farmer's family, a guest explained to him that he was indeed a Lutheran, but that he could not believe that even small children could believe as the old Lutherans taught; no one could prove this, since no one could remember having believed as a small child. To this Bünge replied, "Nothing is easier to prove than this; and indeed you shall see this for yourself at once." With these words, Bünge took the infant from the arms of the farmer's wife standing there and handed it over to the questioner, who no sooner took the child in his arms than it became restless and cried piteously. "Now, dear friend," says Bünge, "give the child back to its mother." It is done, and behold! immediately the child is quiet again. "Well, tell me, my dear sir, why it is that the child immediately became restless with you, but when it was returned to its mother's arms, it immediately became calm again," asks Bünge and adds, "You see, my dear, it is because the child believes its mother, but not you. Do you now want to deny even further that children can believe?" - From then on, the questioner is said to have firmly believed in the children's faith.

Had Bünge already, before he became praeses, for the cause of

Having lived and worked with all his soul in the so-called inner mission, he now used his presidency to carry out this mission all the more effectively. His presidential journeys were always missionary journeys at the same time, on which he sought out the settlements lacking the preaching of the Word of God and the Lutherans living scattered to and fro, and when he had found such and had stimulated the gathering of a congregation among them, he did not rest until he had supplied the abandoned with the ministry of the Word. A large number of now flourishing congregations owe their origin and supply to him, next to God. Guided by the insight that the immense field of inner mission in our West and elsewhere could only be cultivated if as many pupils as possible were brought to our institutions, he used every opportunity that presented itself to him, especially his travels, to win boys and young men for study. He seldom came home from a trip without having won over a group of them. However, he was not content with mere canvassing, but, if the recruited were too poor to be able to study at their own expense, he was tireless in persuading wealthy and liberal Christians, congregations and associations to support them, whereby he himself was always the first among the supporters. As long as the "higher citizen school" was not yet established here in St. Louis, in which the Latin language was also taught, Büniger himself taught a number of boys the elements of the Latin language, first for the purpose of testing their ability and ambition, and then preparing them for entry into the Gymnasium. - As for the inner, so naturally our Büniger also had a warmly beating heart for the outer, for the heathen mission. As long as our synod had an Indian mission, he promoted this work as much as he could. When it had to be abandoned for reasons not to be discussed here, surely no one mourned it more sincerely than our Büniger. He never gave up the idea that the work had to be resumed, if at all possible. When, toward the end of the sixties, he became acquainted with a missionary who had been a missionary in China for three years, but had given it up again for certain reasons and was now farming in Missouri, Büniger, since the missionary proved to be a righteous Christian and faithful Lutheran, saw in this a divine hint to begin a mission first among the heathen Chinese living in St. Louis in God's name. In 1874, he brought this matter before the Synodal Conference, which, to his delight, also acted on this idea, appointed a committee for the operation of a Chinese mission in St. Louis and our Büniger as its president. Although he now pursued this work with zeal, as he did everything he did in faith and love, and the missionary also found a promising reception among the local Chinese, the blessed death of the missionary put an end to this godly work. All the more eagerly Büniger took up the cause of the Negro mission, at the head of which he had also been placed and whose affairs he took care of with great loyalty as president of the respective commission until his death.

Even apart from the administration of his synodal office, there has probably been no more lively member of our synod than our Büniger was. He saw all the purposes of the synod as his own. Only physical impossibility could therefore be the cause in his case. not to attend any synodal assembly or pastoral conference. He read the synodal periodicals with great interest and promoted their circulation as much as he could. Although he did not consider himself called to take part in the doctrinal battles of the synod as a public combatant, he behaved nothing less than indifferent. Every new doctrinal battle was an urgent invitation to him to undertake new doctrinal studies; and because he stood with the synod on a foundation of faith, he always could not help but, after serious studies had been made on the subject that had just become controversial, always took the side of his synod with full conviction, and then represented its doctrine against friend and foe, privately and publicly, with great determination; which was also the case, among other things, in regard to the doctrine of the election of grace, which had now become controversial. From his diaries it can be clearly seen that Büniger, despite his enormous practical activity, still sought and found time to continue his theological studies. A still existing proof of this are the beautiful excerpts from various theological as well as devotional writings, which can be found in his diaries. (He also never completely gave up the study and use of the Latin language until his death. The writer of this diary almost regularly received a Latin congratulatory poem from him on his birthday or on other festive occasions). . (Conclusion follows.)

The apostles James the Elder and James the Younger.

Two apostles of the Lord were named James, Match. 10, 2. 3.

James the Elder was the brother of the apostle John, a son of Zebedee. Together with Peter and John he belonged to the most intimate disciples of the Lord, Match. 17, 1. 26, 37. Mark. 5, 37.

As his brother John lived the longest among the apostles, so James completed his course the first. He died already in the year 44 as a martyr in Jerusalem, where he was especially commanded to lead the church, the mother church. Herod Agrippa, in order to make himself popular with the Jews, put his hands on some of the congregation and had James beheaded, Acts 12. 12 A strange incident is related by Clement of Alexandria: When the accuser of James saw that he confessed his faith so steadfastly, he was moved and confessed that he was also a Christian. So they were both led away. On the way he asked James for forgiveness; the latter thought a little and then said to him, "Peace be with you," and kissed him. And so they were both beheaded at the same time. Apart from what we have heard and what the evangelists tell us, we know nothing certain about St. James. The papists tell us that he founded the famous pilgrimage site of San Jago de Compostella in Spain and that his body is buried in the cathedral there. Luther writes: "No more was said of St. James than that Herod had killed him with the sword; that is all, as Luke writes in the stories of the apostles. But how he came to Compostela in Hispania, where the great pilgrimage was, we have nothing certain. Some say that he is in France at Tholosa, but they are not sure about it either. Therefore, let them lie as they lie, and do not run there; for one not know whether St. Jacob or a dead dog or a dead horse is lying there. And it also serves them right who run away in this way. For because one neglects the good and righteous works that God gives, he falls and runs to St. James or to other pilgrimages, and before he gives or helps a poor man with ten guilders, he runs and consumes forty or a hundred guilders". (15, 419.)

James the younger was the son of Alphaeus or Cleophas. His mother was a sister of JEsu's mother, Match. 27, 56. Mark. 6,3. 15,40. Joh. 19, 25. He was therefore the Lord's cousin, also called "brother" according to the Jewish way of speaking, Gal. 1,19. After the death of James the Elder he took over the care of the church in Jerusalem and was considered a pillar of it besides Peter and John, Gal. 2, 9. Because of his piety he received the name: "the righteous one." Hegesippus tells of him, among other things: "He was always found lying on his knees and asking forgiveness for the people (in the temple); so that his knees were hardened with calluses like the knees of a camel, constantly bending them, lying on them, worshipping God and asking forgiveness for the people." He was also praised for his strict observance of the Jewish ceremonial law. For although these laws had reached their finality in Christ, the apostles, especially James, and other Jewish Christians wanted to make use of the full freedom of the new

covenant only after and after. They did not do this because they considered the observance of the Jewish ceremonial law necessary for salvation; for the apostles, especially James, declared themselves clearly about this at the apostolic council in Jerusalem; but they did it, as the church father Augustine says very beautifully, "so that the synagogue (the Jewish church) would be buried with honor.

For a long time James was held in high esteem by some Jews. But when the hostile Jews of the apostle Paul had decided to destroy him and he had been forcibly removed from their revenge by the Roman centurion, Apost. 21, they turned against James, agitated by the cruel high priest Ananias. They demanded that he deny Christ from the pinnacle of the temple; but the apostle did the opposite, and before the great multitude of people who had come for the Easter feast, he bore strong witness to Christ. Many joined in and sang: Hosanna to the Son of David. But the Pharisees and scribes were astonished and threw him down from the pinnacle of the temple. While he was still alive, they began to stone him. But he prayed, kneeling, "I beg you, O Lord God the Father, forgive them, for they know not what they do." A tanner hurried over and killed him with a club.

H

We have only a few completely certain news about the effectiveness of the other apostles. Andrew (Joh. 1, 40. 6, 8. 12, 22.) is said to have gone to northern Asia to the Scythians and other peoples, but then to Europe; Philip (Joh. 6, 5. 14, 8.) is said to have gone to Phrygia, Thomas (Joh. 11, 16. 14, 5. 20, 24. f.) to Parthia and India, Bartholomew (Nathanael, Joh. 1, 45. f. 21, 2.) in India, Matthew in Ethiopia and Africa, Judas (Joh. 14, 22.) in Syria, Arabia, Persia and Assyria, Simon in North Africa, Matthias, who was elected in the place of Judas Iscariot, also preached in Ethiopia. All of them are also said to have suffered martyrdom.

Brief report on Iowa district negotiations.

On the basis of Mr. Mezger's excellent theses on the question: "What should motivate us to establish and maintain Christian, i.e. Lutheran, parochial schools among ourselves and to use them faithfully for our children?" it was clearly and forcefully testified from God's Word, the Confessions and especially from Luther what an important and God-pleasing work the establishment and maintenance of Christian parochial schools is. To such work we should be moved by 1) the command of the Lord to all parents, to the congregations, to the appointed servants of the church; 2) the love for our children, the love for the church and the love for the fatherland. First, God commands parents to raise their children in discipline and admonition to the Lord. Parents are by no means relieved of this duty by the parochial school, but they are only strongly supported by a Christian school in the fulfillment of their parental duty. Most parents cannot give their children a complete Christian education without the help of the school. There is a lack of time, a lack of skill and experience, and in the case of the indifferent and unbelieving, a lack of good will. Therefore, where a small group of Christians has joined together to form a congregation and has established the holy ministry among themselves, this is the next concern: Now we must have a weekly Christian school for our children. Since the congregations in the beginning are usually small in number, poor in earthly goods and weak in Christian knowledge, the pastor of the congregation will gladly take over the school, since the Lord has commanded his servants to feed not only his sheep, but also his lambs. And out of love for Jesus, for the congregation and for the children, the pastor will also teach the children diligently in the subjects that do not actually belong to the office of the pastor, such as writing, arithmetic, geography and the like. But if the congregation has grown by God's grace inwardly and outwardly, it is its sacred duty to God, to its pastor, to itself and to its children to employ its own teacher, and not merely to employ him, but to employ him with joy and to spare no sacrifice of earthly goods. Of course, we have our state schools everywhere, for the establishment and maintenance of which we have to pay taxes and also pay them gladly. But it would be a completely wrong conclusion to say: I have to pay for the state schools, so I want to benefit from them and send my children to them. We also contribute to the upkeep of the penitentiaries, but no one will say, "Now I want to live in the big house with the iron curtains for a while. The state schools are, however, very necessary and useful, but a Christian is anxious to send his children to a Christian parochial school. Because the state schools are religionless, the one thing that is necessary, Jesus and his word - not a word must be said about it. The moral or moral teaching that is then practiced is therefore a purely pagan, unchristian one. The best and most glorious means of education, the Word of God, must not be used in it. The good seed that is scattered in the hearts of children in the homes of Christian parents, is destroyed by pagan education and evil examples are usually even suffocated. Thus the children of our dear Lutheran church are often lost to heaven. And finally, as far as the fatherland is concerned, it is certainly a thousand times better served with Christian farmers, with Christian judges, with Christian businessmen, etc., than with un-Christian ones. Summa (as Director Krauß so wonderfully said in his school sermon): Teach the children with all diligence in arithmetic, but also teach them the heavenly art of arithmetic, that they cannot stand with all their good works and virtues on the day of reckoning, but that there alone Christ's blood and righteousness are valid. Teach them to know all the mountains of the earth, and also to lift up their eyes to the mountains from whence help comes. Teach them to know all the cities of the world, but above all show them the eternal city, the heavenly Jerusalem, our eternal home. Impress all the main rivers and streams on their memory, but show them above all the river of divine grace and mercy, revealed in Christ 2c. - —

The sermon by Vice-President Hanser is to be published in the "Lutheraner" by decision of the Synod. The school sermon by Director Krauß, in which the entire proceedings are summarized in fine detail, is to be published in pamphlet form. May many people read the synodal report and the two sermons mentioned above and take them to heart!

The address of the current District Treasurer is:

Mr. H. Iiarlv8, NontiooIIo, ckon68 Oo., Iowa.

S.

(Submitted.)

Report on the Illinois District Synodical Assembly.

The Illinois District closed this year's sessions on Wednesday, June 7, with a heartfelt prayer of thanksgiving to God for the rich blessings and great refreshment that the faithful God had graciously bestowed upon us during the 6 session days.

A special joy for the synod members was the presence of our dear General Praeses, Pastor Schwan, whom God had restored to such an extent that he was not only able to take a lively part in the proceedings, but also to deliver a powerful and delicious sermon at the opening service.

Although a large number of members were unfortunately absent this time (28 pastors, 40 teachers and 26 congregational deputies were missing), there was still a considerable number of people present; 141 pastors, 79 teachers and 76 deputies, a total of 296 people, among whom 7 congregations, 10 pastors and 18 teachers were newly admitted. The Illinois District now consists of 390 members.

As usual, with one exception, the morning sessions were devoted to doctrinal discussions. The following two theses on sanctification in the strict sense or on renewal were discussed in detail:

Thesis 3. the nature of sanctification includes: 1. it is necessary, a. God's command. God's command, b. goal of salvation, o. nature of faith; 2. it has its stages; 3. it remains imperfect in the world.

Thesis 4: Sanctification is of course a work of God, especially of the Holy Spirit, but the born-again man cooperates, because his will is made free.

I want to reveal about the teaching negotiations more

Nothing but that they were very instructive and edifying; nevertheless, when they had to break off, a number of deputies and many

guests who had appeared from the neighboring communities were not quite satisfied that they could not and were not allowed to hear more.

Damm, dear reader, buy the Synodal Report, which will be published soon, you will not regret it. It is precisely the teaching of the godly life of Christians that is so necessary and important for our time.

From the various business matters that were presented to the Synod, I would like to emphasize only one point in particular. The Illinois District decided unanimously and with joy to accept the Progymnasium, which was started last year in Milwaukee, as its institution and to continue it with God's help, but this on the condition that the Wisconsin and Minnesota Districts also join us in this enterprise, which is not subject to any doubt. For the time being, the institution will also have a quinta, but the establishment of a quarta for the third year is already included in the resolutions. For the time being, only a second professor is to be employed. Now, however, a separate building for the institution will be necessary, and this seemed to be the most questionable and difficult point. Our communities are making a special effort to build the new building in St. Louis. But what is not possible when God guides and directs the hearts of His Christians! The necessity of building in Milwaukee right now was so convincingly clear that even our dear deputies decided in a special meeting to vote for building and to work for it in their congregations. It was realized that renting buildings for classrooms is very expensive and the money spent on them is basically almost wasted. In addition, the accommodation of a larger number of students in private houses is neither possible nor advisable, since discipline and order among the students cannot be practiced and maintained as profitably as when they are together in one place under constant supervision. So the synod decided, trusting in the Lord:

1. to call for a beautifully situated tract of land 300 feet in front and 700 feet in depth for the sum of \$7,000.00 (and here it must not be forgotten that the dear Milwaukee communities have already covered over half of this sum by voluntary signatures to date);

2. to erect a building which will comfortably accommodate about 60 students and a professorial family and where possible not exceed the sum of \$10,000.00. Now do not be alarmed, dear congregations of Illinois, when you read this. You can indeed accomplish something by God's grace in your love for the kingdom of God; this has been clearly shown to us by the treasurer's report on the two Synodal years that have passed. There, the nice little sum of \$42,441.09 is reported as income. Should you not be just as willing and cheerful for the work of the Lord in the future? The harvest in the vineyard of the Lord is so great and the workers are so few. How many congregations have to send vocations to St. Louis or Springfield every year in vain. There is a shortage of candidates for the preaching ministry. The high school at Fort Wayne alone cannot train and send to St. Louis as many students for preparation for the sacred preaching ministry as are needed. We must have more high schools

even if for the time being they are only secondary schools, and these must be located in the most diverse places in the United States, so that more boys are won for the service of the church. It is a fact that many gifted boys stay away from their studies only because they and their parents are afraid of the great distance from their home town; but if they have an institution nearby, the obstacle is removed, and if only 3 or 4 years of study are happily completed, then the desire and love for the cause drives them to the upper high school in Fort Wayne. Therefore, work merrily and cheerfully. Soon collect some gifts for the building in Milwaukee. But don't forget the best: bring out your talented boys and let them start their studies in Milwaukee, this beautiful and healthy city. The advantage is on your side; the blessing that flows back to you is unspeakably great. Or should that not be a great blessing, when a congregation knows where to get a righteous and pure teacher and preacher when it is lacking? T. John Great.

(Submitted.)

The Concordia Synod.

On June 7, in the congregation of Pastor P. Brand in Pittsburg, Pa., those pastors and delegates of the congregations gathered who, for conscience' sake, were forced to withdraw from the Ohio Synod, because they wanted to continue to remain in intimate faith and confessional fellowship with the confessionally faithful Lutheran Church of this country. Oh, it was not an easy step to break away from a synod in which one had worked for years in blessing, to separate from brothers with whom one had hitherto carried on the work of the Lord hand in hand. But when the Word of God commands and the conscience urges, even the most difficult step must be taken. The seriousness of those gathered showed that they had been through hard struggles and were well aware of the responsibility and justice of their cause.

The exceedingly clear and apt opening address of dear Pastor Brand resonated powerfully in the hearts of the brethren. The congregation constituted itself by election of officers and adoption of a constitution into a synod, which is to bear the name "Concordia Synod". The pastors P. Brand, G. Bachmann, H. Henkel, C. Engelder, L. A. Detzer, I. Wilhelm, Fr. Wilhelm, F. W. Franke, C. Frank, W. L. Fischer, F. Kügele, E. Mahlberg, I. D. Warns, K. Walz, teacher I. Riebling and eight congregations belong to the synod. Elected as officers of the synod were: Past. Brand, Praeses; Past. Henkel, vice-president; Rev. Walz, secretary; Mr. H. Ruhe, treasurer. Elected as delegates to the synodal conference were Past. Brand and Mr. Stephan from the Evansville, Ind. congregation. The same are to present to the Honorable Conference a petition for recognition, or rather admission, of the Concordia Synod. The Lutheran and The *Lutheran Witness* were declared organs of the Synod.

The theses on conversion presented to the synod took up most of the time. The doctrinal discussions held in a fraternal spirit were extremely beneficial. It became clear that everyone was talking the same way and that not even the smallest and most secret corner should be left to synergism.

Glorious testimonies were given that in the work of grace of conversion the Lord alone deserves the honor. It was delicious to see with what unanimity people bowed under word and confession and took reason captive under the obedience of faith. Newly strengthened and with joyful hearts, the brothers returned home on June 13.

Thus the small group from the Ohio Synod, which neither wanted to depart from the Confession nor to be separated from their fellow believers, has found a home again. Thanks be to the faithful God for this.

Finally, we would like to inform you that the printed proceedings will be available in a few weeks from the Concordia publishing house in St. Louis.

K. Walz.

(Submitted.)

Ohio Synod Western District.

In the "Luth. Kirchenzeitung" of June 15, Prof. E. Schmid of Columbus, O., gives an account of the proceedings of the Western District of the Ohio Synod held in Richmond, Ind. in the first days of this month. The following passage is found in the same: "Finally the pastors J. G. Kunz and Th. F. Hahn, who formerly belonged to Missouri, came forward for admission. Nothing stood in the way of the admission of the former, and concerning the latter, after thorough investigation, it turned out that the attempts made to suspect him had no basis. He was recommended for use in our synod."

When the undersigned read this, he literally could not believe his eyes; he therefore read it repeatedly. Unfortunately! the words are just there. - Now - what is particularly striking in this part of the report? Listen! and everyone who still has a little sense of justice will be highly astonished with us. Here the talk is about a former Missourian pastor named Th. F. Hahn. It is said of him that one "tried to suspect him". Recently, however, the matter is as follows: The aforementioned Hahn has been revealed as an extremely lazy, unfaithful, lying, tyrannical and impenitent man. Not only the writer of these lines, but also the former congregation of the unfortunate man, the pastors Groß, Sauer, Meyer, Spiegel, Evers, Steger, Seemeyer and Zehn, who were present at Hahn's trial, are witnesses of this. Yes, regarding his good name (concerning tyranny) it is so that the English county newspaper of his time wrote: "A congregation that lets such a man preach God's word any longer has lost all respect before itself and the whole world." - These revealed facts, lying open before everyone's eyes and ears throughout the region, are called by the Ohio Synod of the Western District a "made attempt to suspect Hahn". - Not less witnesses of these statements, concerning Hahn, are also his letters, which are in our hands.

But almost more strange than this is that it is reported that "after thorough investigation" it turned out that the attempts made to suspect Hahn had no reason. Indeed, here one's mind completely stops! If one wants to investigate something, one must also hear the other part. At least that is how honest

Pagans. - Who have the Ohio people asked? Who among the plaintiffs has been heard and confronted about Hahn? Or have we somehow been asked for information concerning the man publicly suspended from our synodical fellowship? Has perhaps the record been requested concerning Hahn's case? - Nothing, none of this has happened. Nevertheless, the matter has been "thoroughly investigated." The next consequence of this "thorough investigation" was then, "He was recommended for use in our (Ohio) Synod."

We consider it superfluous to say anything more about this. Every righteous person, no matter whether he is a Christian or not, must call this action of the Ohio Synod of the Western District an ungodly one. - We are far from being grieved that we have lost the aforementioned p. p. Hahn to Ohio; rather, we take comfort in the fact that this action of Ohio shows that this community asks nothing more of God's Word, but is happy to increase the number of its members even through the most wicked characters.

Logansport, Ind.

J. H. Jox.

To the ecclesiastical chronicle.

I. America.

Our English Mission. From our English mission field it should be reported in brief that our English missionary, Mr. Pastor A. Bähler, has visited several American settlements in Perry and adjoining counties, preached there and found good reception. Everywhere he has preached there is great eagerness to hear him again. The clear, calm exposition of the teachings of holy scripture, according to the confession of our Lutheran church - so fundamentally different from the way of preaching of the sect preachers - makes a tremendous impression on the people. In some places where it has become known among the Americans, many of whom are Lutheran by birth, that an English Lutheran missionary is employed in that part of the state - but which have not yet been visited - the people can scarcely wait the time until he preaches there; for instance, in Perryville and vicinity, where there is a hopeful field. Since in Perry County a standing preaching place has already been obtained, at which regular preaching takes place, and several more such are in prospect, it is desired to form a parish here, which would appoint its own preacher, who would then preach at the preaching places in question on alternate Sundays, and give the necessary school instruction during the week - in such a way that school would be held at each place for several months in succession during the year. Pastor Bähler has also already visited the brethren from the English conference in Wayne County. They are delighted that an English missionary has finally been employed by the Missouri Synod to visit the scattered English brethren. They could not express enough their joy to the writer of these lines over the missionary's doctrinal, clear, thorough, simple and appealing sermons. They have great hopes from this mission. On this occasion it may also be noted that two young men, members of the English Lutheran congregation in Wayne County, Mo., have been instructed for some years by Rev. Wagner, and now next September, God willing, intend to go to Springfield, Ills. to prepare for the sacred preaching ministry at the seminary there. Returning from Wayne County, our missionary has made a long, arduous and costly journey.

started. He has now set out to visit the brethren of the English Lutheran Conference in the West and to visit the mission fields there. His journey is through central and southwestern Missouri, the eastern part of Kansas, and the northern part of Arkansas. The routes through this large area must be covered partly by rail, partly by wagon or on horseback, and probably also on foot. The travel expenses are not little, as the dear readers can easily imagine. This is only preliminary news, and a reminder that this young, hopeful mission needs continued, strong support if it is to endure and its hopes are to be realized. May the faithful God accompany the missionary on his arduous path with his blessings, open many doors for him, and give him one victory after another through his word.

C. J.

The Wisconsin and Minnesota Synods held a joint meeting in La Crosse on June 9 and the following days. Since the request had been expressed by several congregations that the synod should take a stand on the doctrine of election by grace, this doctrine was presented in detail by Prof. Hönecke, whereupon, as the "Germania" writes, both synods with a large majority made the confession on election by grace their own on Saturday afternoon "after the discussion of Prof. Hönecke in the Saturday morning session". Since, as is well known, Prof. Hönecke most resolutely adheres to the "scriptural" doctrine of the election by grace as laid down in our confession, that result is of great importance and God is to be warmly praised and glorified for it. May those who are now leading the Ohio Synod learn from this result that their hope will hardly be fulfilled to gradually sell their synergistic-Pelagian doctrine of election by grace as the true Lutheran doctrine to all other Lutheran Synods. The members of other synods are not all so ignorant as to be persuaded by empty talkers and scribes that synergism is Lutheranism, nor such bad frivolous Christians as to find comfort in an election of grace based, as the heads of the Ohio Synod teach, on the "conduct" or "behavior" ("*conduct*") of men.

W. [Walther]

The Lutheran Synod of Pennsylvania and the parochial schools. In the "Pilgrim" of June 17, a member of the same writes under the heading "What No. 1 should be with us," the following: "Luther says: 'Let those who can help have mercy on the poor youth.' He also tells the princes, the councillors and the citizens that they should provide for Christian schools. - We agree with this, as can be read in Article VII of the Lutheran Municipal Code (adopted by the General Council): 'Since the care of the young is one of the most important duties of the congregation, provision should be made for the Christian education of the children of the church, not only in the home, but also in good Christian schools, and church members should avoid all schools which are under Roman Catholic, irreligious, or infidel influence and do not want to know anything about religion at all, and unite wherever possible for the establishment of congregational schools.' But unfortunately we have only a few German congregations which have a Christian congregational school. And even there a large part of the parishioners do not send their children to the parish school. In the English communities there is no Christian school at all. Only in Lancaster has Dr. Greenwald made a start. For our congregations, the non-religious public schools are good enough for their children.

Among the English members, these schools are even considered to be right models. Religious education should be given to the children in the little Sunday school. And what about 203 "common schools" in the association of our synod? They are a real testimony of poverty for us. Is it any wonder that Dr. Kurz's church history (which is introduced in the Philadelphia Seminary) speaks of the thin-skinned Lutheranism of the Pennsylvania Synod? Should not this point of the Christian school be made No. 1 with us? From conference to conference and from synod to synod, should not Christian youth education be considered over and over again? Some pastors have had the courage to abolish the "community" schools. But their number is very small. However, recognition is due to these brothers and their names should be mentioned in the conventions so that others will be encouraged to follow. In this field we need men who speak a powerful word at the right time. These give the Lord. Martin." As deplorable as the conditions hereby described are, it is highly gratifying that there are men in the "Pennsylvanian" Synod who so frankly rebuke the existing harm, and that a paper appearing in the Synod opens its columns to such rebuke. God grant that this voice may be heard! W. [Walther]

"Herald and Magazine" of June 10. After this paper has reported to its readers how many pastors, according to our report, have passed from Ohio to Missouri and vice versa (see: "Lutherans" p. 29 of the present volume), it hereupon makes the remark: "How Missouri can come to fall upon the argument of numbers, which has otherwise scoffed at such incursions, is not intelligible to us." Harmless as this remark appears, it is malicious and untrue. First, it is a knowing falsehood when it is asserted therein that Missouri "fell for the argument of numbers," since the writer knows quite well that it does not occur to Missouri in a dream to take from it an "argument" for the truth of his doctrine, that perhaps some more persons fell to Missouri, than to Ohio. On the other hand, it is an untruth if the writer of that remark pretends not to know that the "Lutheran" has only named those who have passed from Missouri to Ohio and given the approximate number of those who have stood up within the Ohio Synod against the ghastly heresies of the same, upon urgent request received (and that because Ohio had done thickly with its conquests in its organ). By the way, we are already accustomed to "Herald and Magazine", instead of an honest war against Missouri, to bushwhacking and now and then shooting poisonous arrows against Missouri from an ambush. Finally, however, it is downright ridiculous to want to bring us Missourians under the suspicion as if we were only striving to be our own right, after we have done everything in our power, as long as we exist, to keep those who are not of our faith and spirit away from us. W. [Walther]

Columbus, Ohio. Here is what we have just read in the *Lutheran Witness* of June 21: "Rev. R. Herbst has resigned from the Ohio Synod. He did so because he stands in the great struggle for the truth so clearly set forth in the Confession on the part of Missouri. How many members of his congregation will follow his good example we cannot yet state. He is determined to continue his work in Columbus, even if the majority of his former church members should remain in the Ohio Synod." We are particularly pleased with this news, since we have had the opportunity to become more closely acquainted with Rev. Herbst as an exceedingly conscientious man of deep Christian experience and as an equally gifted preacher as

faithful pastor. May the Lord fill the dear man, who has served one of the most important congregations of the Ohio Synod and is now willing to sacrifice everything for the sake of the truth, with the richest consolation of his Holy Spirit in his affliction and give him the joy that those with whom he has stood so faithfully are now also standing with him, namely with the truth, which is now suffering hardship. - After the above had already been written, we found in a local secular newspaper a news item taken from the Columbus "Western Messenger", which shows how scandalously the heads of Ohio behaved on this occasion. It is reported, "A vexatious quarrel, which, it seems, had long been smoldering under the ashes, has broken out among the congregation of the Lutheran church, corner of Third and Fulton streets. On Sunday, eight days ago, the preacher of the congregation, Rev. Herbst, made the declaration from the pulpit that he could no longer be a member of the Ohio Synod, as he did not agree with it concerning the 'election of grace.' Now, however, as we hear, the congregation's constitution requires that the preacher be a member of the Ohio Synod. Thereupon congregation members F. R. Guhlke, Hartmann and others effected an order of restraint from Judge Bingham to restrain the Rev. Herbst from preaching in the church on Sunday. This order was delivered to the Rev. Herbst about 8 o'clock

Saturday evening by the sheriff. Pastor Herbst consulted ex-Mayor Heitmann for legal advice, and two trustees late in the evening had the gate of the iron enclosure fastened by a chain, the entrance door to the church itself locked, and the side door to the ground floor locked by a padlock. On Sunday morning, churchgoers found the building locked. Several members of the congregation knew how to help themselves. They broke the lock of the side door with a few axe blows and thus gained an entrance through the schoolroom located under the church. The church filled up quickly. Professor Loy made a statement and Professor Stellhorn preached the morning sermon. Outside, a large crowd awaited the things to come. But all went very quietly, and at the first sound of the solemn ringing of the bells the crowd dispersed. The rumor that Pastor Herbst would preach from the steps of the stairs did not come true." - May the dear congregations also see from this how dangerous it is when they include in their constitution the provision that the congregation wants to remain with a certain synod. Bad synods, which do not dare to keep the congregations with them through good teaching, usually try to bind them to themselves by legal means. Some congregations put up with this only because they are convinced of the correctness of the doctrine of their synod and because they are concerned that false prophets might otherwise seize their church property. However, we should not rely on any man and therefore not be bound to any synod. The present Columbian scandal is a loud warning: "Do not become servants of men!"

II. foreign countries.

Iceland. A synodal court in Iceland has removed a pastor from office for drunkenness. The wretched drunkard in a priest's robe had gone so far that he had insisted on administering Holy Communion in a completely intoxicated state, so that the congregation had to leave the church. Nevertheless, 35 members of the congregation asked the Supreme Court in Copenhagen (Iceland is under Danish rule) to let them keep this pastor, since they were quite satisfied with him and he had promised to improve. The Supreme

However, the court confirmed the verdict of dismissal. Unfortunately, it is not uncommon for dead congregations to overlook the vice of drunkenness in their preacher. Then the leaders of the blind, together with those who lead them, stagger into the pit, namely into hell; for God's word clearly says: "Do not be deceived; neither fornicators, ... nor the drunkards... shall inherit the kingdom of God." 1 Cor. 6:9, 10.

W. [Walther]

France. The French Chamber of Deputies recently decided to abolish the religious oath because of the spread of atheism in France. The formula now established is, when it is a matter of something done: "I affirm on my honor," when it is a matter of something to come: "I promise on my honor." - That one does not force those to call God as witnesses who do not believe in any God is undoubtedly quite right; but that one completely abolishes the oath because of this scum of human society, that is frightening. If, of course, as happens here in America, the taking of an oath is demanded for every trivial matter and is done so frivolously that the impression is created in the swearers that the oath is only an empty formality, then it is very questionable whether such swearing is preferable to the complete abolition of the oath.

W. [Walther]

Polynesia. The chief of Apamama, one of the so-called Equator Islands, has recently converted to Christianity and dismissed all but one of his 30 wives, with whom he had himself married by a native missionary. On Butaritari, too, the natives have been won over to Christianity; they have torn down their old dance halls and are now engaged in building several churches.

Conversion by royal order. In the "Pilgrim from Saxony" of May 28, we read the following: King John is the first ruler in many hundreds of years who has succeeded in uniting the fragmented lands and tribes of Abyssinia under one scepter. A German missionary in Shoa, belonging to the Basel Mission, reports that the king recently issued a decree ordering all his Muhamedan subjects to "convert" to the Christian faith! "Either you convert, or emigrate!" decreed the ruler, and indeed all without exception preferred the former and became a kind of Christians. The king further declared that from now on he would tolerate neither Catholic nor Protestant missionaries in Ethiopia; his subjects were already Christians by his command and had no further need of missionaries.

Unity with false teachers is by no means a laudable thing.

When the famous Lutheran doctor Matthäus Ratzeberger, Luther's sincere friend, was accused of being an enemy of unity because he did not want to stand with the apostate theologians at Wittenberg, he replied:

"The fact that I am not one with all men in doctrine and faith is not my fault, nor will God count it sin against me. For I am not to have diverse minds with all kinds of men in the world, but I am to have one mind with the church of Christ, as the third article teaches me in the faith. I have not kept it with any of the errors, nor do I keep it today with any of the same, which arose next to and after the Augsburg Confession, which was handed over to the emperor and the whole German empire by the Protestant electors and princes in 1530."

W.

Justus Jonas,

During the Schmalkaldic War, which was waged by Emperor Charles V to suppress Lutheranism, a Spanish captain took him into his quarters. The latter was hired by the papists to kill him secretly. Jonas received him kindly and treated him lovingly. Touched by this, the captain said after some time: "Doctor, I cannot conceal from you that I have orders to kill you; but I see that you are such an honest pious man that I cannot possibly harm you. But hide yourself, lest someone else kill you as you leave." Jonas had to flee from the fury of the papists.

One request.

By God's miraculous providence, a Missourian congregation was successfully planted in 1874 in Toledo, Ohio, where the name "Missourian Synod" was and still is so hated. And the faithful God has visibly helped her above all pleading and entreaty. It has grown from 15 voting members to 74, the school has over 100 children, and the little church (24 X 40), which also serves as a schoolhouse, is far too small. There would be enough room for the congregation alone, but many other people have become fond of it, so that, so to speak, every inch of it is occupied during the public services, namely, apart from the two sides, not only the aisle, but on feast days even the vestibule, the **pulpit stairs** and the **sacristy** standing in the little church, yes, many have to listen outside at the windows, or go home again, because no place can be assigned to them. And this has been the case for five years.

The reason why we did not enlarge our church long ago was first of all because we were pressed by heavy debts. When we had barely paid for half of our property, we built a parish apartment, and then it was urgently necessary to hire a school teacher, whom we have been paying for several years (in the first year we received support from the Middle District of our synod) from our own treasury. Another reason, however, why our church was not enlarged was because in a few months there would have been the same overcrowding, which would have made preaching far more difficult, since the church is only 12 feet high. In addition, an addition would have made it almost unusable for holding school. The building of a new church is therefore, as everyone will admit, an **absolute necessity**. And we have already decided, since our debts will soon be paid, in God's name, to begin the same. But we cannot complete it if the faithful God does not awaken many sacrificial hearts in our dear sister congregations far and wide to help us with a small gift.

But how? some will think, there is such a large people flocking to the preaching, and this is not even able to build a church for itself? That's how it is, unfortunately! First of all, as far as the members of the congregation are concerned, almost all of them belong to the working class. And the others, the so-called guests of the congregation (there are more than 100 families), are, with a few exceptions, new immigrants, among whom there are many, as was shown during the collection for the new church, who can hardly contribute a dollar. Our church is located - is that good or bad luck? - in a completely German, still fairly new settlement, where fresh immigrants settle almost daily. And whoever has the opportunity to see this area must immediately recognize its poverty. We want to build a simple but spacious frame church. But building material is extremely expensive right now. In addition, the old church, which has been almost completely ruined by years of schooling, will have to be moved to the other corner of our property and then thoroughly repaired to make it usable for the school again. Our total expenses will therefore, as has been accurately calculated, amount to almost 6000 dollars. But we are really not able to spend more than 2000 dollars until the completion of the construction, approximately in the month of October.

to raise the money. And our poor circumstances absolutely prohibit us from incurring a debt of several thousand dollars. Such a large debt would also be a great hindrance to the further growth of the community.

We therefore address to you, beloved brothers in the Lord, the heartfelt and imploring request: For God's sake, help us! We wanted to present our request to the Synod of Delegates held last year, but the deputies and pastor, as well as our honorable district president, lost the joy to do so after the construction of the new theological seminary was decided. Since then, however, the stream of immigrants and churchgoers has again swelled considerably; since people are flocking to our unsightly, narrow and low church, where almost everyone has to sit on top of each other, while other, large and beautiful so-called Lutheran churches are also, and in part even more easily, accessible to them: This is certainly a sign from God that we should not wait any longer with our new building; a proof that by God's great grace, among the many sects and false Lutherans here, the Missouri congregation should grow, flourish and become stronger and stronger; a proof that the gifts of love from our congregations will, by all human standards,

bring great blessings. Where is help needed more than here? Here, as in many other places, there is no need to seek out people, to invite and coerce them. No! The Word that gives life and blessedness has already driven them together and kept them together for years. But there is no room, and they do not have the means to create room. Therefore, in conclusion, it is permissible to draw attention to the following passage in the fifteenth Synodal Law of our General Synod, page 62: "Our principle is: each congregation should take care of itself. A congregation in need of a church and school may build one. From the principle of not supporting a congregation for its church building and the like, we only relinquish when a congregation must build a church not only for itself, but also for a large nation."

So that we may command the Lord, the faithful God, who is our cause! He will reward us abundantly in time and eternity for all the good things our fellow believers will do for us. Amen.

On behalf of Trinity Lutheran Church in Toledo, Ohio, H. W. Querl, Pastor.

* * *

Postscript.

I would like to add a few words to this request. First, I testify that the situation in Toledo is exactly as described. I have convinced myself on the spot of the reality of what has been said. There is no exaggeration here; on the contrary, the need is not even made as great as it actually is. In my opinion, the detrimental effect on health, which is produced by such overcrowding in such a narrow and low church, must also not be disregarded. By the grace of God, I am not one of those who are badly affected by any irregularity; but in the service at Toledo, despite the fact that it was held in the evening of a day that was not warm, my head became quite confused and my heart was oppressed. How might the poor people, and especially the pastor, feel in the summer heat? And what will be the final result of this? - —

On the other hand, I testify that the intention is not to build a grandiose building (as the summa indicates), no, one wants nothing more than a church that offers the necessary space and yet also corresponds to its purpose, that is: spacious, simple and ecclesiastical.

Since this is the case, I sincerely ask all of our dear synod members to help that this need be eliminated and that the blessing that the Lord has bestowed on us in this city not be spilled. We pray daily, "Thy kingdom come." Here the Lord has begun to answer our request abundantly. If, on the other hand, we were to act indifferently and think, "What is Toledo to me?" we would be hindering the kingdom of God as much as we can. Could we be serious about our second request? - —

It is true: begging at church buildings has become fashionable in our time. Unfortunately! it is also lacking in our

There are not enough circles of people who think that if you want to build a church, it is quite all right to ask for help from other congregations. And since the love of our fellow believers has been abused in this way more than once, it is of course important to take a close look at the matter at hand. But when you are convinced that this is no ordinary begging, that this is the greatest need, that here is simply the choice between enduring or building the kingdom of Christ, then you should confidently reach out and help as best you can. Doing this should not be a burden, but a joy. And why a joy? Because we are thereby honored to help build the kingdom of God! In this last sorrowful time, God once again lets his sun of grace shine in full splendor. We, too, are among the fortunate ones who, according to the good pleasure of His divine will, may sit under these heavenly rays. Yes, not only do we sit under this blessed radiance of light, but the Lord has blessed us so abundantly that he also wants to let his sun of grace continue to shine through us; we are to be the transmitters of his divine blessing. What a grace! And we wanted to be cold? We cannot possibly do that.

In addition, the Lord also gives us the promise: "Truly I say to you, whatever you did to one of the least of these brothers of mine, you did to me. Matth. 25. So we build a house for the Lord JESU in Toledo! Who would refuse this honor and not also help? - —

Now - the faithful God is also commanded this matter of his kingdom. Because it is about the glorification of his great name and the salvation of many immortal souls, he will do everything well. Yes, he will bring everything out gloriously. This is certainly true! Amen.

J. H. Jox, d. Z. visitor of the northwest part of the Middle District of the Missouri Synod.

circumstances and support the request. H. C. Swan.

Death notice.

Again we have to mourn the loss of a faithful worker in the vineyard of the Lord. On June 18, after a brief indisposition, Joh. Jakob Rauschert, pastor in Dalton, Cook Co., Ill, passed away. He brought his age to 54 years, and for over 30 years faithfully served his Lord in church and school.

Chicago, Ill, June 20, 1882, H. Wunder.

Ordination and introductions.

On June 11, 1882, as the first Sunday after Trinity, Candidate H. Speckhard of the St. Louis Seminary, having accepted the call made to him by the Lutheran congregation at Hillsdale, Michigan, with the request that he be permitted to assist for a few months in the Immanuel congregation of L. H. Partenfeller at Bay City, Mich, during his absence, was ordained by the undersigned in the midst of the latter congregation with the assistance of P. F. Sievers, Jr. by order of the Reverend President of the Michigan District.

F. Sievers, "en.

Address: Rev. H. Speckhmrü,

e. o. kvv. U. kurtkukolder, Lnz' 6lt^, Nick.

On behalf of Mr. President Western District, on June 12, L. C. F. W. Scholz was inducted by the undersigned, assisted by Messrs. LL. Bro. Rohlfing and H. C. Rohlfing, were inducted at Norborne, Mo. F. G. Walther.

Address: kvv. O. L. IV. 8ekolr,

Aorborne, Onrroll Oo., Llo.

By order of the Mr. President of the Western District, on the first Sunday after Trin. L. H. C. Rohlfing inducted by the undersigned with the assistance of Mr. L. C. F. W. Scholz at Car- rollton, Mo-. Bro. Rohlfing.

Address: R "v. U. 6. lolitltns,

Lox 13, Oarrollton, OurroU Oo., 5lo.

On behalf of Hockw. Praeses Crämer, on the 2nd Sunday after Trin. Mr. L. T h. Bräuer was introduced to his congregations in Denison and in Charter Oak Township.

C. A. Bretscher.

Address: Lov. 1k. Lraouer,

Lox 1415, Ovnissoll, lonn.

Candidate Election - Display.

Notice is hereby given to the municipalities of the Illinois, Wisconsin and Minnesota Districts that the following candidates have been nominated by the Electoral College of Concordia High School at Milwaukee for the position of second high school teacher:

1. Professor Theodor Brohm in Addison;
2. Mr. Pastor E. Hamann in Indian";
3. Professor G. Kröning in Springfield.

Should any congregation of the above-mentioned synodal districts be able to protest against one of the nominated candidates - on the basis of proven erroneous doctrine, or proven annoying life - such a protest would have to be sent to the undersigned before July 18.

aukee, June 23, 1882, Ch. H. Löber, d. Z. Chairman of the Electoral College.

Serious Emergency.

The undersigned committee takes the liberty of pointing out a need of which many of our brethren have probably been little aware, but which they will certainly remove at once by their vigorous aid. A not insignificant number of sick pastors and teachers are suffering oppressive shortages. Six severely afflicted ministers and their families need our support, and some of them are almost exclusively dependent on it. We fear that others, out of too much modesty and self-denial, conceal their need from us. It is true that the helping brotherly love has so far provided us with about 900 dollars annually; but of course this sum is hardly half sufficient. Our treasury at the beginning of this year possessed 250 dollars; now it is entirely exhausted. We should not only offer our sick brethren meager bread, we should protect them from any lack, we should also put into their hands the means that, as much as God gives grace, they may regain through doctor and medicine their lost precious health, so that at the same time their gifts to the church may be preserved. It is hard to be sick and naughty, doubly hard for a worker in the vineyard of the Lord, but even harder to have to suffer external hardship with his own. Blessed are we who, by God's grace, are able to preside over our holy profession with all our strength in the grueling work of the ministry and the attacking climate of this country. What we do not need for our own sickness, let us give to our sick brothers! It will be difficult for the congregations whose pastors or school teachers have become incapacitated by age or illness to see how they must suffer and live in want, while they, pressed by their own lack, can do little to relieve this need. Certainly, other congregations, which are pastured by physically fit shepherds in church and school, will help to alleviate the grief of their poor sister congregations. But to him who says, "And whoever gives one of these little ones a cup of cold water to drink in the name of a disciple, truly I say to you, it will not go unrewarded" (Matth. 10:42), the physician of the physically and spiritually sick, this matter of his church is also commanded.

The Committee for the Support of Aged and Sick Pastors and School Teachers:

E. F. W. Meier, General Treasurer.

E. Lenk, k.

Conference - Ads.

The Buffalo District Conference will meet at St. John'sburg July 18 and 19. On the 17th at 7 o'clock in the evening, the gentlemen pastors will be expected at Sawyers Creek.

W. L.

The Quincy Pastoral and Teaching Conference will meet, s. G. w., July 11-13, in Canton, Mo.

«. Willner.

The Northwest Lutheran Teachers' Conference will hold, s. G. w., its meetings July 18-20, at the church of Mr. L. H. F. Sprengler, Milwaukee, Wis. E. Homann.

Goodrich's steamers will carry conference members from Chicago to Milwaukee and back for -3.00. The ships will make 2 trips daily between named places. The company will allow a corresponding discount from other places on the return trip. Timely registration is requested bet 6. Iteuder, 317 8td 8tr, LHUVuuLee, 1V!s.

Proceeds to the Illinois district treasury:-

For new construction in St. Louis: By L. Erdmann at Red Bud from Bro. Hitzemann and Karl Eggerking 5.00 each, teacher Karl Stedingk 10.00. From Wolbricht's congregation in Okawville. 3rd Zhlg. 75.00. P. Hartmann's parish in Woodworth 110.00. P. Burfeind's parish in Rich 45.00, teacher W. Klunder 5.00. L. Schmidt's parish in Schaumburg by W. Sporleder 100.00, by Joh. Fasse 52.00. By L. Dorn in Pleasant Ridge by H. Witte 3.00. C. Witte, Br. Wille and R. Gerling each 10.00. L. Achenbach's Gem. in Venedy 81.00. By L. Schröder in South Litchfield by Br. Niehmann 50.00. Widow Wetthaus 30.00. A. Heien, W. Dieckmann, Widow Niemann each 10.00. Wm. Niemann, B. Schneidewind, Wm. Schur, C. Robbe 5.00 each. I. Schafer and Bro. Montke 3.00 each. H. Stelter and Bro. Drewe 2.00 each. Aug. Rogosch, Wm. Klekamp, F. Birkenkamp, H. Tiemann each 1.00. By L. Succop in Chicago from Chr. Kunn and Joh. Wesemann each 10.00. Karl Eggerstedt 5.00. By L. Buszin in Meredosia: from Heiner Meyer, Ch. Lowekamp and L. Buszin 5.00 each. Fr. Bos 3.00. Heiner Buscher 2.00. By L. Mertner in New Berlin by M. Ade, H. Kloppe and N. N. 5.00 each. L. Bachmann 4.00. L. Bachmann 50. By P. Holls at Millstadt 35.00. By the churches of the Lk. Norden at Hinckley 29.60. Carstens at Burton 32.50. Bergen at Prairie Town 39.00. Mennicke at Rock Island 65.00. Flaxbeard at Dorsey 57.00. Brewer in Brecher 15.00. Döderlein in Homewood 72.00. Winter in Hampton 10.00 and on "High Prairie" 5.00. By L. Große in Hartem by Fr. Bindemann 10.00. (Summa -1099.60.)

For the synod treasury: Pentecost collections from L.L. congregations: Grüber at Bethlehem 5.60 (part). Schmidt at Schaumburg 25.25. Schröder at South Litchfield 10.00. Detzer at Niles Centre 9.65. Schieferdecker at New Gehlenbeck 9.25. Frese at Champaign 4.70. Ramelew at Elk Grove 11.70. Nuoffer at Eagle Lake 10.40. Döderlein at Homewood 13.85. Of the gem. of L.L.: Kathain at Hoyleton 5.00. Muller at Enester 7.00. Erdmann at Horse Prairie near Red Bud 25.00. Wolbrecht at Okawville 12.20 (Osterkoll.) and 10.80 (Pfingstkoll.). Burfeind in Rich 7.00. Wagner in Chicago 36.00. Riedel in Bloomington 16.60. Hahn in Staunton 9.10. Buszin in Meredosia 8.22. Loschen at Geneseo 8.00. Frederking at Dwight 7.25. Roeder in Arlington Heights 20.28. Jung at Mascoutah 7.45. Hansen at Worden 4.15. Frautmann at Lyonsville 6.00. Brauer at Crete 1.00. Baumgart at Darmstadt 6.00. Fuchsart at Dorsey (Communion Coll.) 11.15. Rauschert at Dalton 13.00. By Fr. Witte at Pekin, Pentecost Coll. 21.00, by Mrs. E. 1.00. Pentecost coll. by P. Müller's congregation in Bremen 4.00. L. Meyer's congregation in Osnabrück "for the Kingdom of God" 3.00. Contributions by the L.L.: H. Schmidt, E. Röder, G. G. W. Brüggemann, W. Bartling and I. Nuoffer 2.00 each; from the teachers: H. G. L. Paul, I. P. Johnson, and A. Albers 2.00 each. I. Brakmann 8.00. "Rose 4.00. (P. -388.60.)

For inner mission: L. Erdmann's congregation in Horse Prairie near Red Bud 45.00. From the collection bag of P. Schmidt's congregation in Schaumburg 10.00. Pentecost coll. by L. Succop's congregation in Chicago 54.55. By L. Holls in Millstadt by sr. Kreuzgem. 3.60. L. Heinemann's Gem. in Okawville 7.52. By L. Döderlein in Homewood from Dietr. Niethfeld 2.00. Heiner. Rathe 3.00. (p. -125.67.)

For inner mission in the West: Through L. Hansen in Worden from P. 2.00.

For the English mission: F. A. Besser in Champaign 1.00.

For the Negro Church in New Orleans: part of the Pentecost coll. from L. Hartmann's congregation in Woodworth 10.00. Through L. Burfeind in Rich, wedding coll. at F. Dettmering 28.00. H. Pentecost in Schaumburg 1.00. Through Fr. Schröder in South Litchfield from N. N. 10.00 and N. N. 2.00. Durck L. Witte in Pekin: from mission treasury 19.00, by Miss B. and Mr. L. 1.00 each. Pentecost coll. by L. Knies Gem. in Golden 11.85. Infant baptism coll. by P. Heumann in Fountain Bluffs 2.45. By k. Frederking at Dwight by L. Hahn 2.50. A. Burk 2.00. P. F. 50. Durck L. Drogemüller at Arenzville by s. pupils 2.50. N. N. and R. N. each 50. By L. Hansen at Worden by his pupils 4.40. E. 1.00. P. 2.00. School children at New Gehlenbeck: by 12 yr. old, Luker 1.00. Fr. Luker and Wm. Sievers each 25. Heiner, Luker, Lina Wolf and Sophie Steinmann each .10. E. and L. Fieke .15. L. Hartmann in Woodworth 1.00. H. C. Zuttrmeister in Chicago 2.00. F. Militzer in Arlington Heights 1.00. (P. -107.65.)

For the Negro School in New Orleans: By Fr. Böttcher in Mount Pulaski by J. Baumann 1.00. H. Henn 2.00 and collection 3.75. (S. -6.75.)

For Negro Mission: Through Teacher Jung in Collinsville by Dr. Brendemühl. 1.00. Through L. Döderlein in Homewood by H. Benemann 2.00. Through L. Wagner in Chicago by Mrs. A. Beddnh 1.00. (S. -4.00.)

For emigrant mission in Baltimore: L. Beck's parish in Jacksonville 3.00.

For emigrant mission in New York: L. Beck's congregation in Jacksonville 3.35. Pentecost coll. of L. Goesswein's congregation in Altamont 4.40. (p. -7.75.)

For Emigr. mission: P. Erdmann's Gem. at Horse Prairie near Red Bud 10.00. By L. Hansen at Worden by P. 1.00. (S. -11.00.)

For poor students in St. Louis: By L. Mertner in New Berlin by F. Kammholz 2.00.

To St. Louis household: by L. Heinemann in Okawville from Rcnnegarbe, Sr. .50. Communion coll. from L. Döderlein's comm. in Homewood 7.11. (p. -7.61.)

For Stud. Bend in in Springfield: By P. Engelbrecht in Chicago from the Jungfr.-Verein 10.00, from the Jüngl.-Verein 5.00. (S. -15.00.)

To the household in Springfield: F. A. Besser in Champaign 1.00. Coll. at Ernst Leeseberg's wedding in Addison 20.25. By L. Heinemann in Okawville of Rennegarbe Sr. .50. L. Kollmorgen's congreg. in Rashville 3.55. Communion coll. of L. Döderlein's congreg. in Homewood 7.99. (Summa -32.99.)

For poor students in Fort Wayne: By L. Müller in Bremen subsequently from the Women's Association for the Drogemüller brothers .60. Durck L. Hölter in Chicago from the Young Fr. Association for E. Tappenbeck 10.00, for E. Arndt 5.00. Durck L. Wunder there from the Young Fr. Association for I. H. Meyer 6.00. C. Kobel 6.00. (p. -27.60.)

To the household in Addison: L. Berger's Grm. in Prairie Town 9.45.

For poor students in Addison: By Lehrer Albers at

104

Saale Lake by Sophie Ohlendorf for M. Kirsch .50, By k. Willner in Qutncy, ges. at wedding at O. Linz for Martin Groß, 5.00. (p.-5.50.)
For the widow's fund: part of the coll. at Ernst Bartling's wedding in Rich 13.50. Contributions from the kk.: H. Schmidt and P. Graf 5.00 each, H. C. Witte, Th. Gotsch, I. A. F. W. Müller, E. A. Brauer, C. A. Mennicke 4.00 each; from the teachers: Ph. Müller, John Brase, A. Albers 4.00 each, I. L. Backhaus 3.00. (p. -58.50.)
For the deaf and dumb: Fr. Müller's congregation in Ehester 21.25, Fr. Erdmann's congregation in Horse Prairie near Red Bud 11.25, Fr. Zahn's congregation in Nokomis 25.00, Fr. Steffen's congregation in Genoa 5.55. From the collection bag of Fr. Schmidt's congregation in Schaumburg 10.00, of Heinr. Pfingsten there 1.00, I. Achenbach in Venedy 1.00, L. Biermann das. 3.00. Coll. on the 2nd day of Pentecost from P. Schröder's Gem. in South Litchfield 20.00, k. Lückes Gem. in Bethalto 10.00, By Fr. Drögemüller in Arenzville from N. N. 3.00, By Fr. Hansen in Worden from Fr. 1.00, By Fr. Hollis in Millstadt for tracts 12.90, By Fr. Schieferdecker in Neu-Geblenbeck for tracts sold 5.10, from the Gem. 11.00, Fr. Larsten's Gem. in Burton 2.85, coll. at John Graves wedding in Crete 12.10, By Fr. B. Miesler in Carlinville from school children 6.15, Fr. Flachsbart's Gem. in Dorsey 2.45, By Fr. I. Bötticher in Mount Pulaski for tracts 7.75, By Fr. Meyer in Osnabrück 85, k. Sippels Gem. in La Rose 7.50, Through Stud. Rumsch by Mrs. I. Heinz in Argenta 2.00, By I. Bartling in Chicago by W. Giese and A. Stridde .50 each. (p. -183.70.)
To the orphanage near St. Louis: collection at Jul. Nce- mann's infant baptism at South Litchfield 3.00, By Fr. Drögemüller at Arenzville from N. N. 1.00, By Fr. Bötticher in Mount Pulaski, ges. at Schoenauer's wedding 5.55. (Summa 9.55.)
For the Progymsnasium in Milwaukee: part of the Pentecost coll. by Fr. Hartmann's Gem. in Woodworth 8.80, Coll. by k. A. Brauer's Gem. in Brecher 14.66, by Fr. Große in Hartem from Bro. Bindemann 5.00, I. Bangerters Gem. in Peoria 5.00, P. Hartmann in Woodworth 8.00, By k. Döderlein in Homewood by Heinr. Rathe 2.00. (p. -38.46.)
For the South Chicago congregation: Through Treasurer Chr. Schmalzriedt in Detroit, Mich. 15.70, From the collection bag of Fr. H. Schmidt's congregation in Schaumburg 10.00, Through k. Engelbrecht in Chicago from Bro. Zimmermann .50, Mrs. Koritz 2.00. (S. -28.20.)
For the comm. in Richford, Wis: By I. Engelbrecht in Chicago by Bro. Zimmermann .50, Mrs. Koritz 2.00. (S. -2.50.)
For the congregation in Davenport, Iowa: From the collection bag of I*. Schmidt's congregation in Schaumburg 10.00, Members of Fr. Hoelt's congregation in Chicago 7.85. (p. -17.85.)
For the congregation in Fergus Falls, Minn: By P. Höl- ter in Chicago of some members in sr. Gem. 7.50, By k. Sieving in Mantto of H. Schnelle .75. (p. -8.25.)
For the comm. in Planitz, Saxony: By? Bartling in Chicago by K. Kennitz 1.00.
S. Von P. Bergen's Gem. in Prairie Town were subscribed for the new building in St. Louis 150.00, of which 39.00 is paid in cash. New deposits from various parishes 638.85. (S. -788.85.)
Correction.
In my receipt ("Luth." No. 12) read under "New building in St. Louis" as sum not -662.00, but -662.50, and under "Synodalkasse": Vonk. Grosses Gem. in Addison instead of -33.00, -42.46.
Addison, Ill, June 15, 1882, H. Bartling, Treasurer.

Revenue to the Michigan District's coffers:

To the Synod Treasury: Frankenmuth Congregational Bon -27.00, Monroe Congregational 11.08, Frankenlust Congregational 15.94 and 14.10, Port Hope Congregational 9.16, Petersburg Congregational 5.90, Richville Congregational 7.60. (Summa -90.78.)
For the deaf and dumb: On Zehender's child baptism in Frankenmuth ges. 2.00, comm. in Wyandotte 2.10, Chr. Stützer .50, comm. in Monroe 23.84, M. Gottfried 5.00, Mrs. Ohlsen 1.00, comm. in Adrian 1.50, comm. at Frankenlust 4.15, comm. at Sebewaing 24.22, Bro. Auch 3.00, Mrs. Strikter 1.00, comm. at Unionville 3.54, comm. at Kilmanagh 1.30, comm. at Big Rapids 9.39, comm. at Reed City 7.65. (p.-90.15.)
To the widow's fund: congregation in Town Moltke 4.50, congregation in Belknap 4.50, congregation in Rogers City 3.50, Fr. Hattstädt 4.00, Fr. G. Bernthal 3.00, k. Moll's congregation in Detroit Pentecost Coll. 1.14, By Bro. B. Bidenthal, thank offering for special gracious answer to prayer, by N. N. 15.00, Congregation in Lansing 3.14, Congregation in Frankentrost 1.50. (S. -51.07.)
For Negro Mission: Mrs. Schuster in Monroe .50, G. Finzel Sr. .25, Mrs. Katz 1.00, Mrs. L. Eichbauer 1.00, Mission Fund in Adrian 15.00, Comm. in Ruth 7.77, Comm. in Monitor 3.25. (S. -28.77.)
For the Negro Church in New Orleans: H. Klinger in Detroit 1.00, from the savings bank sr. Kinder 1.37, Auguste Riemke 1.00, Ernst Teschke 1.00, Joh. Schönfeld .50, Karoline Haak 3.00, Fr. Zill in Frankenlust .50, Fr. Auch in Sebewaing 5.00. (S. -13.37.)
For sick persons and teachers: At I. H. Sturm's body in Frankenlust 2.33, At Frau Hilmmer's body 3.67, At G. Kronbach's wedding in Monroe ges. 3.48. (p. -38.25.)
For Heather Mission: Mrs. Lenski in Jackson 1.00.
On the emigrant mission: From the women's treasury in Adrian 10.00, Mrs. Katz in Monroe 1.00. (S. -11.00.)
For inner mission: Joh. Kriewalt sen., C. Kriewalt u. Ed. Schwartz in Port Hope each 1.00, Women's club in Jackson 5.00, Mr. and Mrs. Sander each 3.00, Buchlink, Becker and Franke each .50, Appel, Schiwer, Welimer and Sabroski each 25, I. Wolf in Detroit 1.00, To C. Klemm's infant baptism at Frankenlust ges. 3.50, On H. Hecht's body 5.32, Fr. Also in Sebewaing 5.00, Through Fr. B. Bidenthal, thanksgiving offering for special gracious answer to prayer, veif N. N. 10.00, Congregation in Fraser 12.00, Congregation in Ludington 4.92. (S. -58.24.)
To seminary building: congreg. in Port Hope, 3rd plat., 4.00, Ed. members of congreg. in Monroe 36.25, congreg. in Frankenlust, 2nd plat., 56.00, congreg. in Frankenmuth, 2nd plat. 200.00.
Gem. in Sebewaing, 1st platoon, 80.00, Gem. in Monitor 3.75, Mrs. Spengler in Braver 1.00, Gem. in Frankentrost, 5th platoon, 11.00. (S. -392.00.)
To the household in Springfield: Fr. Also in Sebewaing 3.00.
For poor students in Fort Wayne: On Chr. Doescher's infant baptism in Lake Ridge for the Drögemüller brothers ges. 3.15.
To the orphanage near St. Louis: Fr. Also 3.00, Gem. in Jonia 1.30.
To the orphanage near Boston: Fr. Also 3.00, Gem. in Jonia 1.25.
To the orphanage in Addison: Fr. Also in Sebewaing 3.00, Gem. in Jonia 1.25, Gem. in Frankcnlust 5.50. (S. -9.75.)
For the comm. in South Chicago: comm. in Frankenlust 15.70.
For the congregation in South Bend: congregation in Frankenlust 16.00.
For the comm. in Centreville: comm. in Frankenlust 11.78.
For the comm. in Fergus Falls: comm. in Frankenlust 10.00.
For poor Michigan students: comm. in Frankcnlust Feb. 20 comm. in Frankentrost 8.50. (p. -28.52.)
Correction.
In my receipt of May 1, instead of "For Negro Mission" read: For the Negro Church in New Orleans.
Detroit, June 17, 1882, Chr. Schmalzriedt, Treasurer.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(of the Iowa District)

have been received:

1. contributions: -63.50; 2. gifts: -52.05.

Lucerne, June 6, 1882. P h. Studt.

(Delayed.)

Vonk, Brömers Gemeinde in Cincinnati -43.52 to have received for my support, hereby certifies with a grateful heart

Los Angeles, Cal. June 15, 1882, M. L. Wyneken.

For poor students received with heartfelt thanks by Mr. P. Hochstetter, collected at the wedding of Mr. Gustav Heßler and Julie Cronmüller in Humberstone, Can., -5.00. From the congregation of Mr. P. Gräbners in St. Charles, Mo. and from himself 42.25. C. F. W. Wait her.

Get

for C. Schlorff by Mr. P. Niethammer from his parish -26.45; for Biedermann by Mr. P. Hügli from the Frauenverein sr. Gem. 10.00; for W. Dau by Mr. P. Hügli from Mr. E. Kündinger 5.00 and from the Women's Association of the Gem. 10.00; for the poorest students who want to become pastors" by Mrs. "S. 7.00 and 1.00.

Many thanks! R. A. Bishops.

For those who burned down the following were subsequently received: By P. E. Strube in Wisconsin 17.20, By Treasurer Bartling 17.25; by the same for the school building 4.10.

May the Lord be a rich recompense to the dear givers.

Th. Schöch.

Correction.

Ju my last receipt in the "Lutheran" read: By k. Sieving in Manito of s. 2 parishes instead of "-10.00" - -14.75. H.. Meyer.

The most beautiful Luther picture we have ever seen reached us a few days ago. We therefore hasten to inform our dear readers herewith most dutifully. - —

It is true that Luther's face has such peculiar features that probably few faces are so easy to meet as Luther's, so that everyone, after having seen some Luther pictures, at the sight of any one, even if it is a botched one, immediately notices: This is Luther or this is supposed to be Luther. Consequently, many people are satisfied with any Luther picture; if they only find certain basic features of Luther's face in it, and how underneath it is written: "After Lukas Cranach", then they think they have an absolutely faithful image of the great man, even though the portrait often contains partly quite alien features, partly lacks just those features that represent the true Luther, as he lived and lived. Many also think that it is quite futile to argue about which Luther image is the most accurate. After all, there is no one alive who has seen Luther face to face, who could therefore say which image of Luther was the most faithful? But one is mistaken. For not only do we still have today pictures of Luther, which were made during his lifetime, among which, as is well known, Cranach's are indisputably the best; for the great painter Cranach was not only Luther's contemporary, but also his co-religionist and intimate friend; we also have exact descriptions of Luther's outward appearance by contemporaries of his, according to which even the best pictures from the time of Luther's life are capable of perfection. For example, Dr. Erasmus Alberus, who as a student saw Luther daily in his lectures for many years and also later had much contact with him, described Luther as follows: "He had a fine, clear, brave face and hawk eyes and was of limbs like a beautiful person." F. S. Keil, who in 1764 published an excellent work on "Luther's Strange Circumstances", adds: "Of these hawk eyes (Luther's) it is remarkable that they have been passed on to his children, grandchildren and children's children. All accurate pictures show such eyes. Whoever has seen such a portrait will also perceive such eyes in all Lutheran children. And to whom these portraits are known, and sees a Lutheran child, even if he does not know it, he will say: that is a Lutheran face." Keil also makes the remark that all portraits of Luther, which can be found in noble courts, in cabinets and large public libraries

Luther had a somewhat blunt nose, raised lips and short frizzy hair. The famous physician Dr. Ratzeberger, Luther's godfather, remarks in his description of Luther's life that he "had a long-haired mane like a lion on his forehead". The well-known highly learned theologian Valentin Ernst

Löscher, who had one of the largest private libraries and collections of portraits of Lutheran theologians, says of Luther: "The blessed man was of healthy and firm constitution, which was not soon weakened even by his almost unbearable work. The stocky stature, the complete (full) face, together with the lively color indicated it." When in 1746 the second secular celebration of Luther's death was celebrated in many places in Germany, a commemorative publication by the Wittenberg professor Karl Gottlob Hoffmann dealing with this subject was published in Latin, in which he reports, among other things, the following: "Next to Luther's grave, on the southern wall of the church, there is a picture of Luther fixed on a wooden panel by Lukas Cranach the Younger,

the world-famous painter from Wittenberg, painted life-size, exactly in the shape and physique that the great man had in life, as Menz assures. The face is heroic, the eyes sparkling, the whole face reveals a peculiar bravery of spirit and majesty, which can hardly be described in words and which inspires the highest awe in all onlookers. Therefore, what Melchior Adami recalled in his biography is confirmed: He was of a lion-like vivacity of eye, so that not all could bear the look of it. The habit is the same that the church servants used in Saxony at that time, namely a black and wrinkled skirt hanging down to the ankles." - —

We have taken the liberty of informing our readers of this, partly in order to draw their attention to the fact that God has really already stamped the outward appearance of his great armament Luther as a miracle man, partly because it is therefore foolish to be satisfied with any image of Luther, even if it is a miserable distorted image, or even if it is a beautiful image, it is one that does not reflect Luther's true impressive figure at all and therefore also creates a completely false image of it.

Therefore, it gives us great pleasure to be able to report to our readers that the Luther picture just published by our dear F. W. Wehle in Milwaukee really bears all the characteristics of a genuine Luther picture, which all reliable descriptions and still existing old faithful Luther pictures demand. Mr. Wehle has designed it not only on the basis of years of study, but also with a devotion to his subject, as it can be found only in a Lutheran who is it from the liveliest conviction and from the whole heart. This painting is by no means about pecuniary gain. Mr. Wehle did not want the work to praise him, the master, but to praise Luther, the original. In our opinion, this painting surpasses all its predecessors and contemporaries. This judgment does not give us blind partial love for our painter, but compels us to love Luther, of whom we wish that he be presented to the Lutherans of our time, even in his outward appearance, not like a fine diplomat, or like an emotional theologian, or like a coarse unpolished dull man, but just as he was, as God the Lord created and formed him.

The picture of Wehle, a lithograph, depicts Luther in full stature and in his best years on a sheet in large folio format, standing at a desk in the room of a castle, stepping with one foot on a torn indulgence slip, pointing with the index finger of his right hand to a place of the open Bible lying in front of him and looking around him with an expression that expresses his faith resting on God's word, as on an unshakable rock. One cannot get enough of the picture. The original is a large oil painting, which the painter intends to dedicate to the projected new Concordia Seminary.

The price of a copy is set as low as it was possible, namely to one dollar. May this beautiful picture soon adorn all the houses of our Lutherans! It can be obtained both from our Concordia publishing house and from the painter himself. Don the latter at the address: *Mr. F. W. Wehle, 107 Wisconsin St., Milwaukee, Wis.* W. [Walther]

The church song before Dr. Martin Luther. Song stories with 3 pictures. Reading, Pa. Pilgrim Bookhandlvng. 1882.

With this booklet (20 pages) begins a new series of the well-known "Song Stories" which have already been published by the above publisher. It contains two sections: 1. the church song in the Old Confederation, 2. in the old church. Then "Luther and the Church Song" with an appendix, which lists Luther's songs in the chronological order of their origin. In a small space, this booklet presents in a stimulating and popular way many interesting and interesting facts, which can be used to consecrate and cultivate the love for the hymns of the Evangelical Lutheran Church. May the new series beginning with this number enjoy as favorable a reception as the earlier booklets of this kind. G. S.

Changed address":

Kev. N. Nickn"! , HoeFlcriu, ^llen 6o., Inck.

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Volume 38. St. Louis, Mon., July 15, 1882. No. 14

Pastor Johann Friedrich Bünge.

(Conclusion.)

Our Bünge was the first within our synod to come up with the idea of founding a Lutheran hospital and a Lutheran orphanage.

As far as the hospital is concerned, he opened it quietly in St. Louis in God's name on December 1, 1858. After one year of its existence, he himself gave the following report in the "Lutheran":

"Several Lutherans in St. Louis have often felt the need to have their own hospital, in which especially sick fellow believers and other sick people whom the Lord brings to us can be immediately admitted and cared for physically and spiritually. Repeatedly it had happened that single sick Lutherans, who had only moved here or had come here for some time from other places for their work, could hardly find accommodation in private houses and families. And just in their illness, when they most needed and desired brotherly fellowship and soul care, they had to be brought to hospitals, where their fellow believers could only rarely visit them, much less wait and care for them.

"But a hospital, however small it is to be started, is not so easy to bring about. One only wanted to rent a few rooms or a whole small house. Neither a few rooms nor a small house could be obtained. Everyone resented the fact that his house was to be used for a hospital. As long as it stands, it will be called a hospital, they said, and it will be very difficult to sell it later. Also the neighborhood will not suffer it. It was equally difficult to get suitable people to become hospital attendants. Not every person who would be willing to do so is also suitable. It is especially important for such a hospital, as ours should be, to have a doctor who enjoys general confidence and who is also heartily attached to an institution that is under the supervision of the church. From the raising of It is not necessary to talk about the necessary funds, because Christians, in particular, are happy to raise money for such a worthy cause. The good Lord helped us over all these and other difficulties. A member of the congregation offered to give two rooms of a house he had found suitable for the hospital free of charge, and to rent the other two rooms cheaply for the same purpose, if they were needed. This, of course, aroused courage and joy to attack the work. And in addition to this, there was the other main impulse, that just now there is a capable doctor within the community, who enjoys great trust and who has grasped the hospital matter with all his love and has promised and rendered his services in the most unselfish way.

"Already a sick and strange man, a former Mormon, had been taken into one of the makeshift rooms; and there was still no actual nurse. But just now the good Lord brought us a family, which in Christian love wanted to give itself to this office, which was also generally considered suitable and has also proven itself so far. We must confess aloud to the glory of God: The Lord has been kind to us and has promoted the work of our hands.

"Because it was considered a good idea not to pursue the hospital matter as an actual municipal matter, a temporary administrative board met to take charge of the establishment of the house, the collection of funds and, in short, all the affairs of this institution. Both the Young Men's Association and the Young Women's Association were asked to participate, with special reference to the fact that single people would make the most use of this institution. Both associations also participated honestly. The Board of Directors then chose some collectors from among themselves, who were to collect a monthly contribution from certain circles of the community and only from those who adhered to the Lutheran Church, and collect it from each individual. They faithfully did the labor of love. The respectable women's associations and other members of the community also offered abundant gifts for the furnishing of the house. In this way, the hospital project has been completed up to this point.

already been run for over a year, under God's blessing, as the attached reports from the doctor and treasurer further prove.

"In front of the hand we have three rooms, one for the family that waits for the sick, one for sick male persons and one for sick female persons. This is sufficient for the time being. But it is the wish of the Board of Directors and many friends of the institution that we expand the institution even further and build our own house. A hospital must have special rooms for those who are afflicted with contagious diseases, rooms for the convalescents, bathrooms and the like. It would also be very desirable to be able to take in not only curable sick people, but also incurable, limping, old, poor fellow believers, and to care for them until the end of their lives. For this purpose, we have received a considerable bequest from our recently deceased dear confrere, because. Ferdinand Rudloffs, has given us courage. If several living and dying people would do the same, if the nearby Lutheran congregations near St. Louis would also kindly accept the hospital, some of which have their young people in St. Louis and also, because they often cannot have a good doctor in their vicinity, would like to bring many a sick person to this house, then this project of building our own house on a suitable site to be kindly left by the local congregation would soon come about. May the Lord build it!" (see "Lutherans XVI, p. 101 f.) And behold! the Lord built it; yes, he had already built it. In 1864, Bünge, trusting in God's help, bought for 6,500 dollars two elegantly furnished two-story houses on Seventh Street near the Arsenal, which had been built only four years before, and which are still today the blessed refuge of such sick people who desire not only conscientious medical treatment, but also loving care and

Christian nurture of the soul. The houses are of such a nature that they seem to have been intended as a hospital by their builders, while they were originally and actually built for completely different purposes.

were. They contain on the whole (except cellar and floor) 10 rooms and rooms with inclusion of two large high halls and a bathroom, so that apart from the family of the house manager 30 to 40 persons can be accommodated in it and find sufficient place. They stand back a few feet from the street. The front yard is enclosed by an iron stacket. Towards the courtyard, planted with trees and shrubs, the houses are also provided with two porches. At the end of the first year of the hospital, Büniger had concluded his report with the sigh, "The Lord build it!" with regard to the need for a house of his own, as already noted, but now, four years later (1864), he wrote with regard to the building just described: "The Lord Jesus has obviously given us this house. To Him be praise and thanksgiving from the bottom of our hearts. He will also graciously and kindly see to it that the purchase sum is collected by his Christians, who willingly contribute their taxes." And Büniger's hope was not dashed. Already in 1869, the last remaining debt of 1,060 dollars on the hospital could be paid off, whereupon Büniger immediately started the construction of a back building for the sick who suffer from infectious diseases. Thus the beautiful work of faith and love increased from year to year. In the first year, 15 sick people were gradually accommodated, and by 1869 the number had risen to 152. Among others, it was the local students who had enjoyed this great benefit.

How Büniger was moved to lay the foundation of a Lutheran hospital, not by busyness, but by the need he saw before his eyes, and how he, starting very small, left himself to God's guidance, but also experienced how God visibly promoted his work, begun in Christian simplicity, and crowned it with ever greater blessings from year to year, was quite similar with regard to the orphanage "zum Kindlein JEsu", which, next to God, also owes its origin to our Büniger. He himself tells how he came to make the beginning of an orphanage in 1865, as follows: "A sick soldier, who was lying in a local military hospital, asked for the care of his ten-year-old son, who had no home after the death of his mother and would like to be well cared for until he could care for him again himself. The request was granted and the boy was immediately accepted as he walked and stood. The boy could not be admitted to the hospital because he needed special supervision. He was given to a Lutheran teacher in a suburb of St. Louis with the promise that we would pay ten dollars a month for his board and lodging. Clothes were also to be purchased. No one in the distance knew about it. It was also known in the city only a few people. And behold, as soon as the boy was taken in, the ten dollars came in from fere with the express purpose 'for a poor orphan boy', and for the orphanage. The first five dollars were sent by someone over 200 miles away with the specific instruction to 'give Christmas joy to a soldier's orphan*. And just before Christmas, this boy was taken in. The other five dollars were given by someone to his pastor with the instruction "for the orphanage in St. Louis.

When the pastor said that they did not have an orphanage yet and that he would like to donate it to the hospital, he stood by his opinion. Why did these people have to think about the orphanage at that time? They did not know that the beginning of the orphanage had been made quietly, but the Lord knew it and wanted to encourage us to confidently start the construction of the orphanage. Although orphans can still be accommodated well in Christian families, as we have done up to now in caring for orphans, we have convinced ourselves that a Lutheran orphanage is also necessary here, in order to be able to take in orphaned children of all ages immediately and in order not to drive the orphans of Lutheran parents into the orphanages of false believers. (p. "Lutherans", Year XXI, p. 119 f.) Also for this work God gave, as said, his blessing over request and understanding, so that already in the year 1867 within the St. Paul's congregation on the Manchester Road in St. Louis County, located 15 miles west of the city, a complex of 40 acres of excellent land next to the church there could be purchased for \$4000.00 for the purpose of building an orphanage on it, the dedication of which already took place on October 11, 1868. In the year from February 1, 1881 to 1882, 114 children were in care there for a longer or shorter period of time, namely 20 orphans, 81 half-orphans and 13 children of unfortunate parents. According to nationality, 100 were of German descent, 5 of English, 4 of Norwegian, 3 of Dutch, 1 of Irish and 1 of Italian descent; 16 from Illinois, 3 from "Indian", 2 from Iowa, 75 from Missouri, 1 from Nebraska, 1 from Ohio, 3 from Tennessee, 2 from Texas and 1 from Virginia (the origin of 10 children could not be determined). In addition, at the close of the last orphanage year, there were 8 persons in the so-called "asylum" connected with the orphanage for the aged and otherwise infirm who can no longer earn their living by their own labor. The two-class orphanage school was attended by 73 children during this period. - We are far from wanting to give credit for these great successes to our dear Büniger; this is due only to the one who alone can make our planting and watering flourish; and without the rich gifts of benevolent brothers and sisters and without the faithful cooperation of brothers driven by the love of Christ, our Büniger would not have been able to carry out this wonderful work at all: Only those who have had some experience in such undertakings, either as co-workers or as attentive observers, will be able to appreciate to some extent what a rare measure of faith, love and patience is required not only to begin such works confidently and joyfully, but also, after he has put his hand to the plow, not to look back, neither to tire nor to despair, but to persevere and be faithful even unto death, in spite of all obstacles that stand in his way. And God has given this grace to our dear Büniger.

Büniger was often asked to admit not only the feeble-minded and the stupid, but even the completely insane to the "asylum" he

had set up. In some cases he granted the request to admit the former, but as far as the latter were concerned, especially the insane, he could not decide to do so for the sake of conscience, both for the sake of the insane themselves, for whom the "Asylum" did not have the necessary facilities, and for the sake of the insane.

The Lutheran asylum was founded for the sake of the other "asylum people" who would be exposed to great danger by raving lunatics. This matter, however, deeply moved the heart of our Bünge, which is why shortly before his death he entertained the idea of also founding a Lutheran insane asylum. At the same time, the plan to found a Lutheran Foundling Home also matured in him, since he saw to his great sorrow that, at least here in St. Louis, foundlings were mostly handed over to nuns and thus offered as sacrifices to the Roman Antichrist. Bünge was still occupied with this on his last sickbed.

That all this, as I said, was not the fruit of dishonest busyness, but the fruit of his faith active through love, was shown by his private life. His generosity knew no bounds. Whoever approached him for a gift of love or a labor of love never did so without success, if it was in his power. There was seldom a time when his house did not accommodate a homeless person, even whole families, for weeks and months, and when he did not take them to his table. His generosity and good-naturedness was so well known in the city and the country that not only fellow believers, but also foreign believers, even unbelievers, not only Germans, but also people of other nationalities sought help from him in their distress and, whenever possible, found it with him. He also did not wait until people sought him out; he sought out those in need of advice and help himself, and was often embarrassed himself by his great charity. Even enemies of Christianity have heard us say that even if many preachers themselves did not believe what they preached to others, they were convinced that Bünge believed from the heart what he preached. However, his good-naturedness and guilelessness sometimes degenerated into a certain weakness. Not only did he often allow himself to be deceived by completely depraved subjects, partly through their pious speeches, partly through a false idea of the great need in which they found themselves, and wasted his good deeds on them, but he also often allowed himself to be tempted to recommend persons to others, both verbally and in writing, who were not at all worthy of such a recommendation and often abused it shamefully. If, however, a recommendation issued by our Bünge gradually lost weight with many, he himself, despite the experience so often made that his love and trust had been betrayed, did not tire of advising and helping wherever he could. He would rather be deceived in ten cases than to close his heart and hand in one case to someone who might really need help and be worthy of it. - —

(End of conclusion follows.)

The Wisconsin and Minnesota Synods' doctrine of election by grace.

The "Municipal Gazette" of the Wisconsin Synod, July 1, having given some particulars and details of the proceedings which the Wisconsin and Minnesota Synods have held in joint meeting on the subject of conversion and election to grace, it will, we hope, be desirable to our readers if we also submit to them what has been communicated. It is as follows:

The subject of the teaching negotiations were

Theses on Conversion. The treatment of this doctrine was most important and timely, because especially in our days many who claim that they are the defenders of the Lutheran doctrine, while we synods of the Synodal Conference have fallen away from the doctrine of our church, are trying to bring in false and dangerous things in relation to this doctrine. These are the same people who also in the doctrine of the eternal election of the children of God, following the false light of human reason, walk in the wrong way and accuse the faithful Lutherans, who in the obedience of simple faith submit to God's Word, of apostasy to the Calvinist false doctrine. That our synods, on the one hand, do not want to know anything about the Calvinist heresies, and, on the other hand, do not want to know anything about the common sense of election in regard to faith, may be attested to by the following passage from the minutes of the doctrinal hearing on the second of the theses under discussion:

"God, in infinite mercy on lost mankind, has decreed from eternity to redeem all the world through Christ. We therefore reject as a cursed doctrine the teaching of the Calvinists that God sent his dear Son only for the elect, that God made the decree of election without any consideration of Christ and his merit. Only the good pleasure of His will and Christ and His sacrifice, which was to be offered for all, determined Him even in the special counsel of election.

"The Bible further teaches that God had mercy on all, that Christ came for all, and that He wants all men to be helped, and we call it an accursed doctrine which says that Christ shed His blood only for the elect.

Likewise, the Scriptures teach that God, for the sake of Christ and according to the good pleasure of His will, has from eternity chosen certain men to be blessed, in whom He works for this cause their calling, conversion, and everything else that is necessary for their blessedness, and who therefore will certainly be blessed, and because the Scriptures say so, therefore we believe it."

Someone asks, "Can you make this rhyme? What then? Well: God wants to make all blessed, and again: He has chosen only a few who alone will be blessed. No, I can't rhyme that. But has God revealed his truth to us so that we should rhyme it? No. But we should believe it as he has revealed it to us.

"Furthermore, Scripture teaches that God earnestly wills to call all men to salvation in Christ; that this calling is earnest and sincere, and that the means by which this calling is effected are always powerful and effective. Therefore, the doctrine of the Calvinists is a cursed doctrine, that there is a twofold calling, a serious one for the elect, and one for mere appearance for those who are not elected. We know only one calling, which God faithfully means in all. With this calling he calls countless people who are not saved because of their hardness of heart. By the same calling he also calls his elect and does not add anything special. His calling is the same for all.

"This is the Scripture's doctrine of election. 'But,' someone might say, 'isn't it basically a scary thing about this doctrine of election?' No, we answer, if we only remain simple-minded about what the Scriptures say about it, and do not forget that the election happened in Christ. For like all the gospel, this part of it is also comforting to us. Look at Jesus Christ. There you see your election. Do not speculate about the secret council, but stick to Christ and to the gospel, which speaks so comfortingly of the general will of grace and the mercy of God in Christ. Suppose you have been a gross sinner, a drunkard, a fornicator: is it now said: Stay away from Christ; you have no part in him; the choice is none of your business?" No; but rather Christ died for all; his blood makes all clean; fornicators and publicans are more likely to enter the kingdom of heaven than Pharisees. In Christ, whose blood continually cries out: Mercy! Mercy! a wide gate is opened for all sinners. Even if it is said: Many are called, but few are chosen' - God's choice is in accordance with his mercy, which is over all. Only believe that you are also chosen.

"So let one redm of election and take the word of Scripture as it reads."

To this exposition of the doctrine of eternal election, both synods successively confessed by abstention, after it had been expressly declared that thereby the "election in respect of faith" was rejected. First, on being asked whether it recognized this exposition of doctrine as its own, the Wisconsin Synod rose, and overwhelming was the impression when the great assembly stood up in silence, full of holy earnestness. Then, when those who did not agree with the doctrine set forth were called upon to stand, two pastors and a school teacher rose, together with the delegate from the congregation of one of the two pastors; a third pastor had previously declared that he was not yet fully in the clear and would therefore abstain from standing. The poignant process was repeated when, through the acting president of the Minnesota Synod, the questions were put to them as well. Again, there were only two pastors who stood up as those who did not agree with the doctrine presented. All four of the pastors*) declared their resignation from the association of their synods still during the synodal assembly.

We do not need to prove that such an open and frank stand for the truth on the part of our synods was especially necessary under the present circumstances. If we were to and wanted to continue to walk together as brothers, we had to become clear whether we were really still one among ourselves in faith and doctrine, whether we really all belonged together, firmly founded on the old teaching of the Word of God and faithfully adhering to the old good confession of our fathers. We have done this and are

glad that it has happened.

So much for the Wisconsin Municipal Gazette report.

To God be eternal praise and thanksgiving that these two venerable synods belonging to the Synodical Conference have borne witness to the truth, without turning back whether they are honored or disgraced, praised or reviled for it. True, the truth would remain truth if the same were known even by the detested Missouri Synod; but if this were to happen, it would be all the easier for the deplorable Ohioans to persuade even honest simple-minded souls that the pure doctrine of the election of grace is only

*) It find the pastors Klindworth, Althof, Bollmar and Siegrist.

is a "neo-Missouri" false doctrine which all true Lutherans abhor. This weapon of lies is now taken out of the hands of these miserable apostates of the Lutheran truth. O may the Lord open the eyes of more and more honest Lutheran Christians to recognize the truth! In this way, this elective doctrinal controversy, which so many are now lamenting, will only serve to protect those who are serious about their Lutheranism from an invading sham Lutheranism and to purify our orthodox American Lutheran Church more and more from false spirits. God is evidently leading His Church in America now, as He once led the Church of the Reformation four and a half hundred years ago. For as many as at that time recognized the apparent apostasy of the Zwinglians from the Church of the Reformation, this was only the way that the true Lutheran Church was preserved in its purity. Damm be confident, dear Lutheran reader! Remember, we are no better than our fathers. Our lot is also a hot struggle. But if we fight faithfully, the end of our struggle will be a glorious victory. May Jesus Christ, the Duke of our blessedness, help us, blessed in time and eternity. Amen! W. [Walther]

(Submitted.)

Michigan District Synodical Convention.

The above district of our synod held its sessions this year at the congregation of the Rev. Jos. Schmidt at Saginaw City, Mich. from June 21 to 27. About 42 pastors, 32 teachers, and about 40 congregational delegates were present. At the opening service on Wednesday morning at 10 o'clock, the Vice-President, Rev. O. Hanser, preached as deputy to the Reverend General Praeses H. C. Schwan*) on the words 1 Cor. 2:12.: "We have received, not the spirit of the world, but the Spirit from God, that we might know the things which are given us of God." By decision of the Synod, the same will soon appear in this paper. - The Synod held ten sessions from Wednesday afternoon to Tuesday evening. On Wednesday, the day after the synodal sessions closed, pastoral and teacher conferences were held. The faithful and gracious God allowed us to spend wonderful and blessed hours and days. While in the last few years we were often forced, for the sake of the true peace and well-being of the church, to conduct and settle disagreeable disputes in our synodal meetings, and thus often to wield the sword, this time we were graciously granted the opportunity to build ourselves up, to strengthen ourselves and to found ourselves in the word and in the faith of truth in the most beautiful harmony and harmony. Of course, even this time the sword of battle could not rest completely. After all, the Church of God never rests as long as it remains in the land of the enemy. However, our fight this time was directed more against enemies from outside than against those who threaten the church with destruction from within. In particular, it was necessary to show one enemy to the dear Christians, especially of the local congregations, and to warn them against it. Here in our state, the so-called "General Workers' Federation of Michigan" is developing a not insignificant activity. According to its last annual report, it already exists as follows

*) The latter, having to attend the meetings of the new Minnesota and Nebraska districts, could not be present.

108 from 41 associations with 3452 members. This association loudly praises its "merits" 2c., also presents itself to the Christians as completely harmless and claims, in order to trick them, to have nothing at all to do with religious things, much less to work against the church. He has only the physical well-being of his members in mind and only seeks to protect them and their families from physical hardship in cases of illness and death. Many dear Christians are also deceived and persuaded that the activity of this association is even "quite beneficial", *) and join it. If, however, one examines the statutes of the Federation, as well as the various constitutions of its associations and their practice in the light of the divine Word, it is only too evident that this Federation and all its associations (which also like to call themselves mutual workers' support associations) are such that no Christian can join them with a good conscience, nor remain in them. That this is so was irrefutably proven from God's Word, namely on the basis of a written work by Mr. Pastor Hügli from Detroit. It contained "sentences for the evaluation of the question: Whether a Christian can join one of the local secular workers' support associations with a good conscience or not? There were 11 sentences in all, with a preface that read: "It goes without saying that no judgment is to be passed here on the private life or the civil character and good name of individual members of these associations. The only question to be discussed here is whether or not a Christian can join such an association, as such, with a clear conscience, in **accordance with the Word of God.**" Eight of these propositions were thoroughly discussed in the morning sessions, and some in an afternoon session. Unfortunately, there was not enough time to elaborate on the last 3 theses. The question, however, whether a Christian with a good conscience can join such an association or not, will be answered thoroughly and completely in the next synodal report to be published. The last 3 sentences still show what a Christian who comes to the realization that it was wrong to join such an association, as well as what a Christian congregation owes to those of its members who belong to such associations, according to God's Word. - The further discussion of the theses of Pastor K. L. Moll on the doctrine of the holy sacraments 2c., which had already been presented in earlier sessions of the synod, had to be omitted for this time.

Among the business matters that were presented to the synod, the following should be mentioned in particular. There was a very positive report about the activities of our traveling preacher Feddersen in Petoskey and the surrounding area. In order to further enable and promote this beneficial work of the inner mission, the Synod set the salary of the traveling preacher at 400 dollars per year and decided to procure a companion for him. - On the part of the honorable General Vice-President, Pastor O. Hanser, the physical need and distress of our Saxon brothers in faith in Germany (see "Lutheraner" No. 11, current year, p. 86), as well as of the Wyneken family, especially of the sick Pastor Martin Wyneken, was brought to the attention of the synod members.

S. Milwaukee. "Germania" No. 3 ongoing. Year.

To contribute to the remedy of this need by means of collections to be organized 2c. to the best of our ability. - The necessity of changing the mode of election for the appointment of professors and teachers at our institutions was recognized, and the Synod, after careful consideration of the principles which the Honorable General Praeses Schwan had submitted concerning the unification of the Presidium and the Directorate of our institutions, unanimously agreed to them. To the great sorrow of all the Synod members, the Honorable General Vice-President was already called home by telegraph on Friday evening because of the serious illness of his beloved wife, and he left during the night.

The new election of officers, which was finally held, resulted in the following: President, Rev. Jos. Schmidt; Vice-President, Rev. H. Partenfelder; Visitor for northern and western Michigan, Rev. H. Lemke; for southern and eastern Michigan, Rev. A. Ch. Bauer; Secretary, Rev. Burmester; Treasurer, Teacher Ch. Schmalzriedt.

The most heartfelt thanks were offered to the departing, highly deserving Praeses O. Fürbringer, who, due to his advanced age, declared that he could no longer accept the office of Praeses, for his many years of faithful service to the Synod. - —

This is a brief excerpt from the proceedings of our richly blessed synodal assembly this year. God grant that the blessing so abundantly received may not be lost, but may also be abundantly poured out upon our dear congregations and create much fruit for eternal life. In particular, may the Archpastor of the Church, our most blessed Savior Jesus Christ, give his Spirit and divine wisdom to the newly elected officials, and may he bestow his rich blessing on all their official duties, which they perform in his name, for the praise of his name and the salvation of his Church.

J. F. Müller.

(Submitted.)

Minnesota and Dakota District Synodical Assembly.

From June 15 to 21, the newly formed Minnesota and Dakota District gathered in St. Paul. There were 47 pastors, 13 teachers, and 20 congregational delegates present at this meeting. After the synod was opened by the magnificent opening sermon of the Reverend General Praeses and the synodal address of Mr. Praeses Strasen, the usual order of business was proceeded with and action was taken in five morning sessions and one afternoon session on doctrine and in four afternoon sessions on business. The

subject of teaching was the doctrine of the perfection and clarity of the Holy Scriptures. Professor Pieper was kind enough to lecture on this subject on the basis of theses he had presented and to make clear to us from Scripture and confession this so important doctrine. Everyone who was present at these discussions will have been convinced anew that the Holy Scriptures contain everything that we poor fallen human beings need to know in order to go not to hell but to heaven. And what is necessary to know for our blessedness is not dark, but so bright and clear that a child can understand it. Therefore, to attain beatitude we do not need the traditions or an infallible magisterium of the pope; neither do we need the so-called inner

Light and the revelations of the enthusiasts, nor the rational additions of the rationalists. We have enough of our dear holy Scriptures, which we must read, listen to and contemplate diligently, if the Holy Spirit is to enlighten us through them and lead us to eternal life. Of the resolutions passed, the following is the most important: that we also want to participate in the establishment of a high school in Milwaukee. Pastor Küchle and Mr. Semmann from Milwaukee were elected members of the supervisory board for our district, and the venerable president of our district was elected a member of the electoral college. Furthermore, several resolutions were also passed with regard to inner mission. This highly important work was urged upon the hearts of the synod members; reference was made to the great grace of God, which He has shown us in the spiritual realm; to the love for our fellow believers, which should drive us to help them, and to the great danger and need in which they find themselves. God has also given us a wonderful opportunity to carry out this work, because whole flocks of German immigrants are coming to our country. Since the synodal report, s. G. w., will appear shortly and will bring in detail what I could only give summarily, I refer the dear reader to the same, with the assurance that he will not read it without benefit. Elected as officials were: Mr. P. O. Clöter, President; Mr. ? F. Sievers, vice-president; Mr. ? C. Roß, secretary; Mr. Theodor Menk, treasurer. G. E. Ahner.

(Submitted.)

Summary Report of the Wisconsin District Synodical Convention.

The Wisconsin District held its first meeting from June 7 to 13 in the Immanuel Church of Pastor Küchle in Milwaukee. At the opening service, a delicious, timely sermon on the importance of salvation for sanctification was preached by the Reverend Schwan, General Praeses, based on Eph. 2:19, 20. The synodal assembly was attended by: voting pastors 41, advisory 28, teachers 38 and 44 deputies from synodal congregations (all were represented !), Summa: 151. Absent only 3 pastors and 2 teachers. Newly admitted were 5 pastors and 4 teachers. Accordingly, the Wisconsin district numbers 72 pastors, 40 teachers, and 44 parishes; summa: 156. The number of parishes not belonging to the synod but served by pastors of the same is 30.

The subject of the doctrinal discussions in all the morning sessions was the tenth of a series of theses on the question: "What are the characteristics of a well-grounded truly Lutheran congregation, after which, therefore, Lutheran preachers must strive with their congregations as their goal?" namely: "They" (the congregation) "regard all false doctrine contending against God's Word as a dangerous poison of the soul." - How beneficial and timely the discussions were, which were led by the speaker Mr. Pastor Löber sen. in a light, clear manner, is evident from the following submission: I. This is how it should be according to God's Word, because 1) the same declares false teaching a. for sin, b. for a seed of the enemy, c. for a leaven and for a cancer; 2) Christ, the prophets and the apostles continue to fight against false teaching, as something highly dangerous to the soul.

3) all preachers are charged not only to present the right doctrine, but also to punish the false; 4) all Christians are made to flee the false prophets. II. This is how it was from the beginning in our Lutheran Church. This shows 1) its origin, 2) its confession (the thesis always has its antithesis), 3) its doctrinal discipline, 4) its polemics, 5) its history even after Luther's death. III. By God's grace, this has also been the case in our synod, which has rightly and most resolutely combated the heresies that have been declared here to be Lutheran doctrine: 1) of the church, 2) of the ministry, 3) of ordination, 4) of excommunication, 5) of Sunday, 6) of chiliasm, 7) of the election of grace. - Whoever is now eager for the extremely instructive execution, should buy and study the Synodal Report.

Of the practical items, number one was the Progymnasium in Milwaukee. The "Call to the Congregations of the Wisconsin, Illinois and Minnesota Districts" in this issue gives more details. Pastors Löber Sr. and Sprengeler and Messrs. Koch and Eißfeldt were elected to the Board of Supervisors (at the same time also the Building Committee) from this district, and Mr. Praeses Strafen was elected as a member of the Electoral College. - The report of the Committee for Inner Mission could only be discussed briefly, and the reports of the traveling preachers could not be given at all due to lack of time. The Negro Mission, the newly published volumes of Luther's works, especially the just completed Church Postilla, the new English *Lutheran* family magazine "*The Lutheran Witness*" and the "Evang.-Luth. Freikirche" were recommended for strong support and subscribers were immediately collected for both magazines. Furthermore, the Synod adopted a provision according to which the admission or employment of such preachers, candidates for the office of preacher or school teachers, who until then had not been members of the Synodal Conference or of a synod recognized by us as orthodox, should not take place until 4 weeks after the publication of the names of the applicants concerned in the "Lutheran". The final result of the elections was: Pastor C. Strafen Präses; Pastor Ch. Löber Vicepräses; Pastor Rohrlack Sekretär; Mr. C. Eißfeldt Kassierer. It was a richly blessed meeting. All honor and thanks to the Lord for the rich blessings bestowed by grace! Let us therefore remember Luther's words of admonition: "God Almighty has graciously sought us Germans at home and has established a golden year for us. Need God's grace and word, because it is there ... for ingratitude and contempt will not let him remain. Therefore take hold

and hold who can grasp and hold; lazy hands must have an evil year. " H.

To the ecclesiastical chronicle.

From the so-called Lutheran General Synod. Rev. Magee, a member of the Synod of New York and New Jersey, has gone over to the Presbyterians because they offered him a position which was easier than a previous one. The editor of the organ of the General Synod, the "*Observer*," while regretting the loss, sees nothing wrong in the conversion to the Calvinistic Presbyterians, and wishes the pastor God's blessing in this step! -Pastor Butler, once president of the General Synod, recently participated in the laying of the cornerstone of the new church of the Campbellites in Washington. This Anabaptist sect is known to be rationalistic, rejecting, among other things, the pure doctrine of the Holy Trinity. - A correspondent of the *Observer* describes the fact that the Lutherans and Reformed of Austria have a church paper as a pleasing sign! - When will the uniate-minded General Synod of Religious Men finally become honest and stop calling itself Lutheran?

Methodism. The "Merry Messenger", an organ of the Methodist "Purified Brethren", complains about the preachers of his community as follows: "The addiction to comfort is becoming more and more widespread. Some, who have to preach twice on Sundays, think how hard it is and hardly bearable, and whether they have nothing to do during the week but to make a few visits, which is more a physical and spiritual rest than a burden. And many complain that they are almost always at home during the week and rarely visit their limbs. Who would want to say that such preachers are completely consecrated to God! Of course there are exceptions ... But unfortunately, there is enough cause for complaint, and about enough. It is time that these things are rebuked and seriously improved."

Methodism. As is well known, the world claims that the rhyme: "He who does not love wine, women and song, remains a fool all his life" comes from Luther. But this is not true, as the dear reader has read in the previous volume of the "Lutheraner" No. 9. But what does the reader say to the fact that even Methodists, who want to be perfectly holy, publicly declare that it is a sentence set up by Luther in his writings and accepted by the Lutheran church: "Whoever does not love wine is a fool? Indeed, it is written in the *Daily Christian Advocate*, published during the session of the Southern Methodist General Conference: "The Lutherans have gained a firm foothold during the last two decades, have become fully organized, and are showing much zeal. Their preaching ministry is continually increased by men educated in German universities. These men appear against us as bitter enemies. Their journals call us enthusiasts and vermin.

teider of darkness. Luther does not know a Sabbath day in his Bible translation, but only a holiday. In his writings, this same reformer established the proposition that the man who does not love wine is a fool. A church with such principles will grow quickly. The holiday and wine is what the unregenerate desire." - What does the reader say to such Methodist lies?

A "Benevolent Association" of infidels (*Supreme Secular Benevolent Association*) has recently organized and incorporated in Port Jervis, N. Y.. Besides socialistic purposes, it has in view, among other things, "abolition of chaplaincies in the various

departments of the government (in the army, Congress, legislatures, prisons 2c.), abolition of all religious worship in government institutions, elimination of the Bible from schools and of church holidays, the judicial oath, Sunday, and in general of all religious expression in public life under the protection of the laws."

I. America.

Pennsylvanian Synod. On June 1 and following days this synod held its 135th annual meeting. Pastor Seiß was again elected president, although it is known that he is not a faithful Lutheran. In its name: "German Lutheran Ministry of Pennsylvania and elsewhere" the synod deleted the word "German", although the German language should retain equal rights with the English. They also want to build a new seminary, if possible, with room for 100 students.

Among Episcopalians, the party that leans heavily toward Rome is becoming more and more open. In Belle Plaine, Minn, the papists held a procession outdoors on their Corpus Christi feast. (In such processions, the consecrated host is carried around for adoration). When the procession passed by the Episcopal Church, the bell in the same was rung in honor of this abominable papist idolatry. - Of the Corpus Christi feast, Dr. Luther says: "It is the most harmful feast of all.... On no feast is God and His Christ more blasphemed than on this day, and especially with the procession, which should be stopped above all things. For then one does all dishonor and dishonor to the holy sacrament, that one carries it around only as a spectacle and practices vain idolatry with it". (15, 341.)

II. abroad.

Conversion after death. In the "Hermannsburger Missionsblatt" of the month of June Pastor Harms writes the following: In the Brecklumer Sonntagsblatt No. 16. of April 16, 18-2, there is an article with the above heading and the signature "According to the Kirchliches Wochenblatt." This article does not agree with Scripture and with the confession of the Lutheran Church. In the same it is asserted that there are three divisions of the world of the dead, firstly the paradise, as the place of blessed rest and peace, wherein are the saints and the righteous, who have redeemed their sins by Christ's blood and have properly changed before him; secondly, prison, wherein are those who have not heard the gospel on earth, and for that still need to hear in order to come to a decision for or against Christ; thirdly, the place of eternal torment, hell, wherein are those who have heard JEsu but have not turned to him, have rejected his blood. This distinction between prison and hell is found neither in Scripture nor in the Confession of the Church, see Concord Formula 9. of the Ascent into Hell, but is purely invented. Scripture and the Confession know only two places, paradise and hell, the place of the blessed and the place of the damned. The fact that hell in the second article is not the place of the damned, but a special place in the world of the dead, in which those are kept for the final judgment who could not decide here on earth, is a human fable, not from God's word, but taken out of thin air. - In 1 Peter 3:19 and 20, the apostle Peter does not say that the Lord preached the gospel to the spirits in prison, but only that he preached it to them; what, grace or judgment, the context makes clear. Christ preached judgment to the damned in hell, not the gospel and grace. - The article does the mission the very worst service, because, one will rightly say, if the conversion of the Gentiles is still possible after death, yes, as the article says, "since the preaching of the Lord can then go forward even faster in its effect", then the Gentile mission is a rather indifferent matter and the costs for the Brecklum mission institution could have been saved.

Calling the congregations of the Wisconsin, Illinois and Minnesota Districts of the Synod of Missouri, Ohio and St. Louis.

Beloved brothers!

"May the Lord our God be kind to us and promote the work of our hands among us, yes, may he promote the work of our hands and also establish here a planting school of his kingdom for the praise of his name and for the edification of his church, for JEsu's sake, Amen." These were the concluding words of an article in the "Luthe

raner" of July 1, 1881. By the "planting school" mentioned there was meant the grammar school to be erected in Milwaukee. On the occasion of our Synod of Delegates held in the same year, the delegates of the Illinois and the then Northwestern District had seriously considered the establishment of a grammar school in Milwaukee and, encouraged by the entire Synod of Delegates, had decided to establish such a school at that place.

Our synod has long since had a flourishing high school in Fort Wayne, which year in and year out sends a not inconsiderable number of students to our seminary in St. Louis, so that they can be instructed in sacred theology and further prepared for the service of the church, just as we also have a seminary in Springfield. But can we send out a sufficient number of workers? Unfortunately not! Of the 80 petitions for preachers received last year, not even half could be considered, and again this year a whole number of congregations have called in vain: Come and help us! Who should not be moved by such a need? And when we now hear that many of our fellow believers, because we could not provide them with preachers in time, are becoming the prey of false prophets, should we not be even more seriously concerned that the lack of preachers be remedied? We can remedy this shortage by founding more grammar schools. For surely many parents would gladly let their sons study if they could hand them over to an institution closer to them for at least a few years.

Well, the Lord our God has been kind to us and has given to the will the accomplishment. As in the East and South, so also here in the Northwest, namely in Milwaukee, a high school was founded and opened on September 1 of last year with 11 students. The professor at this institution is Mr. Karl Huth, but in order not to place too great a burden on him, the supervisory authority assigned the teaching of the German language to Pastor Strafen Jr. and the teaching of catechism to the undersigned. The congregation of the undersigned gave a smoking room in their school building to the teaching hall, and individual families took in the students who had come from out of town. In the course of the year the number of students increased to 19. We must confess with gratitude to God that everything has gone well so far. Encouraged by this, the supervisory authority thought of ways and means to continue the work that had been started, and soon came to the conclusion that we should purchase a piece of land suitable for smoking, construct the necessary buildings and set up our own household. As far as the purchase of a suitable property was concerned, this matter was turned over to a committee consisting of members of the local communities, whose efforts succeeded in acquiring a very puffing, beautifully situated property with a pretty brick house on it and the well-preserved and therefore usable remains of a brewery building for the price of 7000 dollars and securing it for the institution. This property comprises about four*) acres; in total about five acres were offered for sale, but the remaining part could be bought at any time for the price of 2000 dollars.

In the meantime, however, signatures had also been diligently collected privately in three of the local communities. The sums signed up to now amount to nearly 4000 dollars.

As you know, the Illinois, Wisconsin and Minnesota Districts of our Synod have been meeting this month, and your representatives have probably already told you what has been decided regarding our young institution. However, I take the liberty of to present these resolutions to you once again:

1. we take over the Milwaukee high school as an institution of our three districts.
2. a second claf, a quinta, shall be established and a second professor shall be appointed.
 3. a separate budget shall be established.
 - *) Correction of the relevant passage in the Circular.
 4. a supervisory authority shall be appointed.

This Board of Supervisors includes Mr. President Wunder and Mr. Zuttermeister from the Illinois District, Vice-President Eh. Löber, Pastor Sprengler and Messrs. Koch and Eißfeldt from the Wisconsin District, the Minnesota District has elected Mr. Pastor Küchle and Mr. Semmann dahier.

5. an electoral college shall be appointed.

This Electoral College shall consist of the members of the Board of Supervisors and one member from each of said districts. From the Illinois District Mr. Pastor F. Lochner has been elected, from the Wisconsin District Mr. President Strafen and from the Minnesota District Mr. President Elöter.

6. the supervisory authority is authorized to continue the establishment in the third year.
- 7) We accept the offer to purchase the property in question, in its entirety, for the sum of 9,000 dollars, and therefore further resolve that the construction of an institution building containing three classrooms, living quarters and dormitories for approximately 60 students, together with common rooms, shall be commenced immediately; however, it is desired that the cost not exceed 10,000 dollars.

That the unanimous and unanimous resolutions.

And now, you dear congregations, open your mild hand and offer gifts of love, so that the property of the institution together with the buildings to be erected will be paid for as soon as possible and there will be no lack of funds for its maintenance. It is true. Your love has been very much in demand lately, since you have all contributed to the large seminary building in St. Louis. But be assured, and your deputies will also be able to testify to it, that it was well thought of whether one might also dare to pass the above resolutions, whether your love might not be put to too hard a test. However, nothing but the need of the church, nothing but the great lack of preachers could have moved us to call a new educational institution into being. We would have gladly spared yours. And you can be sure that only the most necessary things will happen. We do not want to appear great before the world and the people, we are not looking for earthly things at all, we only want to build your and our JEsu's kingdom. And He has opened a great door for us. Well then, give now again willingly from your temporal, the Lord will bless you for it, you shall once again receive a hundredfold what you have lent him.

Furthermore, look around for pious and gifted young men, and encourage them that they, despising the world and its lust, consecrate themselves to the service of the holy Christian church, vividly present to them the great need of the church and also the glory of the evangelical preaching ministry along with its glorious reward of grace, and if they would have the desire but not the necessary means to study, then gladly promise them your support, help them with church goods, with collections, and so on. Dr. Luther writes: "If the father is poor, help him with church goods. Here the rich should give their wills, as then those have done who have donated some donations; that would be right to the churches your money modestly. Here you do not release the souls of the

deceased from purgatory, but by preserving the divine offices of the heathen, you help the living and the future, who have not yet been born, so that they do not enter purgatory, yes, so that they are delivered from hell and go to heaven, and the living so that they have peace and shelter. This would be a praiseworthy Christian testament, since God would be pleased with it and would in turn bless and honor you, so that you would also have pleasure and joy in it." (X, 532. 533.) And shall I remind you parents in particular of another very serious word of the dear man of God? He writes: "My dear journeyman, if you have a child who is sent to be taught, you are not free to dress him as you please, nor are you free to do with him as you please, but you must see that you owe it to God to promote his two regiments and to serve him in them; God needs a pastor, preacher, schoolmaster in his spiritual kingdom, and you can give him that and do not: behold, thou robest not one coat from the poor, but many thousands of souls from the kingdom of God, and castest them into hell, as much as is in thee, because thou takest away the person who would be able to help such souls. Again, you are breeding your child who will become a pastor.

You do not give a skirt, you do not endow a monastery or churches, you do something greater: you give a savior and servant of God who can help many thousands of souls to heaven. Why is it that they do not all get there? Nevertheless, some do. What do you know if it will be your Son?" (XIV, 262.) - Heed these words, dear parents! If you have a pious son who is capable of studying, entrust him to our institution and give him to the Lord for the service of his house.

One more. Help us to continue to pray and ask: "May the Lord our God be kind to us and promote the work of our hands with us, yes, may he promote the awakening of our hands." How we need this prayer! For the devil is certain to be our awakening and beginning and will try to hinder it in every way. By what is his kingdom more harmed and broken off than by the establishment and maintenance of Christian teaching institutions? Can we be surprised that he sets himself against us? So let us pray diligently against his power and cunning plots. But let us also remember that we carry an enemy of the works of God in our bosom, and that is our evil, corrupt heart. Always eager to serve sin, it constantly looks at us with all kinds of displeasure and sullenness when we are building God's kingdom. Let us ask the faithful Lord to give us joyful courage for the work we have begun, so that the world will see what we Christians are able to do in His power.

"Help us, O Lord, in all things, And let all things prosper!" Amen.

On behalf of the Wisconsin District.
H. Sprengeler.

Ordination and introductions.

On behalf of the Reverend Mr. Wunder, the undersigned has ordained on the 4th Sunday after Trin. Ordained and inducted Mr. Candidate L. Schwartz in the presence of Mr. P. A. Hänsen in the congregation at Mouut Carroll, Ill. I. Fackler.

Address: Rev. D. Sodrvatr:

Lox 96, Llormt Oarroll, Ill.

On behalf of the Mr. President Western District, on the 8th Sunday after Trin. Mr. P. A. Claus was inducted by the undersigned at Pleasant Grove, Mo. G. I. Griebel.

Address: Rev. (Mus,

Ooocü's LliUs, Oooper 6o., blo.

Mission Festivals.

On the Uth of June the five congregations in Bartholomew County, Ind. in fellowship with the congregations in Indianapolis and Seymour celebrated a mission feast in Columbus, Ind. The feast preachers were Ck. C. Schmidt and Ph. Schmidt. As persistent heavy rainy weather had set in, the attendance and therefore the collection was much less than had been expected. The latter amounted to -70.00, two-thirds of which was earmarked for the Negro mission, especially for the purchase of a suitable location for holding services in New Orleans, and one-third for the inner mission in the West and Northwest.

I. S. Nützel.

On June 25, the 3rd Sunday after Trinity, the congregation in JaneSville, Wis. celebrated its second mission festival, with guests from Edgerton, Hanover and Clinton Junction. The collection, of which two-thirds is for inner mission, the rest for the Milwaukee Progymnasium, amounted to -65.00. In the morning Fr. Wildermuth preached, in the afternoon I. Schlerf gave a lecture on mission history.

On the 8th Sunday after Trinity, the congregations of Town Wilson, Town Herman, Sheboygan Falls and Sheboygan in Town Herman, Wis. celebrated their joint mission feast, to which they had invited the congregations of Pastors Hillemann and Denntngrr. Collection:-109.18. festival sermon:; Osterhus, Sagehorn andl . G. Göhringer.

On the first Sunday after Trin. the Lutheran Bethlehem congregation at William Penn, Texas, celebrated a mission feast. Pastors L. L. Geyer and G. Buchschacher were the festival preachers. The collection taken for the inner mission in Texas was -14.60. Fr. Klindworth.

On the 4th Sunday after Trin. the Lutheran Christ Church at Bloomfield, Wis. celebrated its annual mission festival. The festival preachers! were Rev. W. H. Leßmann, Student Otto Hohenstein and Rev. C. Markworth. The collection was -60.59. E. Damm.

With quite numerous participation of the dear sister congregation at Allen Centre, R. A., the St. Paul congregation at Cohoeton, N. U., celebrated its fourth mission feast on the 3rd Sunday after Trinity. Festive sermons were preached by? C. Zollmann and undersigned. The collection - 30.00 - is to be given to our mission in the state of New Dort and to our Negro mission.

E. I. Sander.

On the 8th Sunday after Trinity, the Lutheran congregations of Plymouth, Cascade and Town Scott, Wis. celebrated a community mission festival at Cascade. Festival preachers: Pastors Wichmann, Otto and undersigned. Extrag of collection -64.42. I. Herzer.

Church dedications.

The congregation in LittleBailey, Iowa, has acquired its own church by purchasing a lodge hall, which it "transformed into a beautiful house of worship" and solemnly consecrated it on the 3rd Sunday after Trinity. There officiated the? Krafft, Rademacher, Kanold and Weidmann.

G. Rademacher.

On Oct. 14, the new church of the Lutheran congregation at Maple Grove, Minn. was solemnly dedicated with preaching of the word of divine sermon by kk. Fackler, Rolf and Fr. Stevers.

On June 27, the festive dedication of the new church of St. Paul Lutheran Parish near Lake George, Minn. took place with the participation of kk. Httzemann, Kollmorgen and Fr. Sievers.

On Sunday Exaudi the congregation at Union Htl, Kankakee Co, Ill-, dedicated with thanksgiving and praise their newly built house of worship to the service of the Triune God. The same is a frame building, 32X55 in size, has a tower 75 feet high and is all paid for. The knstor lod, G. Brüggmann, delivered an address in the old church and offered the dedicatory prayer. Mr. P. W. Bartling of Chicago preached in the morning, and Mr. k. C. Frederking of Dwight in the afternoon.

G. «. Muller.

On the 2nd Sunday after Trinity, the Lutheran congregation of St. Stephen's in Benona, Oeeana Co., Mich. dedicated their newly built church to the service of the Triune God. It is a frame building (32X50) with an ornamental tower 72 feet high. Celebrating preachers were: H. Torney and undersigned.

I. P. Karrer.

Conference - Ads.

Dre Indianapolis-Seymour Special Conference will assemble, s. G. w., August 8 and 9 at P. P. Seuel's church in Indianapolis. F. More.

The Fort Wayne Preachers' and Teachers' Conference will hold, s. G. w., its next meetings from Tuesday morning, August 8, to Thursday evening, August 10, at Kendallville, Ind. - Early registration (14 days' notice) is requested.

G. Mirror.

This year's Wisconsin Mixed Winnebago Conference will assemble, s. G. w., August 15-17 in Princeton.

There are works a) on Eph. 1., d) on confession registration, o) on confirmation.

Registrations should be made at least 8 days in advance and should be made to P. Hoyer svu. in Princeton. A. G. Hoyer.

The mixed preaching and teaching conference of Manitowoc and Sheboygan Counties will meet. s. G. w., from Tuesday, August 15, forenoon, 9 o'clock, to Thursday, August 17, noon, at Reedsville, at the home of Father Töpel. Main subject matter: the doctrine of the sacred. Scripture; catechesis on the 6th commandment. Registration at least 10 days in advance with the local pastor.

I. Herzer.

The Iowa District Mixed Teacher Conference will hold its meetings this year on August 8 and 9 at Fr. Studt's home in Luzerne. - Anyone planning to attend the conference is asked to notify Mr. Fr. Studt well in advance. Alexander.

Incoming to the Knffe de- Western" District:-

To the synod treasury: from Fr. Biltz's congreg. in Concordia, Mo., -20.80. Trinity Distr. in St. Louis 14.40. coll. from Fr. Lentzsch's congreg. in Holt Co, Mo., 2.65. Fr. Grimm's congreg. in Washington, Mo., 4.00. coll. from Fr. Griebel's congreg. in California City, Mo., 4.35. (Summa -46.20.)

For inner mission: Fr. Lenks congreg. in St. Louis, 10.00. Found in church basin of Trinity Church here 1.00. Friedericke in St. Louis 1.00. Coll. of Fr. FreseS congreg. in Kansas City 4.35. Mission feast coll. of Cross congreg. in St. Louis 247.50. (S. -263.85.)

For Negro Mission: From 'a cheerful giver' in St. Louis 12.00.

For heathen mission: Gottfr. Seiler in Portage, Wis. 1.00.

For the deaf and dumb: Coll. of Fr. Vetter's congreg. in Osage Bluff, Mo., 6.25. Through Fr. Vetter by Mrs. B. Beck 5.00, I. Sommerer 1.00, Mrs. M. Beck .20. I. Runge by

k. Biltz in Concordia, Mo., 2.00. P. Lehmann's gem. at Sandy Creek, Mo., 2.15, whose gem. at Pevely, Mo., 1.70. Subsequent from P. Krämer's gem. in Independence, Kans. 1.00. Pentecost coll. of P. Scholz's gem. in Holt Co., Mo., 2.50. P. Michels' gem. in Franklin Co., Mo., for pamphlets 19.00. Coll. of P. Janzow's gem. in Frohna, Mo., 23.30. (p. -64.10.)

For poor sick pastors: teacher Mackensen in St. Louis 5.00. Prof. Stöckhardt das. 5.00. From the Women's Association in Fr. Lenks Gem. das. 5.00, from a parishioner 7.00, Fr. L. 4.00. (S.-26.00.)

For new construction in St. Louis: From Trinity District in St. Louis, 1st tr., 185.00. Fr. Lehmann's congreg. at Sandy Creek, Mo., 1st tr., 17.00. Pentecost coll. of Fr. Saupter's congreg. at Blumenau, Col., 8.40. Fr. Höschen's congreg. at Drake and Red Oak, Mo, 2nd tr., 84.00. P. Michels' Gem. in Franklin Co, Mo, 2nd tr., 108.00. L. Nagel in New Wells, Mo, 5.00. P. Senne's Gem. in Alma, Kans. 2nd tr., 15.00. k. Reisinger at Wilton, Iowa, 10.00. N. N. of Hampton, Iowa, by P. Brandt in North St. Louis, 1.00. (Summa -383.40.) Second drawing of cross comm. in St. Louis, 1011.00.

Fürk. M. Wyneken: By P. Biltz of the Women's Association sr. Gem. 15.00; R. 1.00; F. B. 2.50; K. 1.00; St. 1.00; K. family 15.00; L. 10.00.

To the household in Fort Wayne: wedding coll. bet Robert Elze in Blumenau, Col., for Th. Saupter 4.00.

St. Louis, Mo., July 8, 1882. s. Roschke, Treasurer.

Proceeds to the Illinois district treasury:-

For the new building in St. Louis: From Chicago: Durch k. Wunder by F. Fink -25.00, K. Boseck 15.00, W. Fuchs 10.00, I. G. Bäßler and A. Klaproth 5.00 each, W. Look, I. Stumpfhaus, I. Glainiger 2.00 each, H. Herchenröder 2.50, E. Müller 1.00; by P. Bartling from W. Giese and Fr. Ph. Schmidt 5.00 each, D. Bethke 10.00, K. Neubauer 1.00; by Lehrer Reifert from St. Petri parish by Aug. Reichow 20.00, Karl Wach Holz, Fr. Arndt, C. Polzin, Fr. Rackow, R. Haberickter, H. Tröller, H. Ohlwein 5.00 each, Fr. Hoop, W. Muschler, Karl Grebing, H. Rackow, Ph. Kugler, W. Neumann, I. Krtck, Fr. Wegner, I. Neumann, C. A. Rieß each 2.00, Chr. Kuglin, R. Rabn, Mrs. Rauls, A. Hardt, W. Dobbermann, Alb. Wehrmeister, G. F. Fricke, H. Konrad, C. Heinz each 1.00, A. Zierner, H. Behling each .50; by P. Lochner's Gem., 6th c., 42.75; by P. Hölter's Gem., 5th c., 76.00; by P. Succop from E. Matz

(2nd Zhlg.) 5.00, F. Dabelstetn (2nd Zhlg.) 20.00, I. Heitmann 10.00, C. Bock, F. Sagert 5.00 each. by P. Dorn in Pleasant Ridge from Joh. Meier 25.00, W. Strathmann 20.00, Chr. Horstmann 5.00. By P. Merbitz in Beardstown from I. F. Pappmeier 8.00, F. Hüge 5.00, V. Hobrock, W. Schewe 3.00 each, E. Krohe 1.00. By P. Schieferdeckers Gem. in New Gehlenbeck, 1st Srdg., 88.37. By P. Burfeind in Rick 35.00. By P. Große in Harlem from F. Köhn 5.00, Dtet. Hartje, W. Senne 2.00 each. P. Strieter's Gem. in Proviso 40.00. (Summa -531.72.)

To the building fund: by H. B. in Addison 26.00.

To the synod treasury: P. Merbitz's congregation in Beardstown 11.84. P. Dorn's congregation in Pleasant Ridge 15.00. Frequent and Pentecost coll. of P. Lewerenz's congregation in Effingham 15.40. Pentecost coll. of? Eirich's congregation in New Minden 17.77. Coll. on 1st Pentecost of? Lochner's congregation in Chicago 13.96.?. Dear's parish in Mine Hill 8.50. (p. -81.97.)

For inner mission: By?. Wagner in Cbieago by F. Lübke 1.00. By?. F. M. Große in Harlem by Albert "mling I.OO. (S.-2.00.)

For Negro mission in New Orleans: By?. Merbitz in Beardstown from N. N. 2.00.

For Negro mission: By?. Lochner in Chicago from N. N. 2.25. By?. Succop das. from F. Wackendorf 1.00. (p. -3.25.)

For the Negro school in New Orleans: By?. Müller in Bremen: Wedding coll. at I. Hartenberg 8.00 and surplus of Misflon sheets 1.50. (p. -4.50.)

For the Negro Church in New Orleans: By?. Franck in Steelville by N. R. 1.00. By?. Röder in Arlington Heights by D. Lührs 5.00.?. Frederkings Gem. bet Dwight 9.70. (p.-15.70.)

For the emigr. mtssion in New Hork: By?. H. Wunder in Chicago by K. Mampe 1.00.

For poor students in St. Louis: By?. Wagner in Chicago from the Women's Club 13.00.

To the household in Springfield: By?. Schmidt in Schaumburg, part of the coll. at Heinr. Fassess wedding, 13.00.?. Grosses Gem. in Addison 17.00, F. Lührs das. 3.00.?. Gräfs Gem. in Palatine 6.75. (p. -89.75.)

For poor students in Springfield: By?. Wagner in Chicago from the Women's Club 12.00.?. Wangerin's Gem. in Town Sumner for Aug. Frederking 15.00. (p. -27.00.)

For poor Fort Wayne student: By?. miracle in Chicago by Mrs. N. N. 2.00 and collection at W. Puscheck's silver wedding 11.00 for C. Köbel. (S. -13.00.)

For the household in Addison: By?. Schmidt in Schaumburg, part of the collection at Heinr. Fassess wedding, 13.00.?. Great comm. in Addison 17.00. (p. -80.00.)

For poor students in Addison: half of the collection at Ad. Firne's wedding in Addison 15.25. By?. Hölter in Chicago, ges. bet Lebrer Wiedmann's wedding, for Martin Groß 13.55. By?. Schmidt in Schaumburg, half of the collection at H. Gieseke's wedding, for H. Garbisch 17.00. (p. -45.80.)

For sick pastors and teachers, H. B. in Addison 2.00.

To the widow's fund: From Addison: half of the collection at Ad. Firne's wedding 15.25 and coll. at teacher L. Rittmüller's wedding 18.50. (S. -38.75.)

For the deaf and dumb:?. Merbitz' Gem. in Beardstown 17.10. By?. Miracles in Chicago by F. Koplien 1.00; by?. Lochner the., coll. on Pentecost Assembly, 7.00 and for Becker's tracts 5.50; by?. Hölter by H. Teßmann 1.00. (pp. -31.60.)

For the Progymnasium in Milwaukee: From Chicago: By?. Lochner, coll. at W. Feddeler's wedding, 12.50; by?. Miracle of R. N. for construction 25.00. F. Lührs in Addison 3.00.?. Müller's Gem. in Kankakee 10.50. (S. -51.00.)

For the studious orphans of Addison: By?. Miracles in Chicago by F. Koplien 2.00.

For the Gem. in Planitz, Saxony: By?. Engelbrecht in Chicago by Karl Riedel 1.00, N. N. 5.00. (S. -6.00.)

For the Saxon Free Church: By?. Succop in Chicago by F. Dabelstein 2.00.

dM. New deposits for the new building in St. Louis from various parishes 253.00.

Addison, Ill, July 3, 1882, H. Bartling, Treasurer.

Income iu the cash register de- eastern" district:-

For the synod treasury: receipt of the congregation in College Point-6.50. Gem. in Paterson 14.56. Mrs. Schäfer by ?. King 1.00.?. Ahners Gem. in Pittsburg 41.00. Martiui^em. in Baltimore 20.25, St. Paulsgem. that. 32.19,?. Hanser 2.00.?. Frevs Gem. in Albany 21.00. Gem. in Wolcottsburg 4.00. Gem. in Somervtllle 5.00.?. Ltinsenmanns Gem. in St. Johnsburg, R. U., 7-85. Gem. in Farnham 6.90. Gem. in Bergholz 7.39. Teacher I. Brust 2.00. Gem. in Philadelphia 40.00.?. Angels 1.00. (Summa -212.64.)

For the widow's fund: Gem. in Somrville 3.26. Gem. in Bayonne 9.00.?. Schulze 2 00. widow Sauppe by?. Walker 5.00,?. Walker 4.00.?. Hanser 8.00. Fr. Stutz 5.00. teacher I. List 3.00. comm. in Wolcottsburg 3.00.?. Stürken 4.00.?. Lübker 8.00.?. Kanold 4.00.?. Rademacher 5.06.?. Zollmann 4.00.?. Wambsganß 2.00. (p. -69.26.)

For the orphanage near Boston: Mrs. C. Krieger at Baltimore 1.00. Gem. at Wellsville 7.87. Mrs. F. by?. Zollmann 1.50. Gem. at Haverstraw 1.30. Gem. at Farnham 3.00, wedding coll. at W. Williams 5.02, funeral coll. at Lange's child 2.45, wedding coll. at Wilh. Weinbauer 10.00. (S. -32.14.)

For the deaf and dumb: By?. Sbendick for tracts 6.15. Mrs. R. R. in Ehelsea 1.00. Gem. in Wellsville 7.87. Mrs. F. by?. Zollmann 1.50. Andreasgem. in Buffalo 1 „.16. Gem. in Cohocton 9.50. Joh. Riesmer in Pittsburg 1.00. comm. in Eben 15.00. comm. in Wolcottsburg 3.00. Durck?. Ahner for tracts 3.89. comm. in Farnham 8.95, funeral coll. at Winter's child 1.40. comm. in Wellsville 13.06. comm. in Allen Centre 6.26. (p.-90.24.)

For the purchase of a Negro chapel in New Orleans: Job. Loresck by?. Hein 5.00. Gem. in Somerville 8.00.?. Schulze 2.00. W. B. by?. Walker 1.00,?. Walker 2.00. Mrs. Schäfer by?. König 1.00. Sunday school of the congreg. in Uorkville 6.00, A. Weivemeyer 5.00. B. H. Succop in Pittsburg 1.00. congreg. in Washington 15.50. N. N. in Buffalo 1.00, Dreif. congreg. that. 22.25. (S. -69.75.)

ToCollegebauin St. Louis:?. Hein's congregation, 3rd sdg., 12.00. congregation in Somerville, 2nd sdg., 17.17. A. Kromphardt through?. Großberger 2.00,?. Grossberger 1.84. ZionSgem. in Boston 118.00. George E. in Washington, 1st gift, 30.00. Dreteinigk.Gem. in Buffalo, 12th Sdg., 20.00. Martinigem. in Baltimore nachtr. 11.00.?. Engels 2 sons. 20^ By ?. Sieck in Eden by L. Häfele 20.00, Bro. Bauer 10.00, C. Kromer, H. Bauer, F. Egel, G. Eckhardt, L. Bauer, I. Brühshavrr,?. Steck 5.00 each" I. Heckmann 3.00, F. Eckhardt, Ä. Bernreuther, H. Fries, P. Bley each 2.00, W. Eckhardt, G. Heckmann, L. Bauer jr, M. Egel, C. Omphalin, F. Brühshaven, H. Brühshaven each 1.00. (p.-295.21.) Also registered: ?. Lauterbach's comm. at Kreuzweg 29.00, its comm. at Pine Hill to date 8.50. Comm. at Washington subsequently 100.00. Comm. at Bergholz 200.00.

For inner mission in the West: comm. in College Point 4.75.

For heathen mission: Mrs. C. Krieger in Baltimore 1.00.

For Negro mission: I. Fr. Wagener in Pittsburg 3.00. Ztongem. in Boston 2.25.

For inner mission: Father Schmidt 1.00, Mrs. Boldt 1.00, Christian Muhly 3.00, Widow Sander 2.50.

For Emigrant Mission in Baltimore: Thank Offering by Johanne Faffold 1.00.

For college tuition: Gem. in New Dork 7.60.

For Mrs.?. Schmidt: funeral coll. at I. Robert 1.10, deSgl. at W. Brökers Kind 1.07.

For sick pastors:?. Schulze 2.00.

For mission in Erte, Pa.:?. Linsenmanns Gem. 4.63. L. Häfele.75.

For the comm. in Log an, O.: I. H. Succop 10.00, B. H. Succop 1.00. Comm. in Washington 4.00.

For English mission in Missouri: B. H. Succop 1.00.

For poor students in Addison: Mrs. C. Krieger in Baltimore 1.00.

For poor students in St. Louis: Mrs. Sch. in Washington 3.00.

For poor students in Fort Wayne: wedding coll. at Joh. H. Will for K. and Th. Engelder 5.28. Women's Association of the Trinity Parish in Buffalo 10.00.

New York, June 5, 1882, I. Birkner, Treasurer.

Entered the coffee de" Iowa - district:-

For the synod treasury: From?.AronsGemeinde-7.68.?. Bretscher's congregation in Hanover Township-6.50.?. Mallon's congregation in Magnolia 4.00.?. Reinhardt's Gem. 6.80. (Summa -24.98.)

For new construction in St. Louis:?. v. Strohe's Gem. at Monticello, 4th consignment, 66.00.?. Strobel's Gem., 3rd Sdg., 47.00.?. Brammer's gem.

27.50.?. Maaß's Gem. at Fenton 9.00. By?. Fackler of I. Mater 20.00.?. Bünger's gem. at Le Mars 3.00.?. Streckfuß's gem. in Davenport 8.00.?. Dornseif's Gem. in Elkport 10.10. By?. Horn of G. Stork 10.00, R. Kneuper 1.00, Ströber 1.00. Durcd ?. Brewer by theJmm. comm. in Bremer Co. 3rd chlg, 18.00. (p. -220.60.)

For the congregation in Frankenberg, Saxony: collection during the Iowa District Synod meeting in State Centre 74.41.

For the Gem. in Davenport:?. Crämers Gem. in Fort

112

Dodge 20.00. L. Zuercher's St. John's comm. half of Pentecost coll. 4.15. (S.-24.15.)

For inner mission: L. Streckfuß's congregation in Davenport 7.45. From the Women's Association in L. Güntber's congregation in Boone 6.00. k. Strobel's congregation, Pentecost coll., 5.50. Fr. Stephen's congregation 16.20. Fr. Baumhöfener's congregation, Pentecost coll., 17.90. P. Grafelmann's congregation at Sherrills Mount 4.75, at French Settlement 1.33. P. Maaß's congregation at Fenton 2.75, surplus from trip to delegate synod 1.00. L. Fackler's congregation, Pentecost coll. 9.50. L. Heinrcke's congregation at Dillon 3.35. By L. Bünger of k. Grafelmann, Misfionsgelber recalled, 15.00. By L. Mezger of Schulze in Waterloo .80. L. Streckfuß's Gem. in Davenport 2.50. P. Weber's St. Martin's Gem. in Keokuk Co. 5.30, found in the St. John's Gem. bell-bag 6.00. L. Herrmann's Gem., Pentecost Coll, 6.85. Misfion sermon coll. during synod 22.17. Fr. Horn's prebend place at Van Meter 10.00, Gem. in Dexter 2.20. By Fr. Brust of G. Vogel 2.00. L. Zürrers St. Joh.-Gem. half off Pentecost coll., 4.16, Heinrich Richter 1.00. Durck L. Günther of Fr. Peter.50, communion coll. sr. Gem. in Boone 8.25. L. Reisinger's Gem. tn Wilton, Pentecost coll., 10.00. Fr. Wiegner's Gem. in St. Ansgar 5.50. Fr. Mezger's Gem. in Waterloo 5.50. (p. -183.46.)

For the deaf and dumb: L. Brammers Gem. in Lowden 5.87. Durck 1?. Händsckke .30. L. Semmann's St. Martin's Gem. 8.25. Durck L. Streckfuß by I. Meyer .50, H. Krrchen- wald 3.00. L. Haar and Grm. in Denison 2.00. By L. v. Strobe, bell-bag coll. sr. Gem. 13.06, by E. Scheer 5.00, W. Hanken 2.00, H. Hanken 1.00, G. Balster .50. L. Bünger's Gem. 1.25. P. Aron's Gem. 10.55. L. Ehlers' Gem. 6.60. L. Reinhardt's Gem. 7.20, by the women Fintel, Springer, Leib, Knoack 1 each.00, Mr. Knoack 2.00. L. Horns Gem. in Dexter 4.50. By L. Bräuer of Ch. Dierks u. H. Knief 1.00 each, I. W. Matthias .50, F. Piehl, I. Timmermann, E. Hü- bener .25 each, Wedemeier .10. Durck P. Wiegner of sr. Gem. tn St. Ansgar 9.00, at Rock Creek 9.00, at Clear Lake 7.00. Durck L. Maaß of sr. Filialgem. 3.30, widow N. N. .50. (p. 109.73.)

For Negro Mission in New Orleans: By Fr. Wiegner at St. Ansgar from F. Böning 1.00, H. Schröder and N. N. each .50. By L. Maaß from widow R. N. .50. (S. -2.50.)

For the Negro Church in New Orleans: P. Grafelmann's Gem. in Sherrills Mount 4.75, in French Settlement 1.33, H. Vogel 2.00. L. v. Strohe's Gem. in Monticello, half of the Pentecostal Coll., 14.31. (S. -22.39.)

For the Negro School in New Orleans: By L. Aron from Mrs. E. Michel 1.00.

For the English Mission: L. v. Strohes Gem. in Monticello, half of Pentecost Coll. 14.30.

For aged and sick pastors and teachers: L. Mertens in Colfax 3.00.

For L. Riemeyer: P. Schuas Gem. in Beyerville 5.14. By L. Baumhöfener from Mrs. Wiebold 1.00, Mrs. Steinmetz 1.00. (S. -7.14.)

For poor students in Addison: Through L. Bräuer of the Maxfield comm. for E. Kretschmar 8.90.

Monticello, Iowa, July 1, 1882; H. Tiarks, cashier.

For the preacher" and teacher "widow"" and orphan coffee

(Western District)

find received:

1. contributions:

From the LL.: C. Bock, F. I. Biltz, C. F. W. Scholz each -4.00, C. H. Lentzsch 3.00. Teacher R. A. Wismar 4.00.

2. gifts:

Confirmation coll. of the parish of P. O. F. Voigts 3.00. By L. O- Hanser of G. März .50. L. Berg's Gem. in Adams Co, Ind, 5.94. I. A. Ruff 1.00. By I". L. F. W. Sapper of Mrs. C. H. 1.00. By P. F. I. Biltz of sr. Gem. 10.00, from widow C. Stünkel 1.00. From the church basin of Trinity Parish in St. Louis by Estel 2.00. By L. C. C. E. Brandt from sr. Gem. 2.00, from the Young Men's Association 10.00.. Ges. on Fr. Krause's wedding by P. C. F. W. Scholz 2.50. By L. C. H. Lentzsch from sr. Gem. 1.55, Uebersckuß from Christmas tree 1.10. Bon of Gem. L. F. Sklers' received through Wisack for widowed Mrs. k. Horn 6.00.

St. Louis, June 30, 1882. C. F. Günther, Treasurer.

For the preacher" >"d teacher "widow"" "nd orphan""coffee

(of the Illinois District)

have been received:

1. contributions:

From the provosts and pastors: E. A. W. Krauß, F. Lochner, G. G. W. Brüggmann, G. A. Schieferdecker, W. Mertner each -5.00; E. Röder, E. Wartens H. Sitving, P. Hansen, H. W. Wehrs each 4.00. From the lectors: G. Ch. Gotsch 4.00, L. Jung 2.50. From the Chicago Teachers' Conference 11.75.

2. gifts:

By L. Hölter: from Elise Thiele 3.00; from H. Teßmann 1.00. By teacher Fatbauer, collection at the hock time from Hermann u. Kar. Wilke 10.00. From the congregation of Fr. Watens 15.00. Durck treasurer H. Bartling were delivered 101.55. (Summa -193.80.)

Chicago, Ill, June 23, 1882. H. Wunder, Treasurer.

For poor students received: Durck Hrn.? Schieferdecker, ges. auf Hrn. Schumanns Hockzeit, -4.00 for Allenbach; durck Hrn. L. Barth von sr. Gemeinde 2.30, from sm. Filial .70, from ihm itself 5.00 for Grimm; durck Hrn. L. Schieferdecker of Witwe W. Lücker 2.00, E. Wolf .65, ges. on Hockzeit of Hrn. Schumacher 8.00 for M. and R. Grüber; by Hrn. L. I. M. Hahn, ges. on Hrn. A. Sievers Hockzeit 13.00 and namely 5.00 for Hering and 8.00 for Faulstich; by Hrn. k. Hansen, ges. onB. PiepersHockzeit 8.00 for Merz; durck Hrn. L. Fick von F. Jsernhagen 1.00 for Metz; durck Hrn. P. Mertner v. J. Kammholz 3.00; durck Hrn. P. Casten 1.00 for Allenbach; durch Hrn. L. Ansoerge by Ph. Plüger 8.00 for Lilge; by Hrn. L. Blanken by L. Lustfeld 1.00 for Lienhardt; by Christusgem. in St. Louis 4.00 for W. Meyer; by Hrn. k. Köstering by G. Weinhold in Frohna 10.00 for N.; by Mr. Präses Biltz v. sr. Gem. 10.00 for Hink, 5.00 for Lehr; by Mr. P. C. C. E. Brandt, 26.60 for Ambacker; by Mr. L. E. Denninger from Mrs. Schenkelberger 5.00; by Mr. L. Wille, ges. on Mr. Henne's birthday, 6.00 for Wienberg; by Mr. L. Sander, sent at the christening of his little daughter, 3.05 for W. Meyer; by Mr. P. Succop of the Jungfrauen verein sr. Gem. 25.00 for Lilge and Sierks; by Mr. L. Wille Koll. sr. Gem. 12.00 for Wienberg. - For the household: by Mr. L. Bötticher from M. Stoll 5.00, from Lillich 1.00; by Mr. P. Nething from R. N. 2.50; by Mr. L. Hansen from sr. Gem. 8.20. A. Crämer.

For the English "Lutheran Risfio" i" vest" received:

By L. F. Pennekamp at Topeka, Kans. from his congregation -5.05. By L. F. W. Pennekamp at New Wells, Mo., 6.00. By Treasurer Rosckke from Mrs. Christine Mieß- ner at Independence, Mo., 1.00. By Treasurer Umbach from L. Lochner at Springfield 1.20. By P. P. A. Weyel at In- glefield, Ind., 1.00. By L. C. E. Guenther from sr. Cross congreg. at Lake Creek, Mo., 6.60. By Treasurer Roschke of Fr. Spehr's congreg. at Appleton City, Wo., 5.00. By Mr. A. E. Sander, of the This Cross congreg. one-tenth of the Missionary Feast Coll., 27.50. By Mr.'. P. Polack in Uniontown, Mo. from Widow Hemmann 1.00, from Salem's congreg. 3.60, on Mr. Bremer's wedding ges. 2.25. Durck Mr. Miss. Bäpler of L. Rader's congreg. in Springdale, Ark. 4.00, by Mr. D. W. Lineburger 1.00, by Mr. I. Reidel in Pierce City, Wis. 7.00.

St. Louis, July 8, 188E. L. F. Lange, Treasurer.

For de" Seminar "HuaShult in St. Loni-

received since 15 Feb. 1882:

From Mr. Sckürmann in Jefferson Co, Mo, 1 bushel of potatoes. From Messrs. Haas and Schenkel, 4 boxes, and from Mr. Waltke, 200 pounds of soap. From Mr. Rohlfing, gardener, several times lettuce and vegetables. By Mr. Treasurer E. F. W. Meier -144.90.

May the faithful God also give willing hearts for the new seminary year to assist our prophet students with the deed, and help that the gifts are gratefully used for His glory and for the building of His church on earth; God forbid.

St. Louis, Mo., July 10, 1882. H. Jungkuntz.

8«« Seminar-Hau-Halt i" Springfield:

By L. I. T. Bötticher from whose comm. 4 pieces of meat, 5 hams, 4 shoulders, 4 sides of bacon, 3 sacks of flour and -1.00 worth of sugar and coffee. By L. H. W. Kostens from whose comm. in Burton, Adams Co, Ill, from Mrs. Mollenhauer, Hillebrenner, Paul, Heitlage, Fey and Kuhlmann, 1 ham each; from Mrs. L. Kleinschmidt, Mr. M. Henze and N. N., 1 shoulder each. From Mr. L. Hahn at Dwight 1 barrel of butter.

Many thanks to the kind donors.

G. Peacock.

For poor students from Minnesota

I received from September 1, 1881, to July 1, 1882 -160.27, namely: by L. Rolf 19.02 (from the municipality), 5.00 (from Brandhorst) and 5.00 (from the Jünglingsverein); from Minneapo- lis 13.00 and 9.05; by L. Friedrich 10.00 (from Waconia) and 10.00 (from Watertown); by L. Landeck 10.00; by k. Krumsieg 5.00 (from Mattfeld's wedding) and 5.00 (from Vinkemeier); by Fr. Vomhof 2.00 and from his Grace Gem. 6.50; by Fr. Schaaf 6.10 from the Gem. and .52 (surplus of travel money to the conference); by Fr. Kollmorgen (from Wahn's Hockzeit) 6.43; by Fr. Ahner .50 and from sr. Gem. in Green Jsle 5.00; by P. Horst 5.25; durch L. Streckfuß 5.00; by L. Fackler 1.00 and by sr. Gem. in MaplrGrove 4.00; by L. Böske 5.00; by?- Schmidt 4.80; by L. v. Brandt 1.50 and .50 (by ihm itself), 1.00 (by Neumann) and .50 (by Krieg); by P. Dubberstein 3.25; by P. Hertwig 1.85 and 1.00; by?. Mäurer 2.50; by P. Rüdiger 2.00; P. H. I. Müller 1.00;?. Rådeke 1.00; teacher Rüdiger 1.00. (See Hebr. 10, 24. and Offenb. 2, 19.!))

With sincere thanksFr.

Sievers.

Received for St. Jobannis Lutheran Parish U. A. C. at Clear Point, Arkansas Co, Ark: By L. P. F. Germann at Fort Smith, Ark, -5.00 and from the following parishioners there: Teacher I. Kauffmann 5.00, W. Schulte 3.00, R. C. Bollinger 3.00, Franz F. Grober 2.00, Karl Reutzel 3.00, ". S. Smith 1.00, W. Boas 2.00, W. Harder 4.00, C. C. Schmieding 5.00, M. Reichert 1.00, A. Reickert 1.00, E. C. Reichert 1.00, Kaspar Reutzel 5.00, S. A. Williams 2.00, B. Stebler 2.00, Samuel Bollinger 8.00.

God bless gifts and givers.

Little Rock, June 29, 1882.

F. W. Herzberger, missionary.

For the ev. l "th. Hospital in St. Loai"

received with thanks: From the Women's Association of Trinity District in St. Louis through Mrs. Brockmeyer 1 Dtdz. Towels. By L. Holls from H. Buckbolz -1.00. By St. Paulsgem. in North St. Louis 15.00. By L. Brandt from the Frauenverein sr. Gem. in N. St. Louis 10.00. By L. Nething in Lincoln, Mo-, 1.00.

For the establishment of a small hospital pharmacy: From Mr. A. Uhlich in St. Louis 10.00. From Mr. Apotheker Klie various medicines, worth 8.00. Desgl. from Mr. Apotheker Wormb. From Messrs. Meyer Brs. L Co. an invoice donated by 31.38. F. W. Schuricht, cashier.

To have received through Mr. Treasurer Schmalzriedt for the local community -26.50, certifies sincerely thanking and wishing God's blessing to the dear donors

South Bend, Ind, July 6, 1882.

P. Heid.

To our church building at Richford, Wis. received from?. H. Schles- selmann's congregations -8.00. God bless the dear givers in body and soul!

I. I. Octjen.

In the coffee for poor students from Wisconsin find since December last year with undersigned received: Bon K. Rank -1.00. By Mr. P. Aulich, collected at the wedding of Mr. Kratz, 4.20, from his congregation 3.75. By Mr. k.. I. C. Heyner 13.25 (namely from Louis Machmeier and Heintr. Bergemann each 2.00, from A. Pfund, H. Linse, W. Bergemann W. Fuhrmann and W. Bronewald each 1.00, P. Weber .75, R. Heeke, F. Bolle, Joh. Meier, Joh. Heeke each .50, I. Frezin and W. Fuhrmann jun. each .25). By Mr.?. C. Markworth from sr. Zions-Gem. 2.00, 2.30 u. 2.60. Don Unnamed 2.60. By Mr.?. Loeber Sr. from sr. Milwaukee 5.00. By Mr.?. F. Leyhe, Christmas collection of his three congregations, 10.00; collected at H. Gaulke's hock time in Town Sigel 2.65. By Mr. P. W. Hudtloff 5.00. By Mr. k. Rebwinkels Gem. 1.50. Bon Hrn.?. Webers Gem. in Wausau 8.53. Durck Hrn. L. I. I. Walker conference travel allowance 3.81. By Mr. L. Osterhus from the worthy women's association sr. By Mr. C. Eißfeldt, cashier, 5.00 and 3.68. By Mr. L. F. Keller, collected at Mr. Christ. Walda's wedding, 4.36. By Mr. L. Li. Seuel, Hockzeits Kollekte bei Franz Köpsel, 9.60. For Otto Hohenstein by Mrs. R. Plötz 2.00. For the sons of the blessed? Engelbert by Mr. L. G. Kücke by Mr. G. K. 5.00. By Mr. Joh. Hees by Mr. P. Hügli 5.00. By Mr. L. Osterhus .47, by the same, collected at the wedding at Mr. I. Bernin, 5.53. By Mr. Treasurer C. Eißfeldt 14.40. For F. Selle by Mr. L. C. Markworth, collected at the wedding of G. Manteufel, 2.23.

On behalf of the needy recipients, I express my heartfelt thanks to the seven donors. May the faithful God bless them abundantly, especially in heavenly goods through Christ, and may he continue to awaken many hearts to charity!

Oshkosh, Wis. June 27, 1882.

I. L. Daib.

With the most heartfelt thanks to God and kind givers, the undersigned certifies receipt of the following "love offering" for the church building of his congregation in Logan, O.: By P. I. H. Werfelmann in Marysville, O., two Kindtaufkollrktrn -10.00. By Chr. Schmalzriedt in Detroit 12.90. By P. E. Engelder's Salems congregation m Punxutawney, Pa, 24.00. by H. E. W. Kähler in St. Louis 5.00, by H. Louis Lange 5.00. by H. Bartling in Addison 3.00. by L. H. W. Querl in Toledo, O., 1.00. by P. C. C. E. Brandt in St. Louis by W. Waltke 1.00, widow Quest .50, Karl H. Steinkamp 1.00. durch C. Eißfeldt in Milwaukee 1.00. L. W. Lothmann's Gem. in Akron, O., 10.00. By I. P. Rademacher in Boone, Iowa, 2.00. Jakob Lietsch in Carrick, Pa., 5.00, N. R. das. 5.00. Michael Ernwein in Pittsburgh, Pa., 2.00. By E. Roschke in St. Louis 8.75. L. I. Ruppreckf's Gem. in Rorth Dover, O., 6.50. H. Henkel, k.

Correction.

In the receipt of Mr. C. D. Strubel in Detroit ("8uth." No. 12) read instead of "-3.00" Pstngstkollekte von?. Bodes Wal tn Seward, Nebr., durch Jakob Seidel: -5.00.

Proceedings of the Twenty-fourth Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1882.

This report has just left the press. In it the reader will find splendid negotiations on the doctrine of conversion according to the guidance of the third article of the Catechism. The theses discussed are as follows: I. We believe, teach and confess that no one can believe in JEsu-m Christum, his Lord, or come to him, that is, be converted, by his own reason or strength. The holy scripture testifies that the natural man 1. still has some free will in civil, external things, but 2. is completely dead in spiritual things. He can a. think nothing good of himself, b. speak nothing good, c. want nothing good, d. do nothing good. The Pelagians and Synergists teach the opposite. II. We believe, teach and confess that it is rather the Holy Spirit alone who works conversion in us. VIII. We believe, teach, and confess that since God alone is the working and true cause of a man's conversion, therefore glory is due to Him alone for this work. In the synodal speech of Hoch". Praeses Beyer, the accusation of our opponents that we are crypto-Calvinists is excellently rejected. The report comprises 64 pages and costs 20 Cts. To be obtained from the "Lutheran Concordia Publishing House". G.

Changed addresses:

Lev. D. 8tiemke, 30 X. Lrieur 8tr., Aerv Orleans, Da.

Lsv. 51st Lliosiael, OoeZleln, ^llen Co, lock.

kev. detrer, Council Llukks, Iorra.

liev. O. Oe^er, Lox 2004, Uerv Orleans, Da.

Rev. Horn, Denver, Lremer Oo., Iorv".

Rev. IV. Lucitlolk, Lelle klaine, Skarvano Oo-, ^Vis.

L.?alk, A^est Lloornuelft, V7aussi "rs Oo., ^Vis.

Ll. D. Lakner, OoeZielv, Lllen Oo., Inck.

Ooekel, l4o. 6 Oarrx 8tr., Olevelanci, O.

Due to lack of space, the following articles had to be left behind: "Unity of teachers against false spirits very necessary", "Report on the deaf-mute institution in Norris", "Mission report",

"Wie man unter den Sekten im jüngsten Gerickt zu bestehen" u. die Quittungen der Herrn Eißfeldt, Grahl, List, Estel, Bartling.

Lndaracl at tsi" Lost OKo" at 8t. Donls, Llo-, as sooonck-daas rnattsr.

Volume 38. St. Louis, Mo., August 1, 1882. no. 15.

(Conclusion.)

Pastor Johann Friedrich Bün̈ger.

As far as the family relations of our Bün̈ger are concerned, Schreiber is so happy to let the aforementioned himself speak about them. In 1876, the blessed director Lindemann asked him for some notes about this, when the latter was about to write the wonderful necrology of our unforgettable Wyneken. To this request, Bün̈ger replied, among other things, literally as follows: "You remind me of my departure from the scene of this world, since you desire notes on my life. Let me only rest quietly when I have fallen asleep in the Lord through His grace. Nothing shall be written about such a miserable person as I am. But I will answer your questions. After all, it is a lovely memory that you cause me to have. My first dear wife was Rosa (or actually Rosine) Müller, a farmer's daughter from Perry County in the state of Missouri, who had emigrated with me and was serving here. I had been made aware of her by an occasional remark of her pastor, the then Fr. Walther. He told me (at the table, I think) that Rosa Müller had sent home a Roman priest who wanted to 'convert' her. She was serving in an Italian family, in which the wife would have liked to bring her to the Roman church, in order to get her a rich Roman husband. However, I did not dare to ask for her; she had to make me do it herself. Several notable members of the congregation desired to marry her. But she could not make up her mind unless something was out of the way. And that something was me, whom she loved. On the advice of her pastor, she asked me if I had any affection for her. I declared this, and we became bride and groom. When the wedding was held, I really do not know. It was in the fall of 1843. She was a much more talented person than I. She spoke English and Italian. She spoke ready English, and also Italian, even some French. She grasped everything quickly and had a good grasp of the salutary teachings. She was always obedient and devoted to me out of love. We had three sons together. The first

was named Christian, whom I baptized soon after birth, worrying that he would die because he was weak. My speech was: He should only become a Christian and be called Christian. He also died a few days after his birth. The second one was called Friedrich Lutherus, because he was born on Luther's birthday. The same brought strangely the endpoints of a cross into the world. I concluded that he would become a special cross bearer. People laughed about it. He was a big boy. But when he was one year old, a hydrocephalus appeared and after a few years of great trouble he died. The third one was called GodHelp Nathanael. God had helped again and a Nathanael he was to become. This was a lively spirited child. But he died at the age of 1 year and 4 months in the great cholera year 1849 in the month of July from cholera, to which his mother had also succumbed eight days earlier at the age of 26. - On November 20, 1850, I was married to Johanna Sophie Reißner, sister of the blessed Father Reißner. My brother-in-law copulated me both times publicly in church, the first time in the Dreieinigkeitskirche and the other time in the Immanuelskirche. I knew the virgin, who was about 26 or 28 years old, as a serious Christian, since she was my confessional daughter as long as she was in service here. We have had four daughters together. Two have died and two are still living. Katharina Cölestine died when she was eighteen years old, Maria Elisabeth three years old. Lydia Johanna Maria is now in her nineteenth year and Agnes Dorothea in her fifteenth year. My foster daughter, Monika Reißner, is 26 years old. The children are all at home. They lead a quiet, secluded life, which their mother instructs them to do. Christian girls have access to our family and seek the same. The fashion dolls stay away. They may have learned some fine and artificial work, even some piano playing, but the main thing is that they practice all household chores, sewing, washing, ironing, cooking, and so on. They don't have guest houses or parties, but they never lack friends and guests at the table. - That is a small family picture. I look forward to Wyneken's life picture, because there one gets something to

see. With high esteem and love, Yours, J. F. Bün̈ger."

Our Bün̈ger was an original, a personality whose whole being was nothing imitated, nothing learned, but something that grew out of himself. As far as his soul was removed from priestly pride, he always maintained a pastoral attitude, even on the outside, so that he was not infrequently mistaken for a Catholic priest by those who did not know him; indeed, as a result of this, it repeatedly happened that when he got into a tramcar, Irishmen already in it immediately sat up and made room for him, even paying the fare for him, without, of course, suspecting that they were paying this honor not to a servant, but to an irreconcilable enemy of the pope, as the prophesied antichrist. Pope, as the prophesied Antichrist. As far as Bün̈ger was far from giving himself the appearance of great holiness and anointedness (rather, he was almost always cheerful and cheerful in company and used to laugh quite heartily), he was nevertheless in constant anxiety about his soul's blessedness, as his trusted friends know and his diaries testify. He had a blooming appearance and kept the same until his last illness. Neither his earlier severe struggles of the soul, nor his earlier long years of infirmity could have destroyed it, indeed, just in his old age it appeared more and more as if rejuvenated. His harmonious facial contour with its eagle nose revealed that good-naturedness was paired with a practical look in him; his whole open, friendly

countenance that a soul full of noble simplicity dwelt in his body. His tall figure with its measured, powerful gait immediately impressed everyone who saw him for the first time. - —

But we hurry to the end.

It is true that Bünge, when he declared a few months before

When Schreiber visited Bünge in his last illness, he told him that the night before it seemed to him as if the devil appeared to him and called out to him that he could not die blessed if he did not reconcile with the pope in repentance, because he had done it too badly. But he answered that he could not revoke what he had said against the pope, because he was the Antichrist; if he (the devil) wanted to promote his repentance, he would have to bring forward other sins. Whereupon the devil rolled over.

He said that he would certainly soon move out of it to live in an even more beautiful house, built by God, not made with hands, which is eternal in heaven (2 Cor. 5:1); but since he was still lively and fresh, it was nevertheless hoped that the Lord would grant him a few more years for the sake of his church. But his premonition of death was fulfilled all too soon. On New Year's Day he had still preached with full spiritual freshness and on the following day had happily celebrated his 72nd birthday in the circle of his people, when he suddenly fell ill on January 4 of this year with an extremely painful inflammation of the abdomen, which was soon joined by other symptoms of illness that necessitated equally painful operations. Although at one time it seemed as if the illness had been broken, the hope of his recovery that dawned on his family was not fulfilled, no matter how many hot prayers went up to God for it. On 23. January morning at 74 o'clock he passed away gently and without any unruliness under the prayers and tears of his own and others gathered around his deathbed, after he, as far as his illness allowed him, made many godly speeches, blessed every single member of his family, strengthened himself by the reception of absolution and of the true body and blood of his Savior, also ordered his house, and repeatedly, when questioned, solemnly affirmed, as loudly as he could, that he was now willing and ready to die with a confident heart, based on the teaching he had preached in life and on the pure grace of God in Christ.

On January 25, the funeral of the Blessed took place on the graveyard of his parish with such a numerous participation as St. Louis had never seen before, according to the local newspapers. Pastor Otto Hanser preached the funeral sermon in the Immanuel Church on Apost. 15, 26: "Which men have offered up their souls for the name of our HErrn JESu Christi." The funeral sermon was held by Pastor Georg Link.

We repeat here what we have already written in another place: "In any case, never have more sincere tears of love and gratitude been shed for a truly evangelical preacher by young and old, by near and far, than for our unforgettable Johann Friedrich Büniger.

"Blessed are the dead who die in the Lord from henceforth. Yea, the Spirit saith, that they may rest from their labor: for their works do follow them." (Rev. 14:13.) W. [Walther]

(Submitted.)

How to "unite" among the sects to exist in the Last Judgment.

The following story, or perhaps rather the following parable, which is not only told here and there in the sects and sect books of America, but is even found in the school books of our country, shows quite well which idea of the last judgment the sects and work saints have in general and thus also whose spirit children they are all taken as a whole.

The parable, wherever I have seen it, has the caption: "The Three Friends" (the three friends). However, I preferred the above heading as a more appropriate one. Now to the parable:

A man had three friends. Once he was summoned before the judge, before whom, though innocent, he was severely sued. Who among you, he said to his friends, will go with me and testify for me, for I am unjustly sued?

The first of his friends immediately excused himself, saying that he could not go with him because of other business. The second accompanied him to the door of the judgment house; then he turned and went back for fear of the angry judge. But the third went in and spoke for him and testified of his innocence so joyfully that the judge let him go.

Man has three friends in this world; how do they behave at the hour of death, when God summons him before His judgment? Money, his first friend, leaves him first and does not go with him. His relatives and friends accompany him to the door of the tomb, and then return to their homes. The third friend, whom he forgot most often in life, is his good works (?). They alone (!) accompany him up to the throne of the judge; they go ahead (!), speak for him (!) and find mercy and grace (!).

This is then, what I have called parable; but actually the last part of it is an explanation or moral of the preceding. Of course, the exclamation marks I put in the last few lines do not belong to the parable-I only wanted to draw the reader's attention specifically to some particular expressions-otherwise I have faithfully reproduced the piece as one generally finds it in English and also in German.

But when a Lutheran reads stories like this, he almost doesn't know whether to smile or cry. That there should be such a pagan faith as this in the enlightened 19th century UNd in our "enlightened Christian land", on which the Americans so proudly insist, I for my part would never have believed, if I had not had the opportunity to see and read once about the other pieces of the above kind with my own eyes.

Let's look a little closer at some rarities from the parable above.

One who is "innocent," one who has not committed the evil of which he is accused, one who stands pure, is tried before the just, omniscient judge, and "severely. Now this is to be applied to men in general, or at least to those who have done some so-called good works; for this is what these again somewhat strange words show: "Three friends hath man" (in general) "in this world." Now, one might ask, where is a man who is "innocent" of that of which he is accused before the righteous Judge God? Even if a man were really "innocent" (!) of one or more things, he has transgressed all the commandments of God a thousand times over, and is

therefore, according to the word of God, not "innocent" but "wholly guilty." Jam. 2, 10.: "If someone keeps the whole law and sins in one, he is completely guilty." God is a judge who does not half judge; he does not only judge a single deed, but the whole person with thoughts, words and works, yes, he is a "righteous judge", who even judges the "Test your kidneys and your hearts", Jer. 11, 20; when someone is brought before His judgment seat, he will soon find out how "innocent" he stands.

Further, if man were as "innocent" as he is portrayed in the parable, why does he need "mercy and grace"? Is it not "mercy and grace" when one who is "innocent" is acquitted. And still more, why must these "his good works" at the same time still "precede" and "speak for him" in order to obtain this "mercy and grace", since he is so "innocent"? How astonishing! how strange!

One more thing, - if man would not be so completely "innocent"; perhaps the word has crept in by mistake without the author's will! For he himself admits that man needs "mercy and grace". According to the author's clear statement, however, this "mercy and grace" can be obtained only through the preceding and intercession of good works. "They," namely, good works, "alone," he says, "accompany him" (man) "unto the throne of the Judge;" "they go before, speak for him, and find mercy and grace." These good works, then, are the determining factor in the just God's showing "mercy and grace" to the guilty (?) or "innocent" (!) man. But is it really "mercy and grace"? Is it not merit? Does the one cancel out the other? Such good works, which "alone" are to accompany man to the throne of the judge, and there "precede" and "intercede," cannot at all unite with "mercy and grace," much less "find" the same. If one wants to bring "good works" to bear, "one certainly does not get "mercy and grace", but a "hard" judgment according to the law. But if one wants "mercy and grace", then the good works are nothing, then let one's "good works", which are perhaps bad enough, be left behind and not "precede" and "intercede". By grace we are saved, not by works, lest any man should boast, Eph. 2:8, 9. "But if it be by grace," saith Paul Rom. 11:6, "it is not by merit of works, else grace would not be grace; but if it be by merit of works, grace is nothing; else merit would not be merit."

How wrong is the "Christian" point of view of most of the so-called Christian communities! In what a bad blindness, as far as divine things are concerned, do not even many so-called Christian editors, book writers, state school teachers, etc. lie! What harm do they not do among the people, especially among the youth! They always claim great learning and wisdom and want to teach others, even in matters in which they themselves have never really learned anything, matters in which, by the way, they have no right to teach anything!

N. P. N. H.

(Submitted.)

"Unity of teachers against false spirits" is very necessary.

Since in the present doctrinal controversy our opponents have "consistently" come out more and more clumsily with a doctrine that contends against God's glory and brings the work of grace of the Holy Spirit to the highest dishonor, it should be downright

It must be time to bid farewell to all so-called wait-and-see neutrality. Our opponents, for example, say quite openly and emphatically: Between us and them "the real point of difference is this: Missouri claims that the omission of wilful, stiff-necked resistance, as far as the act of conversion is concerned, is **grace**". So much is this to them the "proper" point that separates us, that they ask in eagerness, "Will one attribute something to God, and thereby give Him glory, which after all does not give Him glory?" (A.u. N. 184.187.) Not true, a splendid sentence too, this last? How vividly it reminds one of the language of the common rationalists, whom many heard in their youth over there in churches and schools, but who wanted to be thick Lutherans before the people, while they were only brothers or pupils of such professors, as once Dr. Vilmar, when he was of the will to "study theology", heard one. The same used to accompany certain passages of dogmatics (especially those on faith, on justification by faith 2c., with the reminder and conclude: "*in futuram oblivionem*,"*) my lords! If, therefore, in the conversion of man, we ascribe everything to the grace of God, this is not to "give glory to God," but rather entirely to shame and dishonor, since man, who is by nature dead and an enemy of God, can do by natural powers what we ascribe to the gracious and almighty God only in humility and faith. It is a pity that St. Pelagius can no longer rejoice in this.

But shouldn't all those who want to be true Lutherans, even the ecclesiastical papers, decisively step out and stand by the side of those who hold nothing but the true Lutheran Bible teaching for the highest and only honor of God's grace against the false spirits, in order to be strong through unity? Can one not also deny the glory of God, the truth and the brethren through silence?

Let us hear about our duty one Ägidius Hunnius. †) In his interpretation of the (6) prophets it says in the "third sermon on the 10th chapter of Daniel" page 249 ff. thus: "But as we hear from the wonderful relation and narration of the angel, how the angels of God in the heavenly host hold together and fight with one accord against Satan, so with this a fine example is given to the preachers and teachers, that they similarly stand by each other in the spiritual regiment against the rising mobs, sects, heresy and seduction of the devil. For they too are angels, that is. They are messengers of the Most High, as they are mentioned in the fifth chapter of Ecclesiastes, in the second chapter of Malachi, and in the first, second and third chapters of the Revelation of John.

Since they are appointed as shepherds and guardians of God's church according to the manner and nature of their office, who are to fight against all doctrinal and spiritual offenses, it is fitting that they faithfully help and support one another against false "seducing" spirits. For although each one is otherwise charged with the supervision of his particular congregation, yet when a common need arises

That is: For the purpose that it will be forgotten in the future. The Theology of Facts", 1857, p. 1.

†) As much as he believed that he had to hold on to the unfortunate "in regard to faith" in the dispute against the Calvinists, he is decidedly on our side in the doctrine of conversion, of the certainty of blessedness, as can be easily demonstrated.

Heresies and their origins want to get out of hand, so those who can defend themselves and whom God has given the grace and gifts to do so should control and defend themselves.

"A fine history we read in the other book of Samuel on the tenth. When at one time the Ammonites, with the help of the Syrians, set out to fight against King David," and wanted to attack David's army (over which Joab was the commander) from two places, so that the Ammonites in particular, the Syrians also in particular, wanted to fight against Israel from another place: And Joab divided his host into two companies, the one he led against the Syrians, and the other he commanded Abishai his brother against the Ammonites: and he said unto Abishai his brother, If the Syrians outnumber me, come to my help: but if the children of Ammon outnumber thee, I will come to thy help. Be of good cheer, and let us be strong for our people, and for the place of our God.

"As it has been wisely and reasonably decreed, so much more in the warfare which Satan is waging against the Christian church through seducing spirits, teachers should also strive to ensure that in whichever part of the church is suffering distress and is being challenged by false spirits, then also other pure teachers, who are adorned by God with the necessary gifts for this purpose, should, where necessary, assist the theologians of the same distressed place by means of salutary writings and other lawful means, so that the devil's advocacy may be driven back as much as possible and the Church of God may be preserved in sound doctrine."

He closes with the glorious sigh: "May the **Almighty** God, who has marked his chosen church (as he writes through the prophet) in his hands and inscribed it in heaven, graciously let it be commanded to him in the dismal state of this last perilous time and, according to his infallible decree and divine promise, protect it against all violence of the infernal gates. To Him be thanksgiving and honor, and praise and glory said in the holy community from now on until eternity. Amen."

A. W.

Mission Report.

in by resolution of the Northwest District of the Missouri Synod).

Since August 5 last, I have been, by God's grace, a traveling preacher in a portion of Shawano, Marathon and Langlade counties. I am in this position a stopgap in the line of northwestern pioneers of our Wisconsin Lutheran Zion. Toward the west are Pastors Schutte, Erck and others; toward the east, Pastor Diehl and the others. My field of labor extends an average width of 20 miles from south to north, 40 miles wide. All this country (except a spot of 36 square miles) has been settled only three or four years, and for the very most part by Lutherans from Germany (Pomerania and Mecklenburg) and from older Wisconsin congregations. In the villages along the Milwaukee, Lake Shore, and Western railroads passing through here are also English. A few of them live in the country, but several of them told me they would soon move away because they could not get along with the Germans.

could move forward. Among the latter are only a few people of other faiths (two Methodist, one Baptist and several Catholic families). Even these do not feel quite comfortable among the Lutherans and therefore, as they have already stated, want to move away soon. As a result, there will be room again for other Lutherans. We do not lack space for new settlers at all. The number of those settling here is increasing day by day. Since I have been a traveling preacher (10 months), at least 30 German Lutheran families have established their homes here. But there is still room for others.

My preaching places have increased since the beginning of my activity; instead of 5 I have 13. Six of them are located at the railroad. At one of them (Wittenberg), my residence is currently knocked out. Here 8 families and 5 young men form the

congregation in the church services. Nine miles southeast is Tigerton with 12 families and six young men. Six miles west is Norrie with nine families and two young men. My fourth place on the railroad is Birnamwood, 8 miles northwest of here. There are only three Lutheran families and one widower there. Fifth comes Elmhurst; it has only three families of our faith. Finally, on the railroad, 24 miles from Wittenberg, we find Antigo, the capital of Langlade County. German Lutherans there are only 3 families and a few young men. Settlement has hardly begun in these last three places. Strange is the blossoming of these railroad stations; where a year or two ago the densest primeval forest stood, bears growled and deer played, there stand 20-100 houses, there 20 and still more saws purr, there carpenters hammer at all ends, there the forest resounds again from the mighty arthrodes.

Among the places away from the railroad, the nearest is Almon, 7 miles from here almost east. There are 6 families my listeners. Four miles east of Almon is Stoneville. The congregation of this place had been served until recently by Mr. Pastor Diehl. But because it is closer to me than to him, because there is a further prospect that it can unite with some of my places to form a parish which calls and pays its pastor, so on the advice of Mr. Pastor Diehl it has called me to serve it in addition to my other places. The parish consists of 15-20 families. At ten miles north of this place is my third place remote from the railroad, Hutchons. Here ten families and several young men attend services regularly. Fourth, I preach at Rolling, ten miles north of the latter place. The people here (9 families and several single people) come from united churches, still have respect for God's word, hear it, but mostly only because their children learn to read and write German with me. But surely the Word will not be preached without fruit here either. My fifth place off the railroad is Norwood. However, the four families in this place will soon join my sixth place, the one in Poler. This is about 40 miles from Wittenberg. Fourteen families gather there under the sound of the Word of God. Finally (six miles further) at the very end of my mission field is Miller's Lake. There are six Lutheran families living there.

This is the mission field that I am allowed to work by God's grace. The field is ripe for harvesting; that is why even the Methodists, under the name of

"Evangelical" sheaves tried to gather. At four places they cut merrily at it; but a sermon on baptism, Holy Communion, the Word of God, and others with reference to the false doctrine of the Methodists and to the right one in our catechism convinced the people of the falsity of Methodist doctrine and induced them to leave their services to them alone, which is why the Methodists no longer want to come.

My work in this area consisted of preaching in the various places together about a hundred times, with the 60-70 school-age children as often as I could. I held school, baptized 32 children, celebrated Holy Communion 15 times, and visited every single family at least once, most of them twice in their homes. I had only 4 confirmands. Although other children are over 14 years old, they do not yet have the necessary knowledge, indeed, some cannot even read German. The continuation of the work in my field is therefore highly necessary. Dam, dear brothers and sisters in the Lord, pray, pray also for your traveling preachers, who must suffer no less than you.

C. Purzner.

(Submitted.)

The Progymnasium in New York.

(Corner of Broome and Elizabeth Streets.)

After St. Matthew's congregation in New York last year, at the request of the New York Pastoral Conference, had connected a sexta with its academy, and this class, consisting of 12 pupils, had passed its examination to the satisfaction of the examining committee, the Eastern District Synod of Missouri at York, Pa., has been most earnestly engaged in the continuation of this institution, and after mature discussion has come to the decision to continue the work begun for the present with the establishment of a quinta and the appointment of another teacher. The congregation's deputies were not yet instructed this year to take over the institution definitively, but this will happen at the next synodal assembly in Baltimore, provided the Lord gives his blessing. But what led the synod to take steps in this direction already this year? Merely the importance of the matter. It is obvious to anyone familiar with church conditions that a grammar school is not sufficient for such a large church body as the Missouri Synod, and that is why the establishment of grammar schools was urgently recommended to the individual districts at the last Synod of Delegates. For the more congregations are founded, the more pastors are required, and the preliminary training of these is left to the grammar schools and the institutions connected with them. Furthermore, here in the East we lacked a higher Lutheran educational institution set up according to the German model. If it is already difficult to persuade parents to give their children a better education, it is even more difficult to persuade them to give their children to the service of the church. If there were any, the parents had to send their 13 and 14 year old sons to the far West, whereby the children, quite apart from illnesses such as fever, were more or less removed from parental influence at such a tender age. This circumstance was one of the main reasons why the Synod decided to establish a progymnasium here in the East.

It is to be expected that in the future more young people will be found who want to study. Yes, it is also an advantage for those who only want to acquire a higher education. Such is granted here, and although the question of money is not to be underestimated, that now also the communities connected with the Eastern District are doing their part to cover the salary of the teacher for the time being, the more important point is that now also the institution, which is only in the process of being established, is given the necessary confidence and such boys are assigned to the Progymnasium in New York, who are endowed with abilities and have an inclination to study. Therefore, we hereby call attention to this institution, which is under the supervision of the Synod, and the supervision of which is in the hands of a supervisory authority appointed by the Synod, consisting of President Beyer, Hanser, König, Lindemann, Senne, Sieker, and Mr. Birkner and Mr. Morch. Arrangements have also been made so that such young people who come from abroad find a Christian home with the director of the institution.

Whoever is interested in this work, and whoever is especially impressed with the view that our church needs more workers than could be trained up to now, please help. Contributions should be sent to the Treasurer of the Eastern District, Mr. I. Birkner, 139 William St., New York. For further information concerning the school, contact Director E. Bohm.

298 Lroome 8tr, New Oit^.

To the ecclesiastical chronicle.

I. America.

Columbus, Ohio. In the "Lutheran" of July 1, it was reported, according to the "*Lutheran Witness*," that Rev. R. Herbst had resigned from the Ohio Synod "because he was standing on the side of Missouri in the great struggle for the truth so clearly set forth in the Confession." Among other things, the "church newspaper" of Columbus says: "In his long statement of resignation read from the pulpit, Father H. did **not** say a **dying word** about it, as is generally testified by the audience. Only personal matters did he state there." The "*Lutheran Witness*" now shows in its last number of July 21 that it and with it the "Lutheran" reported correctly and that therefore the "Church Newspaper" is guilty of a gross lie. The "Fitness" points first to official letters from the President of the Western District of the Ohio Synod, in which he declares that "Missourian fanaticism" has brought Father Herbst to his present position, and in which he expresses the hope that God will deliver him (Father) from it again in his own time. Then the "Witness" obtained the resignation statement read out by Father Herbst from the pulpit, which he then also communicates. It reads thus: "Beloved brothers and sisters! What I have to announce now is difficult for me. It is my resignation from the Ohio Synod, with which I have been associated for 26 years. Nevertheless, I must take this step for the sake of the testimony of divine truth and to preserve my conscience before God. It is not defiance, not obstinacy; it is a matter of conscience for me. So hear the reason and cause of it: At the General Synod in Wheeling a doctrine was established which I cannot subscribe to. This doctrine reads: 'That the ordinance of the elect unto eternal life was made in respect of faith.' This doctrine is not found in the scriptures, nor in the confessional writings. It is simply taken from private writings that have never been ecclesiastical confessions. The worst thing about this matter, however, is that the synod further decided that the said doctrine should be the only justified one in their

churches. They also separated themselves from all Lutheran synods with which they had previously been in contact, because they could well know that the other Lutheran synods would not accept this doctrine. Well, I cannot accept these decisions made at Wheeling as my own. My conscience makes it my duty to resign from the synod sooner, which is done herewith. I cannot do otherwise. What I want is nothing other than God's Word and Luther's teaching. What I want is nothing other than to simply stand by the Holy Scriptures and the Confessions. Confessional Scriptures simply to stand still." - The *Witness* now asks, "Doesn't that mean standing on Missouri's side in the great struggle for the truth so clearly set forth in the Confession? Is this just personal stuff?" - The *Witness* intends to look at other lies and slanderous statements of the "Church Newspaper" in the near future. - What means the opponents must resort to!

Luther's Works. The "Witness of Truth" welcomes the just published 3rd volume of Luther's works with the following words: "God's blessing rests on this great enterprise begun several years ago. The present volume is the third to be published. It contains Luther's sermons on the evangelical texts of the church year. These are the ones known under the name "Kirchenpostille," a work that not only caused an incomparable blessing at the time of its first appearance, but also later has always remained the most sought-after of all Luther's works. When on the last day it will be revealed what remains hidden to us in this pilgrim's life for the most part, we confidently believe that next to the Bible this very work of Luther will be recognized as the most blessed above all others. Of course, this is already known to all those who have tasted this source of living knowledge of Scripture and who gratefully use the gift that God has given to His Church in Dr. Luther. Would that all pastors of our church as well as all members of the congregation would be moved to avoid the danger which the mass of "good books" now circulating brings with it. Time is short, strength is small. So read the best and spend time and energy on the most proven books.... There are a lot of church members who spend large sums of money on trivial things. If only they would take the opportunity to acquire a priceless treasure for themselves and their children now."

II. foreign countries.

The Papacy and the Bible. In Naples, Italy, there are several Protestant schools. Not only the parents who send their children to these schools, but also the children suffer a lot from the Roman priests. So a priest lured some young girls into the church opposite such a Protestant school, wrote down their names and addresses, and finally examined their school bags. Finding a Bible, he began tearing off page after page, and was only prevented from continuing his work of destruction by the screaming of the girl to whom it belonged. Another priest visited a family from which three children attended such a school. First he tried to persuade the parents to take the children out of the school by all kinds of threats. Failing in this, he shouted outside, "Down with the cursed Protestants!" Soon a mob of people gathered. The parents begged the priest not to spoil them. "Give me your Bibles," he said, "or I will kill you."

You must die of hunger." The Bibles were handed to him and burned. - This is how a correspondent of the "New York Observer" reported from Naples.

In Rome, 8 different Protestant communities have their own churches. Each of them maintains at the same time a special school. In contrast, Leo XIII has founded 25 elementary schools in the 52 "parishes" of Rome.

Spain, Father Flíedner, a Protestant missionary in Catholic Spain, had recently been sued by Roman priests. When he lost the case, he appealed to the young king of Spain, who annulled the court's decision and paid the costs of the case. This is certainly something unheard of in Spanish history!

Deification of man. After the denial of God has become more and more widespread in our last evil times, the honor that belongs to God alone is now given to men. A strange example of this is the following. Recently a public celebration was held in Leipzig in memory of the founder of the so-called kindergartens, Froebel, at which, among other things, the little ones of the kindergarten, carrying bouquets, had to kneel down before the bust of Froebel, which was decorated with a laurel wreath! To fall on one's knees in prayer before God is shameful now, but to do so before the stone or metal image of a human being is considered an honor. - Also the Leipziger Allgemeine Ev.-luth. Kirchenzeitung makes the following remark in its report about the Leipzig "Froebel celebration": "So a formal cultus (service), in which one has let the children kneel down before the bust of a human being. So far we have not read a word of censure about it. So at least we want to raise our voice to protest against such nonsense, which deserves the strongest condemnation.

Under and on Wehle's image of Luther.

"There's no end to book and picture making, every newspaper sends a new message!
Will you say, Lutheran, when the new image of Luther is near you? Soon it will be just 400 full years that Luther was given to our people: Then we will celebrate - God help us - a festival of joy, and true art will do its very best!

But tell me, dear image, special Harm: Why don't you carry the Bible in your arms?
How is it in life? With grace, ye people, Such a heavy book a firm desk beut: That is nature, and faithfulness - honors the art, And rest is mewed here to the heat!

Why the feet do not stand evenly? You must not see anything in the picture that is inactive: The right one is powerful, Certain steps the faithful hero took;

Tom lies there the letter of indulgence, Which called God's fighters to the election place. But that the left one rests on the step: That indicates rest for you with firm courage.

Movement, so along with firmness appears, And rest with the action is united.

The right hand with arm movement beautiful: The master has abgesehn the king;
For true art does not master the beautiful - And rejoices also in foreign creation light! Stand, this noble right testifies eloquently From full heart: "As it is written!"

The left hand rests powerfully clenched on the holy book and immediately points. From whence the dear spirit took the wisdom, Which never came from man's heart. Thus all here weaves and works and witnesses; The true Luther shines brightly forth! The worthy king found his master, And new art overcame the old!

And now with joy behold the powerful figure, The true to life, wrapped in the robe: Not a traveling giant the painter paints thee, Not a cowardly priest at the pope's door, Not a gaunt monk with a false halo; No, true German, powerful, noble, pure! Thou standest, here is every inch a man, Full of sap and strength, clothed with spirit. Now I know what my Luther looked like, And thank the good Lord for that, too.

Well, my friend, open your eyes and look up to the noble Luther's head: On his forehead enthroned God's kingdom thoughts And nobility of faith without fault and wavering!

The colorful contrasts of the painter bandage here in the likeness: Richt ugly plump, not too dainty traun: So would Lukas Cranach like to look at you! The young master follows the old here, Only nobler level he brings here, And more artful draws the art today, Than still in those days - with grace! You painted, noble master, as with ore, Your pupil gave the head probably more heart: So hard features seem more softened, And art form resembles warm life. There my dear Luther before the table In chaste stone-printing colors fresh of life flaunts; Through the window that shows the steep Wartburg. As from above light bends down: The noble countenance lovely, light-radiated, As deep in clear flood the sun paints itself. And before I lift my pen again, I give the dear picture a new look. So I'm not flattered by the praise And not caressing the cheek by the trial! I copy like a pupil from the picture, What this gave me myself in heart and pen.

But I, Luther's contemporaries, ask you, With this blessing richly flowing around: What kind of eyes had this man, Which so frightened the fine Cajetan? He hath a face, fine, brave, clear, A faithful and fiery hawk's eye! So history and poetry faithfully testify, And so Luther shines anew here in the picture!

But hawk's eyes never lie deep, Valuable master king, stand and examine, Look not in the picture book, look at nature: Round, flaming, faithful only! On child and child's child such a pair of eyes was still long inherited in Luther's house. This hawk's eye shines here in the picture And has soon filled your heart with joy. In sum, do not doubt for a moment: This is the right Luther's eye!

The painter must teach the lithographer. Yes, if it were a Darwin or Thomas Payne, There art could be seen at court! That would be true of great spirit and brain: There would have to be noble and high the brow! But with the man in the black smock, you don't need much spirit and majesty! Therefore the lithographer must go to the painter, Until obediently his art met the right.

Art may have flourished in Luther's time, but, full of foreign fire, it glows for the pope: spirit and courage live in Master Luke, and he does the very best for his art. It was important to preserve the good old, to combine it with new artistic achievements. Today, business spirit also pretends with art, begs and swindles money and favor, "After Lukas Cranach" is finely placed underneath: How should such business not be profitable?

Traun, Luther does not paint, who is far from the spirit, which shines in the hero like a star. The Luther painter must be Lutheran And drive into the shaft of writings, in which the miner's son at God's call in the sweat of the face created noble; It must be a disciple, who faithfully studies, What leads to the true Luther image! What master Luke did in his time And King sought on the same path, That is woven into the noble whole here, And as from one cast the work rises! Here shines the war hero with Elijah's spirit, Who tears strongly through a world of enemies, Destroys the Antichrist's power and cunning And teaches prices not less than beggars, Who to the death waged such giant battle In God's strength, - Laying down the smoke and vapor of lies And overcoming, Himself firmly founded on God's eternal word! Here the sword of the Lord and here Gideon, the weapons of light and the crown of victory! The spirit creates its own form, And for the oak tree the rose is not the norm!

So thank God, Lutheran Christian people, once again flaming rich clouds of witnesses: fathers of the house, decorate school, church and house with this faithful image of the seeker! Show your children this man full of courage, Who gave them the catechism well, And for God's gift in image and teaching Give honor to the Lord of the church all alone!

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Warning, As we have heard, many of our readers have recently had a Luther picture hung up, which resembles more a dancing master in Luther's choir robe than the great reformer, while they thought they were buying the picture painted by Mr. Wehle that we recommended. To safeguard our readers against further confusion, we call attention to the fact that Wehle's painting depicts Luther in full figure standing at a lectern and is exactly 22x28 inches in size.
W. [Walther]

(Submitted.)

Ninth Annual Report on the Evangelical Lutheran Institute for the Deaf and Dumb at Norris, Wayne Ca., Mich.

Every year the exhortation of the Lord and his church goes out to us who, according to his will, have taken on the task of working on the poor deaf and dumb children in his great field of work. Even if we cannot boast of our own efforts, we can boast of the Lord's, who made us willing to begin this work and gave us the strength to continue it. We have often been afraid, but our small faith has always been put to shame. As we give praise and thanks to the Lord our God for all His grace, so we also give heartfelt thanks and wish God's rich blessing to all who have lovingly supported our work here. There is much work to be done in the great work of the Lord, it requires great sacrifices for inner and outer mission; therefore we cannot thank God enough that the love of the Lutheran Christians still has an offering left for us. The work we are doing is not only our work, but that of the entire Lutheran Church in this country, as long as our institution is the only one of its kind. Oh, that this would be recognized more and more, so that more and more would lend a hand to the work; for the demands are becoming greater and greater, and we would be gladly prepared to fulfill them, if it were in our power. To the number of 44 deaf-mute children, 17 want to be added, but only a few can be accepted, since only 3 leave through confirmation, and there is a lack of space. This year, an apartment outside the institution building was built for the director, by furnishing an old building that has been standing on the institution farm for a long time; but since the third teacher now occupies the vacated space, a second teacher's apartment outside the institution is necessary in order to gain real space for the deaf-mute children; or the ground floor, which was unusable due to excessive humidity and contained the kitchen and

dining room, had to be reconstructed in such a way that it could be used without harming the health; but this is connected with many costs. It is difficult for us, and must hurt every heart that would like to help so much, to have to turn away many needy deaf-mute children. Can and may we do this any longer, since the Lord Himself leads them to us and urges us to make such arrangements that we can receive all who seek help from us? So help us for the sake of Jesus and these unfortunate children, that we may soon be able to receive all whom the Lord sends us.

The great hardships caused by fire, floods and whirlwinds in the past year, which have demanded great sacrifices, are probably the reason why the contributions to the Institute for the Deaf and Dumb have been so low this year, with over 1800 dollars less than last year. But those needs had to be remedied, and the Lord also so blessed the lower income that, although the teacher's dwelling cost over 600 dollars, we had a deficit of only 155 dollars. This was due in large part to the fact that more cost money was received this year than usual, and the interest-free shares are yielding great savings. The interest bearing bonds and promissory bills still amount to the sum of 5766 dollars, and it would be very desirable if the bonds issued by us at -25.00 and at \$5.00 could cover the whole debt. - A young man wrote me in the course of this year that he had saved 300 dollars from his wages, and was willing to lend this sum to the Deaf and Dumb Association without interest, if one wanted to make use of it! How many would like to do the same? - How many are there who take usury to increase their wealth, while they could help many an institution with it! But thank God! We could add many more to the above example, for there is no lack of hearts that can be made instruments for our institution through God's spirit; the sum of 4800 dollars, which has been lent to us interest-free, testifies to this. It has been reported to me that the Lord, who has the hearts in his hand, has moved a godly little mother to bequeath her entire fortune, which she will leave after her death, to the Institute for the Deaf and Dumb in her will. May God grant her

blessing abundantly for this. We have also received a bequest of 100 dollars in cash, for which we thank God! The Lord has already seen to it that we do not become discouraged by the deficit, for it has already been covered by the increased income in the first months after the closing of the annual accounts, by a special gift of 500 dollars and the proceeds of a pamphlet issued for the benefit of the institution by a member of the association.

While many a Christian's heart was being severely tested by fire, water and storms near and far, and while smallpox, diphtheria and scarlet fever were killing people in the immediate vicinity, the merciful God was keeping watch through His angels to ensure that our institution was protected from all accidents. No significant illness has occurred among the large group of children; all are fresh and healthy. Their simple food tastes excellent and it is a pleasure to see how lively and cheerful they are. The teachers are teaching the children in the same way as was reported last year. Admittedly, it goes very slowly, and it takes a lot of effort and patience to bring out the first sounds, to sharpen them and make them more and more clear and understandable, and to bring the children so far that they can be confirmed and handed over to the civil profession. If children with healthy senses need a period of 5 to 6 years to acquire this knowledge, the more so deaf-mute children, and it is therefore folly to demand a shorter time. Therefore, children who have been handed over to the institution should not be taken out of it until they have reached the proper maturity for confirmation. We have made it one of our main tasks to bring the children entrusted to us to the point where they can share in the blessings of the church. It is always a great joy for us to hear how our confirmed deaf and dumb young men and women adhere to the church and grow in wisdom and grace with God and man.

The present number of pupils is 44, of whom 3 are to be confirmed in the course of this year. In the past year 4 have been confirmed, Friedrich A. Hagemeyer on Trinity Day in the Bethlehem Church at Pemberville, O., by Mr. P. Wolf, Lomsa Bullermann by Mr. Gross at Emanuel's Church at Fort Wayne on the 5th Sunday after Trinity, Jakob Heinold at Trinity Church at Chicago, Ill., by Mr. P. Lochner, and Karl Orth at St. Matthew's Parish at Allegheny City, Pa. on September 18, by Mr. P. Wambsganß. In all cases the director of the institution held the examination. One pupil voluntarily left the institution, to the chagrin of all at the institution. 17 students applied for admission, 7 of them from last year. Admission is on a first-come, first-served basis, provided the other conditions for admission are met and the space in the building permits. Christmas was celebrated in the same way as last year. Christmas gifts of various kinds were provided by the Women's Association of the congregation of Mr. P. Hügli of Detroit. At the last annual meeting, Mr. Hügli was elected president and Mr. I. G. Keil vice-president of the Deaf and Dumb Association.

In closing this report, we once again express our heartfelt thanks for all the help, also for the free sending of Lutheran periodicals, especially the 12 Kinderblättchen by?..Weiskotten.

On behalf of the Deaf and Dumb Association

Norris, Wayne Co, Mich, June 1, 1882.

C. Schwankovsky, Lutheran pastor.

Death notice.

Mr. Aug. Mangold, a teacher at Bethania Lutheran parish, St. Louis, Mo. died at St. Paul, Minn. on July 13, aged 32 years and 11 days. The same leaves a bereaved widow. Burial took place Sunday, July 16, in Bethlehem Cemetery.

St. Louis, Mo, July 17, 1882.

M. Martens, >.

Ordinations and introductions.

On the 7th Sunday after Trtn. (July 23), by order of the Honorable Presidency of the Western District, John Schalter, candidate for the preaching ministry, was ordained as duly called pastor of the Lutheran congregation at Alexander, Ark. and traveling preacher of the vicinity there, assisted by Dr. C. F. W. Walther and P. Lie. G. Stöckhardt, were ordained by the undersigned at the Church of the Holy Cross in St. Louis, Mo.

G. Switches.

Address: Rev. SekuUer, o. o. LLr. L. 6le^er, oor. blurLimm L Rock 8trs., Little Loek, ^rk.

Mr. C. G. Umbach, candidate, was ordained and inducted in his congregation at Prairie City, Bates Co, Mo. as ordered. O. Spehr.

Address: Rev. 6. 6. vmduoL, Rrulrie 6itx, Rates Oo., Llo.

On behalf of the Reverend President Stiemke, Mr. 8 Lange, candidate of theology, was ordained on the 6th Sunday after Trinity by the undersigned with the assistance of RR. L. Geyer and S. Süß, and was ordained and installed in his office at the Lutheran Zion Parish at EastNavidad, FayetteCo, Tex.

G. Buchschacher.

Adreffe: Rev. L. Laux", 8rv!ss Va^stts Oo., Dex.

Candidate A. C. Dörrfler, called from St. John's congregation at Hubbard, Iowa, was ordained and inducted there by order of Praeses Crämer on the Sten Sunday after Trin. by the undersigned. H. W. Rabe. Adreffe: Rov. 4. 6. voerSor, Uudbarcl, UardIn Oo., Iorva.

On the Sten Sunday afterTrin. Mr.Kandtadt Theodor Bünger was ordained by the undersigned on behalf of the Honorable Presidency of the Wisconsin District and installed as traveling preacher at the Wisconsin Central and Wisconsin and Minnesota R. R. in the midst of one of his congregations at Dorchester, Clark Co, Wis. Johann Schutte.

Adreffe: Rev. H Ruen^er, voredester, 6l "rL 6o., IVls.

By order of the Honorable Mr. President Clöter, Mr.'Kan- didat E. G. Starck, of St. Louis, having accepted a call from the congregation at Wall Lake, Minnehaha L", Dak. was ordained and inducted by the undersigned in the midst of his congregation on the 6th Sunday after Trinity, July 16, 1882, with the assistance of Mr. R. E. F. Welcher.

A. Vole.

Adresse: L. S. 8t "rok, Sloux V "U", Deck. Derr.

By order of Mr. Praeses Strafen, on the Sten Sunday after Trin. Mr. R. W. Hudtloff was installed in his new office at St. Martini Parish, Belle Plaine, Shawano Co, Wis, by the undersigned. P. H. Dicke.

By order of Mr. President Niemann, on the 7th Sunday after Trin. Mr. P. E. H. Scheips was installed by the undersigned in the congregation at Hobart, Ind. G. Heintz.

Mr. R. P. Schulte, formerly bet Purcells Station, Knox Co., Ind. was installed as my successor in office at the Lutheran congregation bet Colon, Saunders Co., Nebraska, on behalf of the Rev. R. Htlgendorf, president of the new Nebraska district, S. July. **A. Detzer.**

Church consecration.

On the Stenth Sunday after Trtn. the Lutheran "Trinity" congregation bet Wall Lake, Minnehaha Co, Dak-, dedicated their newly built church to the service of the Triune God. The church is 24X36 feet in size. R. E. F. Welcher delivered the keynote address.

« M. H. Her.

School Teachers Seminar in Addison.

The undersigned hereby announces the following, partly on behalf of the teaching staff, partly on behalf of the supervisory authority of the local seminary:

1. applications for admission are requested no later than 1S. August at the latest, to be sent to the undersigned. They must be accompanied by a certificate from the pastor and teacher of the registered student and contain the necessary information about the diligence, conduct, aptitude and means of the applicant.

Each applicant for admission is informed by a circular sent to him of the knowledge he must possess upon entry and of the clothing, etc., he must bring with him. - According to a decision of the supervisory authority, as of the new school year (September 1), every student, not only the new entrants, must bring a raincoat and at least one pair of waterproof boots and present them upon arrival.

3. the sum of -SS.00 shall be paid annually by each pupil for board and coal, of which -1S.00 shall be paid on September 1, -1K.00 on 1ö. November, -15.00 on February 1, and -10.00 on 1S. April are to be paid.

4. the administration of the Wtrtschaftskaffe is entrusted to Prof. L. 8. Häntzschel, to whom all payments are to be made; and in fact the parents of students not yet 18 years of age are urgently requested to send such money directly (preferably by Llonoräor to the postmaster in Chicago, not Elmhurst) to Prof. C. E. Häntzschel, who will acknowledge each amount by postcard. - —

Finally, the undersigned allows himself a double heartfelt request.

I. 33 municipalities have asked for a teacher this year; only 13 candidates for the school board were available. Thus, 20 schools, among them very important and significant ones, have remained unprovided for. And will not this sad disproportion increase when, after year and day, the thousands of German immigrants ask for teachers, and we have no more young teachers available than we have now? Therefore, for God's sake, I urgently ask the dear brothers in the preaching and school offices to encourage the parents of capable and willing boys to let them take up the teaching profession.

II. We have in Addison a large number of poor, but capable and worthy of support students. I would like to remind the dear Christians, who also think of the school when they pray "Thy kingdom come", of their red and sincerely ask them to show their love.

Addison, July 14, 1882.

E. ". W. Krauss.

Announcement.

The Eastern District Synod of Missouri having made the Progymnasium already begun last year by St. Matthew's Parish, New York, theirs, and having provisionally appointed another teacher for the purpose, this institution shall, God willing, be opened on the 4th day of September, 9 o'clock in the morning. For the time being there are two classes: a Sexta and a Quinta. For admission to the Sexta, in which Latin is begun, it is necessary that the pupil to be admitted has received a good preliminary education in a parochial school. For the Quinta it is especially required that the applicant has a good knowledge of the S declensions and 4 conjugations in Latin. The school fee for each of the two "Klaffe" amounts to -1S.00 per quarter. Such students, who come from outside and require board and lodging, can obtain this from the director of the institution for a monthly fee of -12.00 (not including laundry). Please contact the undersigned by 1S. August to the undersigned.

On behalf of the supervisory authority

Edmund Bohm, Director.
298 Sroows Street.

Dir Lutheran College at St. Louis, Mo.

This institution offers its students the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly for any profession in life.

The subjects taught in our college are: religion, German, English, Latin, arithmetic, algebra, geometry, geography, world history, natural history, physics, accounting, writing, drawing. The language of instruction in English, geometry, algebra, arithmetic, geography, physics and accounting is English, in the other subjects it is German. The duration of the regular course is two years.

Latin has been included among the subjects for those boys who later wish to enter a Latin school, a Gymnasium, so other students may be exempted from taking this course. Such students who later wish to attend the high school in Fort Wayne are supported to such an extent that they can immediately enter the quarta there.

The moral conduct of the pupils is carefully monitored, with special attention being paid to awakening, maintaining and strengthening a truly Christian spirit in them. - At the end of each quarter, the parents of each pupil receive a written report on his performance in the various subjects and on his moral conduct.

Tuition is -40.00 per year and is payable quarterly in advance. For those parents who find it too difficult to pay the full tuition for their children, the

directorate grants a reduction. Foreign pupils are accommodated in Christian families; board and lodging for them can be procured for about -18.00 per month.

The next regular admission of new pupils will take place, God willing, on September 1. Those who wish to entrust boys to our college are asked to notify the undersigned verbally or in writing.

A. C. Burgdorf, Director.
1829 8th 7th 8th, 8th. Louis, Llo-

Conference - Displays.

The next St. Louis One-Day Conference will be held on the second Wednesday in August.

The Northern General Pastoral Conference of our Minnesota Synod will meet, w. G., from August 25 to 29 in Waeonta, Carver Co, Minn. Those intending to attend, please notify the undersigned 8 days in advance.
W. Friedrich.

The Southwest Indiana District Conference will meet, s. G. w., August 15-17 at the home of Mr. P. Sauer in Evansville, Ind.

G. Mohr.

The Eastern Michigan Pastoral Conference will meet, w. G., on August 15 and 16 in Norrfs. H. W. Schroeder.

Revenue into the coffers of the Illinois" District:-

To the new building in St. Louis: By P. Burfeind's congregation in Rich 30.00. By P. Große in Hartem from Wichtendahl 2.00. G. Hänisch 1.50. By P. Loßner in Lake Zurich from H. Schwermann, I. Netterer and W. Feddler 5.00 each. P. Steffen 3.00. H. Kias and E. Kiene Jr. 2.00. G. Bais 1.00. By K. Merbitz in Beardstown by H. C. Keil 5.00. by H. Krohe 1.00. By P. Schröder in South Litchfield by H. White-house 5.00. P. Gotsch's Gem. in Uork Centre 16.75. P. Achenbach's Gem. in Venedy 55.00. F. A. Beisser's in Champaign 100.00, his wife 5.00. P. Knirf's Gem. in Golden 13.00. k. Doderleins Gem. in Homewood 92.00. From Chicago: by K. Bartling from Joh. Bohnhoff 25.00. Aug. Baumann and F. Jacobs 10.00 each. Karl Aahnke 5.00. Hehrn Zorn 2.00. W. Gürlich 8.00. Aug. Krull 1.00. by P. Wunder from M. Fleischer 15.00. by K. Succop by Aug. Schnake, 2nd tally, Karl Kuhl and Aug. Beckmann 25.00 each. H. Siefaff 20.00. Joh. Kobow, 2nd tally, Joh. Marwede, 2nd tally, and Ferd. Siefaff 15.00. Aug. Aalsmann, 2nd tally, and Joh. Unruh 10.00 each. Joy Blum, Aug. Brandt, and Fr. Stewe 1st, 5.00 each. (Summa -650.25)
To the building fund: P. C. Schroeder's Gem. in South Litchfield 10.80.
For the synod treasury: Fr. Loßner's congregation in Lake Zurich 9.45. Fr. Sievtn's congregation in Ottawa 1.70. Communion coll. of Fr. Schuricht's congregation in St. Paul 16.17. Fr. Weisbrodt's congregation in Mount Olive 5.50. (p. -32.82.)
For inner mission: Through Fr. Succop in Chicago from Mrs. Franke 1.00.
For the Negro Ph. N. Berkhalter: P. Merbitz Gem. in Beardstown 15.00. Widow Hunter .50. Fr. Pissel's congreg. in Benson 5.00. Half of Missions- fixed coll. in Crete 46.00. By Fr. Wagner in Chicago of Fr. M. 5.00. (S.-71.50.)
For the Negro Church in New Orleans: Fr. Weisbrodt's Gem. in Mount Olive 20.00. Fr. Kuehn in Belleville and Mrs. Charlotte Funcke 1.00 each. (S. -22.00.)
For Emigr. Mission in Baltimore: Through Fr. Succop in Chicago from Mrs. Fr. Francke 1.00.
For Emigr. Mission in New York: Through Fr. Succop in Chicago from Mrs. Francke 1.00.
For poor students in Springfield: Fr. Pissel's Gem. in Benson for "a poor student" 6.50.
To the Lohrge household in Springfield: P. Schroder's Gem. in South Litchfield 5.50. By F. Rabe bet Borkville, coll. bet P. Feddersens wedding 11.25. Half of Mission's fixed coll. in Crete 46.00. P. Rodgers Gem. in Arlington Heights 15.00. By P. Schmidt in Schaumburg, half of coll. at Hehrn. Rahe wedding, 10.16. (p. -87.91.)
For sick pastors and teachers: P. F. Lochner in Springfield and L. Vogel 1.00 each. P. Burfeind's congreg. in Rich 10.80. By P. Merbitz m Beardstown by N. N. 5.00. Mrs. Keil (thank offering for happy recovery) 10.00. p. Gotsch's Gem. in Uork Centre 10.00. by P. Achenbach in Venedy by W. Hulsötter 10.00. F. L. Kraae in Addison 2.00. By Prof. Selle by Mrs. Marie Kreuzvurg in Chicago 2.00. k. Piffel in Benson 4.00. P. Kuhn in Belleville 1.00. (Summa -53.80.)
For the deaf and dumb: P. Wehrs' congreg. in Oak Glen 13.68. By P. Loßner bet Lake Zurich from M. Klipp 1.00. By P. Grüber in Bethlehem from G. Duckveitz, W. Volker & Mrs. F. Wolf 1.00 each, for tracts sold 80. P. Weisbrodt's congreg. in Mount Olive 10.00. P. Greifs congreg. in Chandelrville 2.10. By P. Merbitz in Beardstown from N. N. 25. By K. Bartling in Chicago by H. Logemann 5.00. K. Neubauer 2.00. by ell. members for tracts 1.00 and coll. of Gem. 30.00. By P. Nuoffer bet Saale, lake for tracts 18.00 & by Mrs. H. B. for "poor deaf-mutes" 5.06. By P. H. Schmidt in Schaumburg by H. L. 1.00. By P. Succop in Chicago by Mrs. Fr. Francke 1.00. Mrs. Borkenhagen .50. k. Kuhn in Belleville 2.50. (p. -105.83.)
To the orphanage near St. Louis: By P. Merbitz in Beardstown from N. N. 4.00.
For Milwaukee Progynasium: Fr. Gotsch's congregation at Uork Centre 10.00. Fr. Greifs congregation at Chandelrville 5.00. For Bau: Fr. Pissel's congregation at Benson 5.00. From Chicago: by Fr. Wunder from Anna Unger 10.00. M. Fleischer 3.00; by Fr. Ingelbrecht from Mrs. Ehrmann and Mrs. N. N. 5.00 each. (p. -53.00.)
For the Gem. in Geneseo: Ill: By P. Burfeind in Rich of widow M. Stünkel 1.00.
For the congregation at St. Joseph, Mo.: By Fr. Burfeind in Rich by widow M. Stünkel 2.00. By Fr. Knief in Gol- gen by Aug. Hetneke 1.00. (E. -3.00.)
For the congregation in Davenport, Iowa: By P. Merbitz in Beardstown from Victor Hobrock .50.
For the comm. in Toledo, O.: P. Th. Piffel in Benson 1.00. By P. Merbitz in Beardstown from R. N. 3.00. k.
Rodgers Gem. in Arlington Heights 15.00. By P. Wagner in Chicago by M. P. 2.50. N. R. 1.00. P. Kuehn in Belleville 2.50. (S.-25.00.)
IM. For the new building in St. Louis: New deposits 71.25. Pledged by the comm. in Golden 184.00. (p. -256.10.)
Correction.
In my last receipt "Luth." 38 No. 14) under the heading: "For the Progynasium in Milwaukee," it should not read: "by P. Lochner in Chicago, coll. at W. Fedders wedding" 12.50. but: by P. Loßner at Lake Zurich.
Addison, Ill, July 18, 1882. H. Bartling, Treasurer.

Incoming into the caste de- Middle District:-

For seminary building: Bon P. Evers' congregation in Adams Co. -50.00. Bequest from a deceased widow in 17. Meyer's Gem. in Adams Co. 100.00. Ferd. Ahrens in Fairfield 5.00. Fr. Steinbach 25.00. Fr. Heintz's Gem. in Crown Point 5.00. Members from Fr. Diemers's Gem. 50.50. Fr. Jungkuntz's 2 Gem. 4.70. k. Reichmann's Gem. in Fryburgh 52.00. p. Zschoche's Gem. in Marion Township 100.00. p. Schumm's Gem. in Kendallville 6th Zhlg. 30.00. from p. Berg's Gem. in Adams Co. 15.00. p. Hamann in Otis 10.00. o. Husmann's Gem. in Arcadia 61.00. From P. Rupprecht's Gem. in North Dover 11.00. P. Jüngel's Gem. at White Creek, 2nd plat., 150.00. k. Denninger's gem. at Mount Hope 1.50. P. Haffold's country gem. in Werfelmann's gem. at Neu-Dettelsau, 1st plat. 234.00. P. Niemann's gem. at Cleveland, 1st plat. 400.00. k. Stock's Gem. at Fort Wayne 2nd plat. 65.00. H. B. 2.75. Haffold's Gem. at Huntington 5.25. M. Fladt's Gem. at Hilliard 8.00. p. Runkel's Gem. at Aurora, 1st plat. 75.00. k. Ernst's Gem. in Euclid 25.00. I. Martz in Fairfield 50.00. Werfelmann's Gem. in Neu-Dettelsau, 2nd plat. 207.00. H. Fülling in P. Berg's Gem. 25.00. P. Bethke's Gem. in Reynolds and Goodland, 1st plat. 50.00. P. Schmidt's Gem. in Elvria, 1st plat. 122.00. From P. Rupprecht's Gem. in North Dover 7.00. P. Zagal's Gem. bet Fort Wayne, 3rd plat. 25.00. k. Hitler's Gem. at Pomeroy 25.00. p. Schmidt's Gem. at Elvria 84.50. P. Kaiser's Gem. at Liverpool 22.58. p. Hitler's Gem. at Pomeroy 17.00. p. Reichmann's Gem. at Fryburgh 33.00. a. Renner by p. Horst 2.00. p. Stiegemeier's Gem. in Lanesville 50.00. (p. -2220.03.)
To widow's fund: P. Evers in Adams Co. 4.00. whose gem. 7.50. P. Heintz in Crown Point 2.00. P. Jungkuntz in North Judson 2.00. P. Michael at Fort Wayne 5.00. K. Schroeder's Gem. at G. ar Creek 25.00. wedding coll. at Fr. Rabe by Fr. Niemann 21.00. P. Lucker's Gem. at Defiance 5.75. Werfelmann's Gem. in Neu-Dettelsau 9.75. Fr. Sihler's Gem. at Fort Wayne 75.00. Fr. Gross Gem. at that 43.74. k. Nützel in Columbus 4.00. P. Sauer's Gem. in Evansville 18.55. P. Runkel in Aurora 4.00. I. Sattler in La Fayette 5.00. Mrs. Emma Juergensen in Fort Wayne 2.00. (p. -217.11.)
Seminary building signatures: Fr. Franks Gem. in Zanesville 1120.00. Fr. Sauer's Gem. near Dudleytown 235.00. Fr. Ntemann's Gem. in Cleveland 1500.00. r. Spiegel's Gem. in Adams Co. 170.00. (Whole total of signatures -8318.00.)
To the Boston Orphanage: Women's Club at Fr. Michael's Parish 5.00.
For poor students in St. Louis: Maidens' Association in La Fayette 35.70. Grimm Sr. in Bremen 1.00. Mrs. Chr. Schneider in Liverpool.50. Mrs. W. through P. Horst 1.00. M. for Kastenhuber 3.00. (S. -47.20.)
For the comm. in St. Clair: P. Michael's comm. bet Fort Wayne 5.50. I. Scherer in Logansport 5.00. (S. -10.50.)
For the congregation in Ferguson Falls: Fr. Seuel's congregation in Indianapolis 14.25.
For Fr. W. C. in Fort Wayne 2.15. W. Blaume in Indianapolis 5.00. Fr. Kolbe's comm. in Newburgh 20.00. (S. -27.15.)
For the comm. in Logan: P. Jox's comm. in Logansport 18.40. From P. Berg's comm. in Adams Co. 6.75. D. Kretzmann's comm. in Farmers Retreat 4.50. H. Niederbauer 50. (S. -25.15.)
For the Gem. in South Bend: P. Seuel's Gem. in Indianapolis 14.25. P. Husmann's Gem. in Arcadia 2.00. k. Schmidt's Gem. in Indianapolis 19.34.
P. Sihler's Gem. in Fort Wayne 73.00. (p. -108.59.)
For the South Chicago Gem: Fr. Jox's Gem. in Logansport 18.40. Fr. Michael's Gem. bet Fort Wayne 5.50. (S. -18.90.)
For Frank. Crämer: W. Blaume in Indianapolis 5.00.
For English Mission: Unnamed in Columbus 1.00. H. Michael 1.00. Ch. Wollper in Hilliard 1.00. P. Kretzmann's Gem. in Farmers Retreat 7.00. H. Klinkermann 2.00. H. Niederbauer 1.00. N. R. in Fairfield 5.00. (S.-18.00.)
To procure a Negro church in New Orleans: Unnamed in Columbus 1.00. H. Michael 1.00. P. Hughes Gem. in Vincennes 21.25. P. Haffold's Gem. in Huntington 5.00. P. Kretzmann's congreg. at Farmers Retreat 10.00. H. Niederbauer 1.25. R. N. at Fairfield 5.00. H. Geve at Fort Wayne 2.00. P. Schlesselmann's congreg. at Bremen 11.00. Women's Club 4.75. Bro. Joensing at Newburgh 1.00. P. Niethammer's congreg. in La Porte 26.73. contents of bl. 1.75. Josling's piggy bank 1.85. Engel in Delphi .50. P. Meyer's Gem. in Adams Co. 21.80. Frauenverein 24.00. Two-thirds of Mission's fixed coll. in Columbus 49.38. (S. -18.51.)
For Toledo congregation: wedding coll. at G. Killinger's in Peru 3.75. Fr. Stock's congregation at Fort Wayne 15.00. Collections to Cold Water Road 6.65. (S. -25.40.)
For Louisville: Fr. Kretzmann's Gem. in Farmers Retreat 10.00.
To the synodical treasury: P. Schmidt's congregation in Elvria, O. 13.00. P. Schmidt's congregation in Seymour, Ind. 16.00. k. Kolbe's gem. at Newburgh, 16.00. Fr. Franks' gem. at Zanesville, 16.44. Fr. Meyer's gem. at Adams Co. 20.38. Fr. Steinbach's gem. at Fairfield, 19.75. Fr. Jox's gem. at Logansport, 11.75. P. Zagal's gem. at Fort Wayne, 17.04. Fr. Schönbirger's gem. at La Fayette, 44.15. Fr. Heintz's gem. at Crown Point, 6.00. 3 gem. P. Diemers 20.62. P. Michaels Gem.
bet Fort Wayne 20.62. P. Böses Gem. an d. Rdge 11.12. k. Zschoches Gem. in Marion Township 38.00. p. Querls Gem. in Toledo 10.50. p. Germann's Gem. in Peru 8.45. p. Jehns Gem. in Van Wert 4.51. p. Bethkes Gem. in Reynolds 14.15. k. Schlesselmann's Gem. in Bremen 16.19. in Woodland 8.15. k. Sviesals Gem. in Adam Co. 12.60. I. Zorn's Gem. in Cleveland 145.35. p. Brömers Gem. in Cincinnati 22.25. k. Schwan's Gem. in Cleveland 26.00. P. Jüngel's Gem. at White Creek 14.20. P. Haffold's Gem. in Huntington 5.66. its branch 1.46. P. Lothmann's Gem. in Akron 15.00. k. Mertz's Gem. in Brownstown 7.40. P. Schmidt's Gem. in Indianapolis 24.61. P. Mohr's Gem. in Ingelfield 9.00. k. Werfelmann's Gem. at Neu-Dettelsau 18.48. P. Sihler's Gem. at Fort Wayne 64.25. P. Gross's Gem. 60.00. P. Stock's Gem. at Fort Wayne 15.76. P. Sauer's Gem. at Dudleytown 21.60. P. Brakha's Gem. 8.00. P. Hughes Gem. at Vincennes 16.50. P. Schoeneberg's Gem. at La Fayette 4.00. k. Germann's comm. in Peru 4.00. P. Seuel's gem. in Indianapolis 39.00. p. Franke's gem. in Leslie 4.50. p. Stubratzky's gem. in Convo 2.66. P. Haffold's gem. in Huntington 4.00. 1:

Rupprecht's Gem. in North Dover 9.00. Fr. Meyr's Gem. at Bradford 3.00. Fr. Brakhage's Gem. 8.00. Fr. Kolbe and Gem. in Newburgh 9.00. Fr. Sihler's Gem. in Fort Wayne 46.25. Fr. Gross' Gem. 51.59. Fr. Spiegel's Gem. in Adams Co. 10.00. P. Jox's Gem. in Logansport 10.00. P. Zigel's Gem. at Fort Wayne 16.12. and 16.99. P. Zorn's Gem. in Cleveland 101.08. P. Schumur's Gem. in Kendallville 7.84. K. Hiller's Gem. at Pomeroy 13.00. P. Reichmann's Gem. at Fryburgh 7.00. (p. -1196.53.)

(Conclusion follows.)

Ft. Wayne, June 30, 1882, C. Grahl, Treasurer.

Entered the caste of the "Wisconsin" district:

For synodical reports, Bon P. Seuel-2.00.
 For the parish in Planitz, By P. P. H. Dicke 1.00.
 To the orphanage at St. Louis: P. Leyne's congregation at Sigel & Graut 5.32. P. Strasen's congregation at Watertown 5.31. Teacher Wißbeck's pupils 2.00. (Summa -12.83.)
 To the orphanage near Boston: G. Lücke in Herman 1.00. To the household in Springfield: P. Schütz' Gem. 5.00. To the emigrant mission in Baltimore: P. Schütz' Gem. 5.00.
 On the emigrant mission in New York: Fr. Schulenburg's congregation in Josco 7.20. Karl Hinz in Wayside 2.50. I". Schütz's congregation 5.00. Mission festival coll. of Herman, Wilson, Sheboygan Falls and Sheboygan congregations 25.00. (Summa -39.70.)
 For poor students in Springfield: Rohrlacks Gem. 7.00. H. von der Ope 1.00. (Summa -8.00.)
 To the widow's fund: P. Schulzes Gem. 5.00. Valentin 4.00. Th. Eißfeldt, proceeds of sold paintings, 2.90. Wedding coll. at Joh. H. Burmester 8.00. desgl. at J. Herbst by K. Ledebur 8.64. From the kk.: L. Schulz 5.00, P. H. Dicke 4.00, L. Seuel 4.00, A. E. Winter 1.00. From the teachers: F. H. Meyer 4.00, K. Ch. Fröhlich 4.00. (Summa -40.54.)
 For Reaermission: Eus teacher L. Ehmann's Schoolbox 2.00. r. Landeck's sem. 5.00. ferd. wawschlger 5.00. V. V. Schütz's Gem. 7.00. Bal. Laubenstein 2.00. Mrs. Lambrecht 1.00. Mrs. Salkner 1.00. Wed. coll. at H. Steinkraus 1.75. Mission Festival coll. of Herman, Wilson, Sheboygan Falls and Sheboygan congregations 25.00. (S. -49.75.)
 For the Negro Church in New Orleans: W. B. 5.00. Mrs. Bode 1.00. H. Lücke 1.00. L. Lücke 1.00. P. Rohrlack's Gem. 5.00. Markworth's Gem. to Wolf River 3.88. in Caledonia 2.22. to Rat River. 70. in Fremont .86. to Schroders Corner 2.68. wedding coll. at W. Borchard 8.60. Karl Schubert 2.00. mission festival coll. in P. Steyer's Gem. 9.60. (Summa -43.04.)
 On the orphanage at Addison: wedding coll. bet G. F. Leffer 4.78. Grandmother Stolt 2.50. M. Schneider 1.25. Of the children of the Jmm. congreg. at Milwaukee 3.29. (pp. -11.82.)
 For Indian Mission: Mrs. Bode 1.00.
 For heathen mission: Mrs. Bode 1.00.
 For the South Chicago congregation: P. Osterhus' congregation in Milwaukee 8.00. P. Keller's congregation in Racine 7.62. Jul. Grunwald 2.00. (S. -17.62.)
 For the student Negro Berkhalter: wedding coll. at Dav. Quabius 5.75.
 For the comm. in Fergus Falls: P. Keller's comm. in Racine 5.00.
 For poor Wisconsin students: coll. at Prahls funeral 3.00.
 For poor students in St. Louis: T. H. Menk in St. Paul 2.00.
 For Milwaukee progymnasium: P. Ledeburs Gem. at Mequon 3.02. With. Schmecket at Granville 2.32. k. Friedrich's Gem. 8.80. (p. -14.14.)
 For establishment of a progymnasium in Milwaukee: From St. Stephen's Parish, Milwaukee, from Herm. Meyer sr. 50.00. Herm. Meyer jr. 25.00. H. Meibohm 5.00. Dietr. Ho-meyer 25.00. P. C. H. Löber 25.00. P. Gotthold Löber 15.00. Heint. Löber jr. 25.00. Th. Löber 10.00. Anton Schurmann 25.00. Herm. Lohmann sr. 5.00. Joh. Semmann 25.00. Mich. Meibohm 10.00. Wilh. Gudert sr. 50.00. Mrs. Wolfram 10.00. Wilh. Laitsch u. Christ. Setzer 25.00. Herm. Krüger 25.00. R. Pritzlaff 25.00. G. Trentlage sen. 50.00. H. Rullmann 25.00. Mrs. A. Haffe 10.00. M. Thoma 25.00. Joach. Niemann 5.00. I. H. Kemper 10.00. F. Thessin 10.00. F. Griebel 25.00. Karl Leiske 10.00. By P. Kühle from N. R. 10.00. P. Schneiders Gem. in Wayside 6.00. From d. Dreieithigkeitsaem. in Milwaukee by G. Wollager 100.00. Ferd. Butz 25.00. Dr. John 100.00. I. C. Koch 250.00. C. Eißfeldt & Br. 200.00. Mission feast coll. in Janesville 21.67. in P. Steyer's congreg. 15.00. (S. -1277.67.)
 For poor students Addison: V. Rohrlacks Gem. 10.50.
 For the English Lutheran Mission: By P. I. Penalties by N. N. .50. by Karl Schubert 2.00. (p. -2.50^)
 To synodical treasury: Trinity congreg. in Milwaukee 37.94. Jmm. Gem. 20.59. P. Pragers' Gem. in Granville 4.45. in Town Milwaukee .65. P. Horsts Gem. 8.58. P. Landecks Gem. 8.50. P. Schmidts Gem. in Rochester 8.00. V. Osterhus' Gem. 8.50. P. Schütz' Gem. 10.00. P. Wambs-gaß's Gem. in Adel 17.50. P. Sagehorns Gem. 8.00. k.

120

Erick's congreg. at Wausau 4.82, St. Stephen's congreg. at Milwaukee 34.00. P. Strasen's congreg. at Watertown 33.17, P. Daib's congreg. at Oshkosh 14.00. P. Friedrich's congreg. 10.00. P. Schumann's congreg. at Watertown 5.16. P. Keller's congreg. at Racine 22.25. P. Dammes' congreg. at Bloomfield 6.50. P. Seuer's upper Jmm. Gem. 10.30, lower Jmm. Gem. 7.50. P. Wich- mann's Gem. in Freistadt 12.44. P. Walker's Gem. in New London 3.07, on Maple Creek .88, on Mosquito Hill .65, on Bear Creek .81. P. Grothe's Gem. 5.50. Cross's Gem. in Milwaukee 9.35. P. Ledeburs Gem. in Mequon 3.27. (Summa 315.38.)

To the seminary building in St. Louis: Widow Strehlow 2.00. A. Gättke 1.00. Ferd. Wallschläger 2.00. Subsequently from k. Hild's Gem. 1.25. p. Wesemann's Gem. in Grafton 33.00. k. Georgis Gem. in Fredonia 4.25. p. Schlerfs Gem. in Janesville and Hanover 19.00. p. Streckfuß's Gem. 5.00. k. Theels Gem. in Alaska 48.75. in Mecan 7.00. ? Döhlers Gem. 6.00. Fr. Friedrich's Gem. 22.00. Fr. Keller's Gem. in Racine, 2nd c., 17.00. Cross' Gem. in Milwaukee 21.75. k. Wangerin' Gem. in Portage 5.00. (p. -190.00.)

For the deaf and dumb: Fr. Stülpenagel's congregation in Polt'- dam 11.00. Fr. Winter's congregation 10.15. From St. Stephen's congregation in Milwaukee 1.10. Ernst Schramm 50. Mrs. Bode 1.00. H. Wennholz 1.00. H. Bode 2.00. Juergen Bosse 1.00. Teacher Trupke 1.00. Fr. Schulze 1.00. Fr. Horst's Gem. in Hay Creek 7.04. for pamphlets 75. F. Wallschläger in Wayside 5.00. Members of Fr. Schneider's Gem. 6.00. Fr. Hild's Gem. 17.43. k. Leyhes Gem. 4.00. P. Schutz' Gem. 5.00. P. Georgis Gem. in Cedarburg 5.30. P. Rathjens Gem. 8.08. P. Ercks Gem. in Wausau 2.50. Fr. Rehwindels Gem. 10.75. Members' Gem. Gem. of the I- Daib 4.25. F. Wollank 3.25. P. Schlerfs congregation in Janesville 17.75. in Hanover 11.00. Mrs. Büniger 1.00. Teacher Hammer 1.00. P. Keller's congregation in Racine 25.75. its confirmands 8.00. P. Winter's congregation 4.00. Subsequent congregation from the Kreuz congregation in Milwaukee 1.50. P. C. I. Schwan's congregation 6.00. (p. -185.08.)

For inner mission of Wisconsin District: Mrs. Bode 1.00. Fr. Leyhe's parish in Grant, Sigel and Gr. Rapids 12.93. k. Wesemann's Gem. in Grafton 15.57. Fr. Georgis Gem. in Cedarburg 4.07. By Fr. Daib sent in missionary hours 3.00. k. Friedrichs Gem. 20.00. Fr. Prolhs Gem. 12.00. Fr. Markworths Gem. in Mantieufel 1.36. H. R. Rühn 5.00. By k. Walker of F. Retgenkind 8.00. Mrs. Reuter 1.00. P. Hudt. Joffs Gem. in Berlin and Hamburg 6.40. Jmm. congreg. in Milwaukee 42.22. Kreuzgem. 11.65. St. Stephen's congreg. 30.15. Heil- Geist-Gem. 3.75. Dreieinigk 52.00. Fr. Leismann's congregation in Berlin 5.15. Mission festival coll. of the congregations in Herman, Wilson, Sheboygan and Sheboygan Falls 59.18. Mission festival coll. of the congregation in Janesville 43.33. also of the congregation of Fr. F. Steyer 15.00. Karl Schubart 1.00. (p.-348.76.) Milwaukee, July 6, 1882. c. Eißfeldt, Treasurer.

Entered the Southern District's coffers."

For the synodical treasury: By Prof. A. Hoppe -1.00. By Jak. Boltmer in McComb City 1.50. By P. E. H. Wisch- meyer, Easter coll. at Spring Creek, Tex. 22.76. By P. Th. Stiemke at Houston, Tex. surplus of a bisation trip, 18.00. By P. G. W. Behnken, Pentecost coll. of his congregation at Little Cypress, Tex. 6.00.

To the widow's fund: I. Köhnke in New Orleans 5.00. Prof. A. Hoppe 4.00. P. P. Rösener 5.00. By P. Th. Stiemke of Joh. Knippa, Sr. in Fayette Co, Tex. 7.00. G. W. Freye in New Orleans 5.00.

For the deaf and dumb: By Fr. G. Buchschacher in Warda, Tex. 6.00. By Fr. E. H. Wischmeyer, Pentecost Coll. sr. Gem. 17.00, by W. Milo 3.00. G. W. Freye in New Orleans 5.00. By Fr. I. Kaspar in Giddings, Tex. infant baptismal coll. by Mr. H. Schade, 4.50.

To the new building in St. Louis: I. Köhnke in New Orleans 10 a.m. Fr. I. Kaspar in Giddings, Tex. collecting his congregation, 21 a.m. For the Progymnasium in New Orleans: By k. Th. Stiemke from Joh. Knippa sen. 5.00. Christenlehrekoll. 2.00. Through Fr. Geo. W. Behnken, Easter coll. of St. John's congregation at Little Cypress, Tex., 6.25. By the Young Women's Association of the Zion congregation at New Orleans 4.00. G. W. Freye 4.00. G. Jöckel 30.

For inner mission in the South: Through Fr. Th. Stiemke of Joh. Knippa' Sr. in Fayette Co, Tex, 8.00. From confirmands of Zion congregation in New Orleans 6.15.

For the orphanage near St. Louis: By Fr. Th. Stiemke, coll. in Christian teachings 3.00. New Orleans, La., June 6, '82, G. W. Freye, Treasurer.

38 St. Andre? Street.

Entered the Minnesota - and Dakota - District treasury:

To the synodical treasury: From Fr. Kolhe -9.00. Fr. Kretsch- mars congregation, Pentecost coll., 8.00. Fr. Mäurers Gem. in Gil- ford 2.70. Teacher Messer 2.00. Fr. Clötter's Gem. 5.50. ? Friedrich' Gem. 6.65. (Summa 33.89.) To the seminary building in St. Louis: P. F. Johl's Gem. 30.00. r. Krumsiegs' Gem. 2nd Sdg, 107.00. r. H. Bode in Courtland 20.00. r. H. I. Muller 2.00. (S.-159.00.) Signed: ? Sievers' Gem. in Minneapolis 100.00.

For inner mission in the Northwest: Fr. F. Johl's parish 7.00. Fr. Schaaf's parish 4.81. Confirmation coll. by k. Dubberstein 6.00. Fr. Vomhof' Johannissgem. 3.58. himself 2.00. Fr. Schulze' parish in Courtland, Kirchweihkoll. 44.07. Ueberschuß aus der Koll. für die Reisekosten des Hrn. Prof. Pieper 1.50. P. Clötters Gem. 8.00. T. H. M. in St. Paul 2.00. k. Schulzes Gem. from the collection bag 10.00. (S. -88.96.)

For the deaf stumps: ? Jöhls Gem. 5.00. Fr. F. H. Kolbes Gem. 4.00. Fr. I. F. Schatz' Gem. 7.88. I. Vomhof' Johannissgem. 6.30. Gnadengem. 2.95. by himself 1.00. k. Mendes Gem. 5.08. and by himself. Gem. in Deerfield 3.00. k. Velters Gem. 9.00. P. Mäurers Gem. in Gilford .50. I. Landeck's parish 11.25. Fr. Clötter's parish 19.25. From the collection bag of Fr. Schulze's parish 10.00. Fr. Friedrich's parish 10.00. (p. -95.21.)

For Negro Mission: Fr. Schaaf's Gem. 6.68. teacher St. bert' children in Courtland .50. Fr. Clötter's Gem. 4.25. Fr. G. E. Ahner's Gem. in Green Isle 10.10. Fr. K. F. Schulze's Gem. from the collection bag 10.00. (S. -31.48.)

To the widow's fund: teacher C. L. Ehlen 4.00. from H. Obrock in Benton 2.00 and from N. R. 2.00 through P. Th. Krumsieg. By teacher Elbert, thank offering by N. N., 5.00. Reuls' children by P. Schulze 1.50. I- Ahner 3.00. Teacher Messer' 4.00. Fr. H. I. Müller 3.00. (p.-24.50.)

To the orphanage at Addison: P. Vomhof 2.00. k. Clötters Gem. 5.00. (S. -7.00.)

On the building of the church in Fergus Falls: P. Vomhof' Joh- Gem. 6.40.

For poor students in Addison: P. Vomhof 1.00.

For the progymnasium in Milwaukee: P. Streckfuß' Gem. 2.50.

For the comm. in Logan, O.: P. Vomhof 2.00.

For the Gem. in Planitz: From the bell bag of k. Schulzes Gem. 5.00.

For Jackson County parsonage construction: Au' the bell bag of Fr. Schulzes Gem. 5.00.

For the comm. in southwestern Minnesota: P. Streckfuß's comm. 2.50. P. Friedrich's comm. 5.00.

St. Paul, July 15, 1882. T. H. Menk, Treasurer.

188 Lust 5th Ltroot.

Sasse" report of the Lutheran "Ta "bst "mme>"Support Association" in Detroit, Mich. dated March 10, 1881 di" S. Mar, 1882.

Intake.

Contributions in cash	
Cost money	
Legacy	
Rent for the farm in Royal Oak	
Interest-bearing shares and bonds	
Interest-free shares and bonds	
Sold products from the farm in Norrts	
Miscellaneous income	
Cash and cash equivalents at March 10	
	- 2,114.81
1,042.45	
	100.00
	50.00
1,455.00	
1,370.00	
	9.47
	27.65
	- 6,168.88
	1.81
	- 6,170.69
Issue.	

For contents, firing and other home needsnifle-
Extension of an old house for a teacher's apartment
For provisions
For taxes and fire insurance ... -
For labor wages, feed and seeds for the farm to Norrts
For redemption of interest-free shares and bonds
For redemption of interest-bearing shares and bonds
For interest on borrowed capital
For purchase of school furniture
Contributions to valuables
Products of the farm in Norris
1,427.29

646.72	
896.47	
44.23	
253.28	
980.00	
1,675.00	
219.70	
28.00	
	6,170.69
147.59	
617.67	

Total debt on March 9, 1882:		
Interest-bearing shares uno promissory notes-5	,766.00	
Interest-free shares and promissory bills	4,801.73	
		-765.26
Debts of the Institute on March 2, 1881	10,412.73	
Deficit for the past year-	155.00	
		-10,567.73
		C. W. Bey er, Secretary.

For da' orphan "ha "s i" "ddison, Ill.,

received since March 19, 1882:

From congregations 2c. in Illinois: From Ehester: by teacher G. Allmeyer, thank-offering of H. A. for recovery from cerebral affliction, 1.00 and by P. Müller, half of the wedding collection bet F. Diefenbach, 6.00, by L. Löffner at Lake Zurich, Hochzeitskollekte by G. Fasse, 8.50, by L. Rabe's Kreuzgemeinde at Yorkville 10.00, from Chicago: by? miracles by W. Kleiß 5.00: by? Lochner, Palm Sunday coll. 38.52 and by Mrs. Graser 50: by L. Wagner of sr. Gem. 47.00: and by C. Burmeister 1.00: by L. Bartling from Aug. Baumann 1.00, Mrs. A. Lange 2.00: by k. Höter by the Women's Association 17.40, by sr. Gem. 27.10, Gottl. Scholz 1.00: by teacher Lucke, Hochz.-Koll. by H. Wellmann 12.50: From Harlem by P. F. M. Große: Half of Easter coll. 15.05, by H. Wilmer 2.00 and half of the Pentecost coll. 13.90, P. Kollmorden's Gem. at Nashville 5.45, k. Norden's Gem. at Hinkley 1.25, L. Dageforde's Gem. at Minonk 14.50, From Addison: by H. Geils 3.00, thank offering by N. N. 25.00, H. Höfener 2.00, by W. Buchholz 51.75, by F. Gollner 24.00, P. G. Traub in Peoria 1.00, L. Döderleins' Gem. in Homewood 19.84, L. Becks' Gem. in Jacksonville 7.00, by L. Beck from H. L. in Alexander 10.00, Through teacher Tabel in Dundee, wedding coll. bet H. Gerdan, 6.00, From Schaumburg through L. H. Schmidt, legacy of Heinrich Dette, who died blessed in faith in his Savior 15.00, coll. at Ludwig and Johanna Bette, golden wedding 12.60 and part of coll. at H. Fasse, wedding 14.00, By L. Mennicke in Rock Island from Ch. Schil-lingaer 5.00, P. Pissel, congreg. in Benson 3.00, part of mission coll. from P. E. Schröder's congreg. in Ruma 8.00, k. Röder, Gem. in Arlington Heights: by Möhling and Meyer 3.00 and by Fr. Röder, wedding coll. at F. Kehe, 21.50, By Fr. F. Schröder "of some friends" in Sado - ru" 2.25, Fr. C. Schröder's Gem. in South Litchfield 12.00, By P. Brögemüller in Arenzville from R. P. 1.00, P. Krebs, Gem. in Aurora 25.00, By P. Flachsbart in Dorsey from N. N. 1.00, Part of wedding coll. at Ernst Bartling in Rich. 10.00, L. Ramelew's Gem. in Elk Grove 10.48, N. N. in Brighton 5.00, By P. Witte in Pekin from Mrs. G. Lohmann 50.

From the Watsmbüchse in the orphanage at Addison 7.42, (Summa -531.81.)

From congregations 2c. outside Illinois: Shall, at the double celebration of F. Köhn, Sr. golden wedding anniversary and F. Löhn, Jr. silver wedding anniversary at Sheboygan, Wis. Jan. 18, By cashier E. Roschke from Karl Reutzel at Fort Smith, Ark. 5.00, By P. Nuoffer from Wih. Wornwag in Ohio 2.00, By cashier Chr. Schmalzriedt at Detroit, Mich. 5.00, 5.00, and 9.75, By cashier I. P. Rademacher in Boone, Iowa, 14.05, By teacher H. W. Engelbrecht in Columbus, Ind. "from some friends" there 5.85, By cashier C. Eißfeldt in Milwaukee, Wis. 28.41, By E. Kaßner in Blue Earth, Minn. wedding coll. at Jul. Klatt in L. Schatz' Gem. 3.60, (P. -91.67.)

From children: In the children's sheet acknowledged 298.65.

In board money: From C. Winter in Dakota 10.00, from Chicago: from Mrs. Lügge 7.00, John Baumann 10.00, H. Börst 2.00, H. F. R. for Franz Reiffert 12.00, Father Döring 1.00, from Heinrich Kobiske in Berlin, Wis., for Labotts 21.00, (S.-83.00.)

"ddison, Ill., June 20, 1882. h. Bartling, treasurer.

For the English - Lutheran Riffio" i" vest" received:

By Fr. Wille in Concordia, Mo., from his parish -7.75, By Treasurer Roschke of R. in St. Louts, Mo., -5.00, By Fr. Janzow in Frohna, Mo., from Aug. Lüders -5.00, By the same 25.00 (from M. Weinhold 10.00, Mrs. Christiane Weinhold 10.00, Martin Schlimpert 5.00) for a specific purpose.

St. Lout, Mon, July 24, 1882. L. F. Lange, Treasurer.

For poor students received with heartfelt thanks by Mr. P. Gräbner in St. Charles, Mo. from his parish -3.50C . F. W. Walther.

For poor students: By L. BuSzi", Meredosja, Ill. Kindtaufkoll. at Heinr. Helmkamp -2.05 and by individual parishioners 5.35 for Ltlae: P. Dirhl's Gem., Caroline, Wis. 5.00 for Hornung: P. R. R. 1.00, by H. Pohlmann of Zionsgem. in New Orleans 11.00 for Lienhardt. From the Women's Club in P. King's Gem. in New York, 6 shirts, 5 pairs of socks, 2 pr. undergarments, 1 pr. cuff.

For seminary organ: P. F. Lochner, 1.00; by three brothers in Lass Co, Ill, 3.00; Mr. Pritzlaff, Milwaukee, 5.00; by teacher Denninger of the Virginians' Association in Adrian, Mich. 5.00.

For metnen sick brother: By L. Larstens by himself and R. 1.00 each: P. Blanken 2.00; P. Sl. Sieving S.OO; k. A. 1.00. Sincerely thanking Springfield, July 20. H. Wyneken.

New printed matter

Sixth Synodal Report of the Illinois District of the German Lutheran Synod of Missouri, Ohio, &c. St., Assembled at Crete, Will Co, Ill, 1882:

This report contains discussions about the doctrine of sanctification, showing, among other things, that it is necessary, that it has its stages, and that it remains imperfect in the world. These are extremely important pieces of doctrine; therefore, the report will undoubtedly find many readers. It is the will of God that we pursue sanctification and become more and more complete. Excellent weapons are put into the hands of Lutheran Christians to fight against the papists and their cousins, the enthusiasts, especially the Methodists. Both often say that the Lutheran church is not for good works and sanctification, and both also claim that Christians can reach perfection already in this life.

The 116-page report costs 35 cts. postage free. It can be ordered from "Luth. Concordia-Verlag".

Song Stories. No. II. Reading, Pa. Pilgrim Bookstore. 1882.

We have just received this second booklet of the new series of "Song Stories". It contains the story of the two songs "Allein Gott in der Höh' sei Ehr'" and "Herr Gott, dich loben wir". Everything in it is sweet and uplifting. Containing twenty-one pages in paperback format with a colored cover, the single copy costs 5 cents plus 1 cent postage; by the hundred, the copy is sold at 8 cents.

W. [Walther]

Strengthened address"

Rev.>k. ^ron, ^tkins, Sentom 6o., lonm.
8sv. L. O. Lenk, 3613 llortL 13t" 8tr., 8t. Louis, Als.
Kev. 6th Ross, ^riluxtou, 8idle^ 6o., lchiuu.
8ev. I. 8. 8ekeips, liodsr, luke 6o., lud.
I. Liekter, 6or. L Lzunan 8trs, Odiouzo, IU.
V7. Heimkuwp, 6or. ä.re" L L^muu 8trs, (MoaZo, W.
O. Lrakkt, 8ulrburx, via iVest Lu^ 6idf, Nie".
P. ^Luer, 149 6td ^ve., kittsdurß, ku.

Sb" The receipts of Messrs. Estel, Große, Strudel and List had to be put on hold, as well as the mission festival announcements.
Lutorsd ab tirs kost OKo" "1 8t. Louis, Llo., us soood-oluss wuttsr.

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Volume 38, St. Louis, Monday, August 15, 1882, No. 16.

The main pieces of the Word of God. *)

(According to the Lutheran Catechism.)

1. praise be to God, who by grace has made us rich in all things, and who for our souls' harm

So full healing brought to us.

In his holy word he has opened the whole council of bliss for us and opened the gates of heaven wide for us.

He has given us the law, which reveals our sins, which judges our whole life and shows the evil way of the heart.

"This you shall do, this you shall avoid, He who does not keep one is cursed";

So it calls with earnestness, to prepare us, that every sinner seeks mercy.

He finds grace in the word of faith, in the sweet gospel;

There blossoms the comfort that nothing can rob, There the heart becomes healthy and happy.

There it hears of the great deeds that the Triune God has done, and is so kindly invited to accept the greatest happiness.

4 The Father, out of pure love, After giving us so much, Out of unheard of compassion

His child sunk in red and death.

The Son descended and died on the cross for our sins;

The Holy Spirit teaches us to grasp this and leads us into God's grace.

Thus the sinner, without works, becomes righteous and pure through Christ's blood; faith gives him courage and strength to consecrate himself completely to the Triune One;

He is his child, therefore he may talk with his gracious God;

He may pray his Lord's Prayer And finds help in red and death.

It is this song taken from" a poem. Collection, which bears the title: "Harp and Sword. Poems left behind by Friedrich Weyermüller. Gotha. Gustav Schlußmann. In this collection there are many beautiful songs, in which a healthy Lutheran spirit expresses itself. D.R.

(6) And how we always attain grace, through which everything is given to us, how we always receive assurance of our soul's eternal salvation, this is taught to us by the sacraments, the word of baptism and the Lord's Supper, since refreshment flows abundantly to us in the valley of the earth until the end.

Baptism is the bath of grace, where God gives birth to us again, heals us from our soul's damage and adorns us with the gifts of the Spirit.

In the Lord's Supper, the Lord gives us his body and blood to enjoy.

So we can certainly conclude: He died too well for us.

8. and the forgiveness of our sins is granted to us by the office of the keys, the word of loosening and binding gives true rest to believing souls.

"Your sins are all forgiven!" This word of absolution

Can comfort us in death and life And mock the enemy of the soul.

S. Praise be to God for this teaching from His holy dear Word!

O, she enlightens and converts Roch many souls away and away!

These are the noble golden pieces In pure catechism shine.

For our eternal happiness, God's truth shines for us fully and completely.

(Submitted.)

Ei" call for help in great need.

Praise and thanks be to God that we can do this cry of distress with a confident heart and be convinced that it will not go unheard.

For never has a request in need gone out through the "Lutheran" that has not immediately found a willing and abundant response.

How often the "Lutheran" has asked for gifts, sometimes for poor congregations to set up a little kitchen, sometimes for widows and orphans whose support fund was empty, sometimes for sick pastors or poor students, and sometimes for a small gift for the poor.

Even for large sums of money for the erection of institutional buildings, in short, in any need, for any special or general purpose, large or small, knocking on the hearts of his dear readers, always and again he is opened, he is discharged richly endowed and pays with joy in his receipts his cheerful thanks for it. Why should we not hope that our call for help in great need will also find a willing ear? After all, it is God Himself who directs hearts like streams of water, and to whom we fervently sigh that He will do something special this time, that He will make the hearts of our dear "Lutheran" readers especially soft, willing and eager to listen.

He will certainly not let us do anything wrong; after all, it is his honor, his word and kingdom that are at stake here, and the need is truly so great, so crying, that it cannot be described in words. Christ himself was so deeply concerned about it that he not only included the request for its remedy in the daily Lord's Prayer of his Christians and put it into their mouths with the words: "Thy

kingdom come"; but he also gave them the serious command: "The harvest is great, but the laborers are few; therefore pray to the Lord of the harvest to send laborers into his harvest." With this we have at the same time expressed the content of our cry for help: **Our need is the lack of pastors, and our plea is: Help, dear Christians, that this great need may be hurriedly dealt with.**

We want to realize quite clearly how great the lack of pastors and the resulting need is. It is occasionally pointed out, reminded of it, but seldom brought before our eyes in all its terrible magnitude. We will now try to do the latter and first let the figures speak for themselves, and only from the last three years. In 1880, 34 students from our two seminaries took the Candidate Examination, but 61 vocations from congregations were available for supply, so 27 congregations had to remain unsupplied. In 1881, 40 students passed the theological examination, but 80 vocations were warmly received and half of them had to remain unprovided for.

ben. In the current year, 34 students took their exams and 58 vocations were submitted, a smaller number only because only the most important and urgent ones were accepted for consultation; unfortunately, we knew that even these could not be provided for, although among them were vocations that had already been sent for the third time. - How? Is this not a painful state of emergency that every year such a large number of congregations turn to us with trust and request for a minister of the pure Word and Sacrament, and we are unable to help them?

However, we would like to demonstrate this prevailing great need with a few examples from our mission. In one of our western mission states, through the faithful work of our missionaries, three large "parishes" with important mission fields were formed last year, which were to be filled with candidates this year. Three of them have also been appointed. However, due to various circumstances and conditions, only one was appointed. What is the consequence of this? The largest parish and the most important mission field of it is now in danger of falling back into the hands of an un-Lutheran synod; likewise, the second one is in danger of being lost, for both can no longer be served as needed by the previous missionaries. Thus we may experience the sad fate that the rich divine blessing on the faithful work, care and toil of our dear missionaries will miserably perish before their eyes because of a lack of preachers. Would it be a wonder if our dear brothers lose courage and joy for further work? In the westernmost state of our mission, our missionary succeeded in gaining a congregation of about 60 families, some of them former members of our eastern Missouri congregations with beautiful church property, in a large and flourishing city. Full of joy they call a pastor from our synod; but alas! one by one they have to turn down the call, and now, after seven months, this hopeful congregation still stands preacherless, antagonized and beset by great and bitter opposition from Uniate and Reformed congregations of German and English tongues of the same city. - In another flourishing city of the same state, another of our pastors has united about 30 families into one congregation and urgently asked for a pastor to be sent quickly; but we had to answer: We have none! Who can and may be surprised when that pastor writes plaintively: "It is impossible to say how terribly the lack of pastors hinders us! What is the use of missionary efforts, if even in such a case, where a congregation is already gathered, which has its beautiful property, we cannot get preachers! And if, as in ..., such a beautiful number of fellow believers, some of whom have good knowledge and come from our synodal congregations, must be brought together, but then left to themselves again, because we cannot get pastors! - It is indeed almost impossible to carry on our mission with courage and joy, if we have to admit to them, despite all our successes in winning congregations: Of course, you will not be able to get your own preacher! - In addition, since we are still talking about numbers, we do not have the prospect that a larger number of candidates will come forth each year, but the opposite is the case. Our Fort Wayne High School sends us this year only 18 students for our theological program.

Seminary here. The newly established progymnasia cannot yet be counted among a number of years for church service. We lament no less the small number entering our practical seminary for preachers at Springfield. We have as yet only one student enrolled for the new school year beginning in September. What a sad prospect, then, for the future! What an increase in the misery about which we are already complaining so bitterly! Who would not want to weep bloody tears over it? God pours out his blessings upon us, and we cannot grasp and hold them; God opens wide the gates to us everywhere, and we cannot enter joyfully with multitudes of evangelists! From all sides the pleading, imploring call goes out to us: "Come over and help us!" and we cannot help! What does this mean? When we see a hungry or thirsty person, a naked or sick person, wailing in his great distress, and we cannot help him, what sorrow fills our hearts, and we pour out the most painful tears of compassion! Oh, what sorrow should therefore fill our hearts and squeeze out tears and sighs when we have to witness this distress, this terrible spiritual distress: immortal souls pine for the bread of life, and we cannot give it to them! Sinners beg us desperately for the consolation of the Gospel of grace, and we may have to let them despair in their distress! Sick people ask us for refreshing consolation on their bed of pain, but there is no comforting voice nor answer from us! Parents stand weeping at the coffin of their dear children, children at the grave of their dear parents, widows and widowers stand bowed under the bitter loss of their faithful companion, but no messenger of heavenly peace calls out to them, comforting them: "Fear not! Those who sow with thirst will reap with joy. The sufferings of this time are not worthy of the glory that shall be revealed to us. Jesus Christ is the resurrection and the life: he that believeth in him, though he were dead, yet shall he live." We lift up our eyes and look at these spiritual deserts, there we see multitudes of children of those who are our brothers according to the flesh and according to the faith, who cannot be presented to their Savior through holy baptism, boys and girls, who cannot, by careful instruction in God's Word, be brought to the blessed day of confirmation and the first celebration of the Lord's Supper, young men and maidens to whom God's Word cannot be a lamp to their feet and a light on their way to eternity. Finally, we see fathers and mothers surrounded by a pack of unbelieving scoffers and enemies of the Bible, seductive false prophets walking in sheep's clothing and ravening wolves, in the thousand temptations of lust of the eyes, lust of the flesh, and arrogant nature, we see them walking in the dark valley of this world alienated from God, but they do not have the firm rod and staff that can lead them safely out of all dangers to the heavenly home - for they have no faithful shepherds of the divine Word to lead their souls again and again to the green pastures and fresh waters of the gospel of grace. - They feel this need, they feel this lack most painfully, they cry out to us from the depths of their pining hearts, "Oh, come and help us!" And ah! we cannot help! Is this not need, is this not not heartbreaking need? - Of our dear Savior we read: "And Jesus went about preaching the gospel of the kingdom. And when he saw the people, he was grieved of them, because they were faint and scattered as sheep having no shepherd." The same distress that made the Lord Jesus mourn, we see before our eyes again today; should it make Him mourn and leave us indifferent? - Could we then still be Christians and have a Christian heart? Oh no! Saddened, dismayed, let us rather lift up our hearts and hands to Him and ask: Lord, what shall we do?

Well, dear readers, let me now give a short answer to this question. Briefly, I say, because the need itself asks loudly and heartily enough. This is our request in this need: First, let us pray ever more diligently, earnestly, and daily to God that He Himself may send laborers into His great harvest. We can make such a prayer confidently and with all confidence, because he himself has commanded us to ask in this way and has promised that he will hear us. Oh, if in our great synod every believer daily and especially presents this need to God and asks for help, then we will soon be able to experience and see with joy how pleasing this prayer is to God and how gloriously it is answered. How could he remain silent in response to the united earnest supplications of so many of his dear children in a need that grieves him himself? That is impossible! - —

On the other hand, dear parents, God has given you a fine boy, like God gave Hannah in Samuel, clever, God-fearing, full of desire and love for learning, saying joyfully and willingly: Here, Lord Jesus, you have our son, make him a servant of your word, if he is pleasing to your eyes. Truly, you cannot prove better how much the need of the church for preachers pains you and how gladly you want to help than by placing your son at Christ's service. Luther calls out to you with great agility: "So help whoever can help, and let us have mercy on the poor youth, our dear offspring, and all God's chosen children who are yet to come and have not yet all been born, who must also come to baptism and to Christ through our service and help, for which we are also called and live precisely for their sake. O, dear parents, let it be your highest honor and joy to send your sons to our institutions and have them trained for the service of the holy ministry of preaching; you thereby bestow a blessing over which you will one day rejoice from eternity to eternity. Oh, how you will thank God when you see how your son, as a pastor, has led many to righteousness and now shines like the pillars of God forever and ever.

Thirdly, dear synodal congregations, do diligently and let it be your special concern and greatest honor that you not only help the great need of the church by your abundant financial contributions for the sending and maintenance of our missionaries, but above all also by letting poor boys from your midst, whose parents already make a great sacrifice when they only give their son to study, study with your gifts of love. Oh, if you would recognize more and more your holy duty and blessed privilege in this respect, how many more students would soon fill our institutions, how many more messengers of peace could be sent out to help the scattered and languishing sheep of Israel among the

to gather and feed the gentle shepherd's staff of Christ. Our synod counts eight hundred congregations; what could not be done by them to remedy our great need, if they recognized their duty rightly!

And you dear believing young men, who through God's grace love your Savior and have received good spiritual gifts through him, who have also turned your backs on the world and are earnestly creating your own blessedness, consider whether your good shepherd could not use you as sub-shepherds, whether you could not perhaps also help him in winning souls in your own person. Oh, how many a godly youth has followed the call of his Savior out of a fine earthly profession and is now a blessed fisher of men; how? will you not follow? In your young men's associations you support many a pious student in his theological studies and thus create help in the great need of the church for preachers. Oh, do not forget that the greatest help you can render is that you yourselves send gifted and godly young men from among yourselves to our seminary for preachers in Springfield. How? should there not be among you, after many thousands of disciples in our synod, many to whom this cry for help in great need would burn in the heart and conscience, if they imagine the same quite vividly? - God grant it! - —

Finally, you, dear pastors and brothers in the ministry, to whom God has also especially commanded this care, to ask and provide for workers in the great harvest, oh, let us be ever more faithful and zealous in remembering this holy duty, let us in our confirmation classes, in private conversations and in our youth clubs, let us look around without ceasing, where we can find a "God-fearing" Joseph, a wise Samuel, a fine David, whom we can win for the service of our Chief Shepherd JEsu, who can be called upon to remedy the great need. God will bless such diligence and let it be found wherever it is sought; he will hear our prayer through petition and understanding, and soon our lamentation, "How desolate lies the city of God," will be transformed into the shout of joy, "How lovely on the mountains are the feet of the messengers who proclaim peace, preach good, proclaim salvation, who say to Zion, 'Your God is King.'" May God have mercy on you. Amen. O. H.

Paul, the Apostle to the Gentiles.

He was born in Tarsus, the capital of Cilicia in Asia Minor (not far from Syria). His parents were Jews from the tribe of Benjamin, who were Roman citizens, Phil. 3,5. Apost. 16,37. 22, 25. ff. He first had the Jewish name Saul, but later (Apost. 13, 9.) the Latin name Paul (the little one). He may have taken the latter name after his conversion, or after the conversion of the governor Sergius Paulus, Apost. 13, or may have received both names in childhood. At an early age he came to Jerusalem to the school of the famous Pharisee and scribe Gamaliel, Apost. 22, 3. Along the way he learned a trade, as was the custom at that time, that of a tent and carpet maker, Acts 18, 3. 18, 3. He became a zealous Pharisee and sought his salvation in the strictest observance of the Mosaic law and the Pharisaic statutes. He was zealous for the paternal statutes and therefore bitterly hated the gospel of Christ and its implications.

connoisseur is fulfilled. At the death of the first Christian martyr, the almoner Stephen, he kept the clothes of his murderers and took pleasure in his death. Soon after, he actually took part in the persecution that broke out against the church in Jerusalem. Snorting with wrath and murder against the disciples of the Lord, he sought them out in their homes, delivered them to prison and also helped to pronounce death sentences on them, Acts 8, 3, 26, 10. 8, 3, 26, 10. But this was not enough for him. He asked the high priest for written authority to find Christians outside of Palestine, first in Damascus, and to bring them bound to Jerusalem to be tried. But this was not to happen. On the way to Damascus he was seized by the Lord Jesus and converted (around the year 35 or 36). The blind Pharisee became the most enlightened apostle, the most bitter persecutor became the most blessed instrument in the spreading of the gospel.

We want to let our dear father Luther speak about this great, glorious miracle of grace. He writes: "The history of the conversion of St. Paul should be kept in the church as a special miracle of grace of our dear Lord God and preached about it. Here we see a miracle above all miracles, that Christ so graciously converts his greatest enemy. For as Luke testifies here [Acts 9] in clear words, he was a murderer and a bloodhound and traitor of all Christians, who blasphemed Christ and defiled him to the highest degree. In sum, Paul is such a man, as can be seen by his deeds, who would have gladly destroyed Christ and all of Christendom in one day, if he could have done so. But what cause has he for this? No other, because he heard that the Christians preached that one could not be saved by the law; if one wanted to be saved, it would have to happen only through Jesus crucified; apart from him one could neither come to the forgiveness of sins nor to eternal life. When he heard that Moses should not help, and that all the prophets had not had enough of Moses, he became mad and foolish. When Paul let him take the matter so seriously, and outside Jerusalem, in other places, thought to fight against the new sect, our Lord Jesus also had his thoughts and thought, "Hold still, he will be very good for me, because what he does, he does with earnestness. The same earnestness which he now has in an evil thing, I will strengthen with my spirit, and will use him in a good cause, and will set him against the Jews, that he may preach of me among the Gentiles, and convert many.... How then Paul became a very excellent preacher, and especially did much among the Gentiles, of whom he boasts himself a teacher, and we also are still his children. And Christ does a special work with this Paul. All the other apostles and disciples he kept with him for a long time, and only among the Jews; but Paul he immediately sends among the Gentiles, to preach the gospel everywhere. This is the great and comforting miracle, that our Lord God converts the man who was so wicked and persecuted Christ and his Christianity so earnestly. But this happened ... At that very time he received letters and orders from the rulers of Jerusalem to attack all Christians where he found them and to send them bound to Jerusalem. He quickly set out for Damascus, where some Jews had accepted the Christian faith, all of whom were his blood friends.

he thinks to inflict all plagues on them. Then Christ ... immediately intervenes.... The right hour has come to strike him, that he must stop persecuting the Christians and drop the conceit of his holiness. For here no heart is too strong to stand before such a light, which suddenly shines around him like a flash of lightning, even if it were vain gravel and demant. Therefore Paul falls to the earth and is blinded in terror, that he undoubtedly did not think otherwise than, now it is over, you must die in a moment.... Now as he lies in great fear and terror, he hears a voice speaking to him: Saul, Saul, why do you persecute me? Then he will undoubtedly have been even more frightened and thought to himself: Does this mean persecuted? Do I think that I am doing God the highest and best service? And he said: "Lord, who art thou?" The Lord said: "I am Jesus, whom thou persecutest. This is saying, whatever you do to my Christians, you do to me. Seize him therefore in his sin, and strike him in the conscience, and bring upon him all the blood of his

Christians which is shed; that it were no wonder that Paul should have been dead in a moment. For when this strikes the heart and the eyes, that one has persecuted God, there is little comfort left. But the Lord Christ speaks further and says: 'It will be hard for you to lick against the sting.' ... What is your raving, he says, what do you do with it? Nothing else, except that you run into my spit. But is not this a ridiculous, even a harmful warrior, who is very angry, and in anger licks his foot against a thorn, from which he gains nothing, but that he lets out his anger with his harm, so that he must either stop with shame or destroy himself? Paul has had enough of this warning and soon becomes a different man, speaking with trembling and fear: "Lord, what do you want me to do? Where the trembling and fearing came from must not be asked, for he would have despaired and died of sorrow if the Lord Christ had not comforted and lifted him up. He now says to him: Get up and go into the city, and they will tell you what to do. Here it is especially to be noted that although God speaks to Paul from heaven, he does not want to abolish the preaching ministry, nor to make it special for anyone, but directs him to the city to the preaching seat or pastor, where he shall hear and learn what is to be learned. For our Lord God will not let anyone wait for a special revelation, but gives his baptism and gospel to the whole world, to one and to another. There we are to learn how to be saved, and not wait for God to give us something new or to send us an angel from heaven. For he wills that we should go and hear the gospel from them that preach it; and there shall he be found, and nowhere else..... This is the history, a very beautiful legend; for which reason it should also be diligently learned and remembered, for the sake of this great miracle, that the great persecutor of Christ and His church should thus be converted, and a wolf become a gentle, harmless little lamb." (Erl. ed. vol. 6, 142 ff.)

(Conclusion follows.)

If trouble arises from the truth, it is much more salutary to let trouble arise than for the truth to perish.

Jerome.

(Submitted.)

Professor Stelhorn

has felt moved to reply to our sanction, rightly given to the Ohio Synod of the Western District, concerning the ungodly proceedings in the Hahn matter, in the "Church Gazette" of July 15.

How does he answer now? - Does he repent of his sin and the sin of his synod, which he has already committed before respectable pagans? Or does he prove that the matter is different from what we reported and proved with many witnesses? Nothing of all this, but he makes wind, stirs up dust and scolds. That is really sad! Thereby he delivers the proof that he is the main culprit of that punished godlessness.

Let us now take a closer look at the matter. We had said that Ohio had neither asked the municipality in question, nor desired the protocol that was kept in Hahn's affair, nor confronted any of Hahn's accusers with the same. How does the professor now answer? He writes: "However, after P. Hahn had turned to us and admitted quite openly and without reservation what one can justifiably accuse him of, we asked someone who knows P. Hahn's affair very well and is not at all in favor of him, for detailed and unreserved information about what is available against him, and we also received the requested information. The facts stated are in exact agreement with what Hahn had already admitted to us before." But this is vain wind; with it one tries to throw sand in the eyes of the people. Why don't you name your source? - In this way I can prove and disprove everything. I can also write to the world: Professor St. is a murderer, adulterer, thief 2c. Punished about it, I say then: I have heard this from someone who is well informed about everything.

But even more. The aforementioned defense counsel writes further: "Now, since these facts against him are not, in our conviction, in themselves such as to render a preacher unworthy of the office, also, so far as we know, the officials of the Missouri Synod, who have investigated the matter, agree with us in this conviction." This is appalling. Everything Professor St. says here of the officials of the Missouri Synod who investigated Hahn's matter is vain lies and slander! This is a harsh accusation and it grieves me from the bottom of my heart that I have to pronounce it here. But I owe this to the honor of God, to the slandered, to the evil reported, and to the slanderer himself; for I am truly not indifferent to his soul.

What you say in public, you have to prove. Therefore, I do not owe the proof for a moment. But for the sake of the readers who do not know Hahn's trade, I must tell the same in summa. - On the 19th of last year, I visited Hahn and his community, which is located in Adams County, Ind. It took almost the whole day. There were also 7 neighboring pastors present. The outcome of the visitation was that Hahn, in order to avoid being deposed, resigned from his office because he was revealed to be such as I recently described him. Later he sued me at our district president, Father Niemann, and asked for an investigation of my visitation. The same demanded of him that he should

to suspend in writing all points where, in his opinion, he had been wronged and to send them to him. So that is what happened. He submitted 12 charges against me. Thereupon, the President instructed Pastors Groß and Sauer to investigate the matter on the spot in his stead. This happened on October 18 of last year in the presence of the pastors, who had also been present during the visitation. The final result of the 6 hours long meeting was that the two envoys of the President approved my work from the beginning to the end and agreed with my judgment about Hahn. - As a testimony to this, I have the minutes of the meeting written by Father Spiegel, accepted by the entire congregation and signed by the two examiners. As a result, the President later publicly suspended Hahn. That is how the matter lies. That it is so and not otherwise can be proven before all the world. Nevertheless, Professor St. is pleased to write that the officials of the Missouri Synod, who investigated the matter in question, agreed with him and his comrades in the judgment, namely, that persistent lying, cruelty, convicted impenitence, etc., did not make a preacher unworthy of the office. - Consider, then, that a man is publicly suspended by the president because of his atrocious sins and impenitence, and yet the people who investigated the matter in the name of the president, and on whose judgment the suspension was made, agree with Stelhorn and his seducers that Hahn is worthy of the office in his present condition! Truly, we had not thought our defense counsel capable of writing such a thing!

But how? Didn't the two envoys of the president perhaps change their minds later? In the end, after calm and prolonged deliberation, they came to the conclusion that Hahn was a man who could be entrusted with an office even in his present condition? - Not at all, but up to this hour they still stand as they always have. After that examination, I still exchanged letters with Hahn. However, everything happened only with their approval, i.e., they fully acknowledged my words. I can also prove in black and white that to this day they judge Hahn and the behavior of the Ohio Synod in this matter just as I do. If Professor Stelhorn does not want to be seen as an impudent liar and slanderer in front of the whole world, he should bring the counter-evidence.

So, Professor, no phrases, no wind and sand, but proof and reasoned refutation!

Logansport, Ind.

J. H. Jox.

To the ecclesiastical chronicle.

I. America.

Ohio Synod. In the "*Lutheran Witness*" of August 7 we read: "Mr. Pastor G. Herbst in Ironton, O., son of Mr. Pastor R. Herbst in Columbus, O., has now also resigned from the Ohio Synod because he is in the great struggle for the truth of the Lutheran confession on the side of Missouri. His congregation first rescinded the clause of its constitution which bound its property to the Ohio Synod, and hereupon also resigned from the Ohio Synod. The congregation acted in unanimity in this." Elsewhere we learn that the cases are becoming more frequent

that such church members, who initially did not leave the Ohio Synod with their orthodox pastors, will come to their senses and leave the apostate Ohio Synod. The consequence of this, of course, is that the ringleaders within the Ohio Synod are all the more zealous in their ecclesiastical bushwhacking, namely, wherever they find an opportunity to break into our congregations and into the congregations of the Honorable Wisconsin Synod, to destroy them and to try to take the ruins for themselves. God forbid them!

W. [Walther]

The "**Fröhliche Botschafter**", the journal of the Methodist United Brethren, complains that the preachers of his community are usually not shown the due honor and respect even by members of the same. He writes, among other things: "It is very much to be deplored, and which preacher does not know about it? that Christians not infrequently behave disrespectfully (!) towards their preachers. And what is still the saddest, children and young people, even those who belong to the congregation, even seem to think themselves great when they treat the preacher quite unmannerly and disrespectfully, both in words and in behavior, in and outside the church. The more improper some are against the preacher, especially if he is a poor man, the wiser and greater they feel. - Where does such naughtiness, even insolence, come from? Mostly from education. If parents themselves have no respect for the preacher, but even speak of him disdainfully in front of their children, then it is not surprising if the children make it a point of honor to treat the preacher disdainfully, even rudely, because they know they are doing what their father and mother are doing, and that they have no punishment to fear from them.... A lot may come from the very trusting contact with the people. The "you" with which we address each other may become a degeneracy, so that the preacher loses respect for the people, and especially for the children. In this country, almost all children are on a first-name basis with their parents, and also with strangers. Everything is you, and this easily leads to the idea that everyone is equal. Of course, this is not necessary. As Christians, as brothers and sisters, one can speak just as confidently by "you"; or the "you" need by no means serve as a form of address or disrespect, as it unfortunately too often does. - Preachers should be especially friendly with children, but there are preachers who fail to be so by being too friendly with them, and their friendliness degenerates into foolishness. They allow the old and young to address them as "John" or whatever the preacher's baptismal name is, and this leads to disrespect, innocent as it otherwise is. And a preacher can disgrace everyone else by treating people in such a way that they lose the respect they deserve. They allow anyone, children, outsiders, indeed anyone who addresses them, to speak to them on a first-name basis, and get involved with all kinds of people, in all kinds of inappropriate places, and in such conversations that are not befitting of a preacher."

II. abroad.

Saxony. To the reports from Saxony in numbers 11 and 12 of this year, we receive the following as a supplement or correction: Pastor Willkomm was sentenced by the Ministry of Culture and Public Education to a fine of 100 marks, possibly with a corresponding prison sentence, by way of discipline, with no opportunity for a prior defense. A subsequent defense was possible, however, in that the path of appeal could be taken, which was also done, but, as was to be expected, without success. The appeal is rejected and the penalty must now inevitably be paid by July 27. - As for the cause of the sentence, it was the alleged disturbance

125

of the confessional peace, committed in number 4 of the "Freikirche", partly by "calling for mass resignation from the Lutheran church" (!?), partly by "gross invectives against the consistory", to which, however, already the remark about Pastor Ahlfeld's successor, but above all what is said about the collative absolution formula, was counted. According to the ministerial response to the appeal, it is already considered a punishable invective against the consistory when it is said that the difference between the Uniate Prussian and the so-called Lutheran Saxon regional church has fallen so far that an appointment from one to the other can be made without further ado, because, after all, "the consistory is responsible for such conditions." - This latter concession, as well as the other, that the ministry had not proceeded on its own initiative, but at the request (of the consistory, of course), were the only benefits of the appeal. The appeal and the answer to it will be published in the "Freikirche".

Soul Masses. The papists are now collecting funds for a memorial to Pius IX. "Everyone," says the local "Herald of the Faith," "has thereby an opportunity to participate for himself or deceased in the monthly Masses which are said for all gift-givers." - A papist merchant in Australia bequeathed in his will the sum of 7000 dollars for soul masses for the deliverance of his soul from purgatory. However, before paying out the sum, the executor of the will requires a legally certified testimony from the priests that the conditions of the bequest have been fulfilled. The priests would therefore have to prove that there is a purgatory and that the man's soul has been delivered from it through the masses.

For further explanation.

In the article "Unity of the teachers against the false spirits is very necessary" in the previous number of this magazine, there is a note on page 115, column 1, in which it is said that Aegidius Hunnius is decidedly on our side in the doctrine of conversion. This would have required a qualification. However, due to an oversight on the part of the editors, it was not added. The honored author of that article, A. W., undoubtedly judged Hunnius' doctrine of conversion from his earlier writings and from sermons preached to the people. Here Hunnius speaks correctly. It must be noted, however, that the same Aegidius Hunnius in later writings, and especially in those in which he endeavors to communicate the doctrine of conversion with other doctrines without Scripture, sets forth propositions which are not in harmony with Scripture and the confession of our Church. Compare further "Lehre und Wehre", August issue p. 337. The false propositions of Hunnius have been contradicted both by his contemporaries and by later Lutheran teachers.

Editorial.

Jeremiah 17:5.

In 1539, when those German princes who were bitter to the Gospel were preparing to attack the Lutheran princes under Duke George's leadership and to divide themselves into their countries, behold, George suddenly died a sudden death. The godless Duke Henry of Brunswick was so shocked by this that he burst out into the blasphemous words: he would rather that instead of Duke George our Lord God had died in heaven! - As Heinrich spoke, so in similar situation godless people think all too often. W.
[Walther]

How once a poor tailor's apprentice was moved by a song to study for pastor.

The Alsatian Lutheran Messenger of Peace tells: Magister Johann Erhard Möckel, who died around the year 1762 as pastor at Lausa near Dresden, was the son of very poor parents in Zwickau. In his youth he attended the school of his father's town, which was called the grinding mill in Luther's time. He had to be accepted as an apprentice at the tailor's guild; however, his drive to study further never left him. Strange, however, is the inducement that led him to study again. Once the apprentice students sang the old beautiful song in front of his master's door: "God has not forsaken anyone. This had such a powerful effect on the young Möckel's mind that he put aside his needle and scissors and returned to school. Later he continued his studies in Leipzig and in 1739 he became a parish priest in Lausa, after having administered the parish in Wilschdorf and Klotzschau for 13 years.

Ordinations and introductions.

At the request of the Most Reverend Mr. Praeses Wunder, on the stern Sunday after Trin. Mr. Candidate H. T. Felten was ordained by the undersigned and introduced into his congregation at Washington Heights, Ill, assisted by Mr. F. C. Eißfeldt. A. Reinke.
Adresse: lsv. S. F. Feiten, ^LskloÄton Heißts, Ill.

By order of the Reverend Mr. Wunder, the undersigned has solemnly ordained and introduced the candidate of theology Mr. W. Heinemann on the 7th Sunday after Trinity in the midst of his congregation at Ke-wanee, Ill. G. Traub.
Adresse: Lsv. NsiusmLllu, Leines, llenr^ Oo., Ill.

On SO. July, being the S. Sunday after Trinity, according to orders received, Mr. Candidate G. Weller, of St. Louis, in the midst of his congregation at Marysville, Seward Co., Nebr. was ordained and installed in his office by the undersigned, in the presence of Mr. F. C. E. Bode. G. Grüber. Adresse: Rov. Oso. Geller, Nur^svMs, Ss^varä 6o., Nedr.

By order of the Honorable President H. Wunder, the candidate H. A. Meyer, called from the Lutheran congregation at Taylorville, Christian Co, Ill, was ordained and inducted by me in the midst of fine congregation on the Stenth Sunday after Trtn.
May the Lord make him a blessing for many". G. Landgraf. Adresse: Rev. S. Als^er, l'eylorvllls, Vürlstiew Oo., 111.

On SO. July, Mr. Karl Noack, candidate, was ordained and inducted by the undersigned at Dalton and by F. Burfetnd at Lansing. E. A. Brewer.
Adresse: Uev. 6. üsoueL, vslkm, OoOL Oo., Ill.

On the Stenth Sunday after Trin. candidate E. Mei- länder of Springfield, after passing his examinations, was ordained and inducted by the undersigned as negro missionary and pastor of St. Paul's negro congregation at Little Rock, Ark. by order of the Honorable Presidency of the Lutheran Synodical Conference and the Board of Negro Missions.

F. W. Herzberger.

By order of the Honorable Presidency of the WtSeonstn-Distrikt, on the Sten Sunday after Trin. Mr. Candidate F. Heinke was ordained and inducted by the undersigned in the midst of his congregation at Auburndale, Wood Co, Wis. I. Schutte.
Address: Rev. F. Nsiuks, ^udurnäuls, ^Voock Oo., V7!s.

By order of the Reverend Mr. President of the Western District, on the Sten Sunday after Trin. Mr. F. K. W. Weber by the undersigned, assisted by Mr. F. O. F. Voigt in the Peace Parish near Perryville, Mo.

L. H. Demetrio.

Already two years ago the honorable Iowa District Synod" passed the resolution to employ a missionary in Council Bluffs, Iowa. Now, with God's

help, this decision has been carried out. Mr. F. A. Detzer Sr. has accepted the call of a small Lutheran congregation in Council Bluffs, and in accordance with the commission he received, he was installed by me on the stern Sunday after Trtn. with the assistance of F. Mallon.

May the dear brethren in faith remember this mission with care and help. I. C. T h. Bräuer.

Adreffe: "sv. vst-sr, OormeU Lluw, Iorru.

On behalf of Mr. Wunder, President, Mr. F. H. W. Heumann was introduced on the Sten Sunday after Trtn. at St. Peter's parish bet Farina, Fayette Co, Ill, by the sub-cet. C. G. Schuricht.

Adreffe: Rsv. 8. Neumann, Lox 22, Farina,

Facet Oo., III.

Mr. F. T. Stiem ke, President of the Southern District, was ordained by the undersigned, assisted by FF. Geyer and Röse- ner on the 7th Sunday after Trtn. in the Lutheran St. John's parish at New Orleans, La. whose call he accepted on the advice of the theological faculty at St. Louis.

L. G. Mödinger.

Adreffe: 8s v. 1?. Stiemke, 30 8. hairstyle 8tr.,

Orleans, La.

By order of the Reverend Presidency of the Michigan District, on the 7th Sunday after Trtn. Mr. F. I. M. Moll was introduced to his congregation at Delaware by the undersigned. W. Schwartz.

Adreffe: Rev. ck. Sl. Ll. Loll, ForestviUe, Laniiae Oo., Llied.

According to order, Mr. F.J. Horn was introduced by the undersigned, with the assistance of Mr. F. Mezger, bet the Immanuelsgemeinde tn Bremer County, Iowa, on the 7th Sunday after Trtn. Ph. Studt.

On the Sten Sunday after Trin. candidate F. Cäm - mer er was ordained and introduced by me on behalf of the honorable president Hilgendorf in the midst of his congregations near Arapahoe, Nebr. G. Tönjes.

Adreffe: Rev. F. Oaewmerer,

^rapakos, Furuas Oo., Nsdr.

Cornerstone.

The eighth Sunday after Trinity was a day of great joy for the Lutheran Trinity congregation in Logan, Ohio. On this day, by God's gracious guidance, the congregation was granted the privilege of laying the cornerstone of their new church. Since the good Lord provided such beautiful weather, the members of the congregation, as well as many others from near and far, hurried to attend the ceremony. Since some of the brethren who were to preach could not be present, the undersigned himself had to preach the German sermon in the morning. F. Dreyer of Lancaster then preached a short English sermon. In the afternoon at two o'clock the actual ceremony began. F. Dreyer held the German sermon and Fr. Rauh of Sugar Grove the English sermon. Both sermons were very appropriate to the circumstances. The members of the Trinity congregation were certainly strengthened and fortified in their faith by them, and some of the others were undoubtedly struck to the heart. The singing choirs of Logan and Lancaster also did their part to elevate the celebration as much as possible through the performance of puff pieces.

While we are now sending this good news to our dear fellow believers in the distance, we cannot fail to acquaint them at the same time with the financial situation of the Trinity congregation. Up to now we have received from congregations belonging to the Synodal Conference close to -700.00. What the members of the congregation have written and are still able to raise in the course of this year, may amount to -600.00. This makes a total of -1300.00. Of this money, the building site has already been paid for, namely -250.00. If we now add up all the expenses that the congregation will have until the church is finished, such as the digging of the building site, the foundation, etc., they will amount to at least -2500.00. The congregation has therefore seen itself compelled, in order to raise this sum without paying interest on it, to issue non-interest-bearing shares at -5.00 each, which are guaranteed by the church property and are to be paid off within ten years. All members of the Synodal Conference are hereby cordially and urgently requested to take one or more of these shares, if at all possible, and in this way help the congregation to raise the necessary sum for the construction of the church.

Such brothers and sisters, who are not able to take over a share, can perhaps support the congregation in its so difficult work by a small contribution. Even the smallest gift will be accepted with thanks. Those who wish to take shares can either inform their pastor or send the money directly to the undersigned, indicating their exact address, who will then send them the issued shares.

Now, may the faithful Savior Jesus Christ guide the hearts of all faithful Lutherans, so that they support the dear Trinity congregation here in its church building with a cheerful heart and according to the measure of the goods which the Lord has entrusted to them, and thus help to build the Kingdom of God in this place. Amen.

H. Henkel, P.

Mission Festivals.

On the 4th Sunday after Trinity, the St. John's congregation at Whittewater, Wis. celebrated their annual mission feast. The collection was -11.45. G. Wildermuth.

On the Tenth Sunday after Trin. the St. John's Lutheran congregation at Edgerton, Wis. celebrated its annual mission feast. The collection was 12.15. G. Wildermuth.

On the Tenth Sunday after Trinity, the Lutheran congregation in Danville, Minn. celebrated a mission feast. Festive sermons were preached by Messrs. kk. Schulenburg, Müller, Sprengeler Sr. and Schatz. The collection, intended for inner mission, amounted to -SS.S2. E. H. Börneke.

On the 4th Sunday after Trinity, July 2, the "Lutheran" congregations of Kewaunee and Door counties, Wis. celebrated their annual mission festival at the congregation of the undersigned at Ahnapee. The festival preachers were Mr. ? in the morning. Keller of Racine, in the afternoon Professor Huth of Milwaukee. A mtsfonSgeschichtfichen lecture was given by Mr. P. Döhler of Forestville. The collection was -S1.S9. F. S teyer.

On the 7th Sunday after Trin. the congregations of? Barth, Winter and that of the undersigned celebrated their mission feast of this year. It was the eighth. Early in the morning Löber Jr. preached on inner mission and in the afternoon? Sauer, Jr. (from the Wisconsin Synod) on outer mission. Fr. Endeward gave a lecture on misflon history. The morning and afternoon collections totaled 110.50. A. Rohrlack.

On the tenth Sunday after Trinity, the Lutheran congregations of Cleveland and the surrounding area celebrated a community mission festival. Speakers were Lothmann and Zorn. The surplus of the collection together with the surplus from the railroad trip, etc., is to be paid to the Neg. (-570.72) will be donated to the Negro Mission and the congregation in Toledo. A. F. G

On August 6, the Lutheran congregations in Cole County, Mo. celebrated a community mission feast at the undersigned's congregation on Honey Creek, in which his branch congregation from Babbtown, Osage Co. also participated. The festival preachers were ? A. Grimm and H. Bartels. Collections: -67.10. C. Better.

Concordia - Seminar.

Seminary classes will begin again on September 1. All students, as well as Fort Wayne high school graduates who have received certificates of maturity, are expected to arrive on time. It is reminded that the fee for board and fire is to be paid prnellumerrmcko. G.

Concordia College at Fort Wayne, Ind.

Monday, October 2, God willing, the new school year begins. The boarding fee per quarter is -16.00. For light and stove -5.00 are to be paid. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who prefer Hömöopa- tische treatment -4.00 each.

On behalf of the supervisory authority

R. A. Bischofs, Director.

Concordia - Milwaukee High School.

Herewith the pleasant news that the good Lord has given us a second teacher for this still young institution. Mr. E. Hamann, with the approval of his dear congregations, has accepted the appointment given to him and, God willing, will arrive here in a few weeks, so that we will now have a Quinta in addition to the Sexta. A number of new students have also been enrolled. Hopefully more will be found and further enrollments should now be made as soon as possible.

Work is already being done on our beautiful property, so that in a few weeks the foundation stone of our new college building can be laid. On the advice of experts, the supervisory authority has decided to build a solid brick building, which will now, of course - since it will also contain the necessary space for a quarta - exceed the initially estimated sum (as frugal as we have been in doing so) by several thousand dollars. However, we believe that we have only acted in agreement with the dear congregations of our synodal district, and we now ask them all the more to be quite eager in collecting contributions, so that we do not lack the necessary funds for the construction and maintenance of our dear, hopeful institution.

The building itself will not be finished before November, but nevertheless classes will start again on September 1st and the students will be accommodated in families for the first months. - The

Conditions of admission have already been communicated in the previous year and are only repeated here that the applicant has to submit a good moral certificate and should have the knowledge of a good community school. He also has to bring the necessary body and bed linen. Whatever other books are necessary, as well as bedspreads, lamps, and the like, can most advantageously be purchased here together. The boarding fee should not exceed 60 dollars per year.

Our institution is therefore once again entrusted to the intercession of all our dear fellow Christians. May the Lord our God continue to bless it.

Milwaukee, August 8, 1882, Ch. H. Loeber.

Announcement.

The Eastern District Synod of Missouri having made the Progymnasium begun last year by St. Matthew's Parish, New York, their own, and having provisionally appointed another teacher for the purpose, this institution shall, God willing, be opened on the 4th day of September, 9 o'clock in the morning. For the time being there are two classes: a Sexta and a Quinta. For admission to the Sexta, in which Latin is begun, it is necessary that the pupil to be admitted has received a good preliminary education in a parochial school. For the Quinta, it is especially required that the applicant has a good command of the 5 declensions and 4 conjugations in Latin. The school fee for each of the two classes is -15.00 per quarter. Pupils who come from out of town and require room and board can obtain these from the director of the institution for a monthly fee of -12.00 (not including laundry). Please contact the undersigned by August 15.

On behalf of the supervisory authority

Edmund Bohm, Director, 298 Lroome Street.

Editor's Note. In reprinting the above "Announcement", we feel compelled to call special attention to this "Announcement" by those parents in the Eastern States who find themselves inclined to dedicate pious and gifted sons to the service of the Lord in His Church. The misgivings which many Lutheran parents in the East may have had up to now about sending tender boys to a distant grammar school can be explained; and that they did not want to have their children educated and trained in institutions of false believers was, of course, quite right. But now that God has graciously helped to establish a pure Lutheran so-called Latin school with excellent teachers who are trustworthy in every respect, Lutheran parents in the East who have recognized their duty to sacrifice one or the other child to the Lord should not neglect the opportunity offered to them to fulfill their duty, but use it with a thousand joys. The shortage of pure Lutheran preachers is growing with each passing year. Everywhere in this blessed land the call resounds loudly and urgently into our church: "Come and help us!" Each of these calls is especially addressed to Lutheran parents, to whom the Lord has given children who give hope of one day becoming capable workers in the vineyard of the Lord, who seek and gather what has gone astray. May those who have no children of their own encourage those who are blessed with children to be mindful of their duty. For in "our" hand God has placed the great work of filling the land with the pure gospel; from our hand, therefore, it will one day be required. May those concerned read again what was communicated in the previous issue of this paper, page 116, about "the Progymnasium in New York". W. [Walther]

Conference - Ads.

The New York DtstriktS Pastoral Conference will meet, s. G. w., Aug. 22-24 at? Pechtold's church tn Centreville, N. I. It is asked that you register immediately.

G. T. Henkel.

Wisconsin pastoral conference meets, s. G. w., in Watertown Sept. 22. - Registration at the kastor loel expressly **required** by conference resolution. Schlerf.

The North Illinois Pastoral Conference will hold, s. G. w., its next meetings August 22-24 at Fr. Wunder "s parish in Chicago. 8. v. Schenck.

The Southern District of the General Pastoral Conference of Minnesota and Dakota will meet, s. G. w., September 22-26, 1882, at the church of the Lord? Koth."

Main subject of the negotiations: Theses on Christian freedom.
Pickup on September 21 in Lewistown.

K. F. Schulze.

The next one-day conference in St. Louis will be held on the second Wednesday in September (13th).

The Eastern General Lutheran Teachers' Conference will hold its meetings this year, Sott willing, August 22-24, at the Emanuels Parish School in Baltimore. - Early registration with Senior Teacher Krieger, 34 lit. VaroUns Street, is requested. W. F. Meyer.

Income i" the Ksffe of the Western" District:-

To the synodal treasury: From? Link's congregation in St. Louis -20.00. Fr. Johanntngs Gem. in Brauerville, Mo., 8.00. From DreKiniaketts District in St. Louis 6.85. Coll. from k. Grupes Gem. m Etslebe", Mon, 5.40. (Summa -35.25.)

For inner mission: ? E. Lenks Gem. in St. Louis 10.00.

For Negro Mission in New Orleans: R. N. through k. Janzow in Frohna, Mon., 1.00. M. Sch. 10.00. (S. -11.00.)

For Heldenmtssion: Mr. Knaus through L. Lange in St. Louis .50. Bon to some children through?. Frese in Omaha, Nebr., .75. Geo. Eitel 2.00. Bon

"to a cheerful giver" in St. Louis 12.00. (S. -15.25.)

For the deaf and dumb: By?. Johannning in Brauer- ville, Mo., by I. Meuschke and D. Meyer each 1.00. Brown by?. Frese in Omaha, Nebr., .50. (pp. -

2.50.)
For poor sick pastors: Bom Jungfrauenverein in ? Biltz' Gem. in Concordia Mo., 10.00. H. D. Bruns 1.00. By?. Janzow in Frohna, Mo., by Gotth. Wetnhold 10.00. M. Sch. 5.00. By?. Lenk in St. Louis by H. Schaper- kottler 25.00.?. Sapper 2.00. M-t in Town Franklin.?. Dohler in Forestville, Wis.?. Fick in Boston, Mass. each 1.00: Chr. Dahl 2.00. H. D. Heimsoth .50. C. Pfeiffer at Frankenmuth, Mich., 2.00. E. Partenfelder at Bay City, Mich., 1.00. coll. of?. Frese's Gem. at Hanover, Kans., 7.75.?. Krämer tu Humboldt, Kans., 1.00. Mrs. Kath. Baden in Independence 5.00. Mrs. Mielsner 1.00. (S. -80.75.)

For new construction in St. Louis:?. Bartels parish in St. Louis. 1st Zhlg., 100.00. Bom Dreteinigkett's Distr. the 2ie Zhlg., 552.00 ? Nützel" Sem. in West Fly. Mo., 40.00. ?.. Lenk" Gem. in St. Louis, 1st z., 425.00. Last third of Dr. Walther's das. 100.00.?. Mielsier's gem. in Des Peres, Mo., 1st t., 105.00. ? (S. -1322.00)

For? M. Wyneken: Von-r in St. Louis 10.00.

For the burned in Michigan: By?. Frese in Omaha, Nebr., by G. Eitel 1.00. Aug. Prochnow 5.00.

For the comm. in Logan, O.: Coll. v. ? Lehmann's sem. to Sandy Creek, Mo., 1.25

For Toledo congreg. H. D. Brnms at Concordia, Mo., 1.00. From -r at St. Louis 5.00.

St. Louis, Mo. July 8, 1882 F. Roschke, cashier

"iuek<"ne > theK "fre de JSI" it-DistMS:-

For the new building in St. Louis: From Chicago: Through ? Miracles by W. Kriedemann -25.00. W. Redjeske 10.00. I. Häberle 25.00. widow Kar. Otto 10.00; by ? Holter, 6th pay., 34.00. By ? Drögemüller in Arenzville, 2nd pay., 42.00. By ? Burfeind's congregation in Rich 20.00. (Summa -166.00")

To the synod building fund: by teacher Rosen in Addison.

12.50. By H. B. there 12.00. (S. -24.50.)

To the synod treasury: ? Waits' Gem. in Danville 11.75.

For inner mission: Left of the collection, surplus of the "Rail Road Fare" re. at the mission festival of the congregation of Chicago and environs in Des Plaines 575.45. By?. Engelbrecht in Chicago (deposit in the collection bag) 1.00. (p. -576.45.)

For Negro Mission: By?. Miracle in Chicago by R. N. 1.00. From the collection plate by?. Frederking" Gem. bet Dwight 10.00. (S.-11.00.)

For the Negro Church in New Orleans: Through? Miracles in Chicago by Mrs. N. R. 2.00. Through? Holtermann in Lost Prairie by Mrs. C. R. 5.00, from the Gem. 5.00. Through ? Drögemüller in Arenzville, coll. at G. Lovekamp's baptism of a child 3.00. Part of coll., surplus of "Rail Road Fare", ic, at the mission festival of the congregation of Chicago and vicinity in Des Plaines 287.72. By Prof. Selle of L. Zum Malln tn Chicago 2.00. By ? Burfeind in Rich of Mrs. M. Bode 2.50. (p. -307.22.)

On the Emigrant Mission in New York: By Prof. Selle of C. To the Malln in Chicago 2.00.

To the budget in Springfield: part of the coll., surplus of "Rail Road Fare" re. at the Mission Festival of the Congregation of Chicago and Vicinity in Des Plaines 98.30. By teacher Sam- mann of the Women's Club in Dundee 12.00. (p. -107.90.)

For sick pastors and teachers: By?. Franck in Steelville from H. N. 1.00. By Prof. Krämer in Sprina- field from Leonh. Vogel 1.00.?. Hahn's gem. in Staunton 5.00.?. Dear Gem. in Wine Hill 11.00. By?. Great tn Harlem by Th. Parks 4.00. Albert Schneider .25. (p. -22.25.)

For the deaf and dumb: By?. waiting in Danville for Becker's tracts .80. By Prof. Selle of C. Zum Malln in Chicago 2.00. By?. Schltpestck: by himself 1.00, by sr. Gem. in Chenoa 5.00. (S. -8.30.)

To the orphanage at St. Louis: By?. Great in Harlem by Albert Schneider .25.

For the progymnasium in Milwaukee: By k. Miracle in Chicago by Mrs. N. N. 2.00.?. Frederking" Gem. at Dwight 20.00. By?. Great Gem. in Hartem two Sunday ascollects 51.55. By?. Engelbrecht in Chirac" by R. N. 20.00. (p. -93.55.)

For the community in Planitz, Saxony:?. Drögemüller" Gem. in Arenzville 10.61

For dt" Gem. in South Lhtcago, Ill.: By?. Mary's in Danville by I. Poll 1.00. C. Schultz.25. (p. -1.25.)

For the congreg. at St. Joseph, Mo.: By Prof. Selle of L. To Malln in Chicago 2.00.

For the Gem. in Toledo, O.: By Prof. Selle from E. Zum Malln in Chicago 2.00. Fr. Hahn's Gem. in Staunton 5.00. By Fr. Burfeind in Mch from Mrs. M. Bod 2.50. By Fr. Große in Harlem from Th. Harks 1.00. Albert Schneider 25. (S.-10.75.)

KL. New deposits for new building in St. Louis 84.00. Correction.

In my last receipt, under the heading "For construction of the Progymnasium in Milwaukee," the words are missing: By 1>. Miracle in Chicago by L. Nitschkowsky -10.00.

Addison, Ill, July 81, 1882. H. Bartling, Treasurer.

Siageksmmea I" the Knffe de- Middle District:

For the Free Church in Saxony, et al. St.: Fr. Schmidt's congregation in Indianapolis -17.00.
To the orphanage near St. Louis: P. Bachmann's Gem. at Evansville 10.00. P. Franks' Gem. at Zanesville 7.27. I. Sattler at La Fayette 2.50. Louis Behling at Indianapolis .50. Mrs. Werner at Cincinnati 4.00. H. Klinkermann at Farmers Retreat 2.00. from the God's Box of the Gem. .75. Wedding Coll. at F. Willert at Elyria 5.80. (Summa -32.82.)

For the emigrant mission in New York: P. Heintz's parish in Crown Point 1.50. P. Diemer's parish in and around Florida 1.79. k. Reichmann's Gem. in Fryburgh 5.00. Fr. Kretzmann's Gem. in Farmer's Retreat 8.00. Fr. Steinbach's Gem. in Fairfield 15.00. Fr. Schmidt's Gem. in Seymour 10.75. Half of Missionfestcoll. in Kendallville 23.65. (p. -60.69.)

On the emigrant mission in Baltimore: P. Evers' Gem. in Adams Co. 7.66. P. Steinbach's Gem. in Fairfield 5.50. k. Heintz's Gem. in Crown Point 1.50. P. Diemer's churches 7.3. n. by P. Dultz 3.00. g. Niemann in Columbus 5.00. c. Ph. Germann in Leslie .50. P. Horst's Gem. bet Dublin 5.36. Gem. in Hilliard 4.50. (S. -42.75.)

On the Fort Wayne household: P. Heintz's Gem. at Crown Point 1.58. P. Niemann's Gem. at Cleveland 81.89, 1>. Weseloh's Gem. 27.85. (p. -111.32.)

For inner mission: H. Fricke in Fort Wayne 5.00. k. Steinbach's Gem. in Fairfield 12.12. Mrs. Deichmueller in La Fayette 1.00. Fr. Heintz's Gem. in Crown Point 1.50. Quier's Gem. in Toledo 15. N. N. 1.00. N. by P. Dultz 5.00. P. Rupprecht's Gem. in North Dover 13.55. k. Schmidt's Gem. in Indianapolis 25.00. P. Werfmann's Gem. in Neu-Dettelsau 18.10. P. Mohr's Gem. in Ingelfeld 5.40. H. Michael in Columbus 1.00. M. Hermann in Fort Wayne 1.00. One-third of Missionfest Coll. in Columbus 24.69. Mrs. Rirmeyer in Louisville 2.25. (S. -121.26.)

For poor students in Fort Wayne: 1) general: k. Meyers Gem. in Adams Co. 19.73. Fr. Steinbach's Gem. in Fairfield 10.36. Fr. Bethke's Gem. in Goodland 4.00. Jung-frauenverein in La Fayette 35.70. Fr. Brudemann's Dreieinigk. Gem. 6.31. Petri-Gem. 2.00. 2) for Scheib's: Fr. Zschoche's Gem. in Marion Township 5.00. 3) for Nahrwald: Fr. Zschoche in Marion Township 12.00. whose Gem. 13.00. 4) for Glaser: k. Zschoche's Gem. 6.00. 5) for Neubert, Virgins' Association in k. Niemann's Gem. 10.00. 6) for Brink: P. Bruggemann's Filiale 2.55. from the God's box of the Gem. in Darmstadt 1.70. N. R. 1.75. 7) for Koch: Hochzeitscoll. bet I. Haatle in Vtn-cennes 9.00. 8) for Tisza: half of wedding coll. at Scha-per 14.00. 9) for Engelbert: wedding coll. at C. Proschel 4.61. 10) for Möller brothers: wedding coll. bet Weaver Cleveland 24.65. (p. -182.36.)

For the deaf and dumb: I. Sattler's Gem. in La Fayette 2.50. k. Reichmann's Gem. in Fryburgh 5.58. P. Niethammer's Gem. in La Porte 28.45. P. Berg's Gem. in Adams Co. 2.00. Out of little M.'s piggy bank 1.00. P. Meyer's Gem. in Adams Co. 1.00. N. R. in Aaron for Nelson Lee 2.00. P. Schleffermann's Gem. in Bremen 14.90. N. N. 5.00. I. Fischer in Cleveland 1.00. I. Schmidt 1.00. P. Mohr's Gem. in Ingelfeld 4.75. Mrs. Wähler in Terre Haute 5.00. Wedding coll. at I. Fischbach's in Peru 10.00. By P. Niemann in Cleveland (for tracts) 10.75. wedding coll. at H. Rose by P. Stock 12.05. also by H. Möllering 13.75. by k. Kaiser in Liverpool (partly for tracts) 5.35. P. Brömers Gem. in Cincinnati 27.80. Mrs. Werner 2.00. I. Eickhoff in Indianapolis 2.50. P. Kretzmann's Gem. at Farmers Retreat 8.00. P. Schoeneberg at La Fayette (for tracts) 15.15. wedding coll. at I. Burkhardt 7.00. P. Nützel's Gem. at Columbus 5.81. P. Werfmann's Gem. at Neu Dettelsau 30.50 and 2.50. child coll. at F. Rausch 5.25. W. Blumenschn in Neu-Dettelsau 8.25. The 2 Gem. in Indianapolis 59.08. By k. Franke, child coll. at F. Monzinger 1.80. at C. P. Hermann 5.00. By P. Stock for tracts 7.00. Half of wedding coll. bet Fr. Schaper 14.00. P. Niethammer's Gem. in Tracy 4.68. From Chr. Schumm's piggy bank 1.00. k. Spiegel's Gem. in Adams Co. 26.10. P. Schroeder's Gem. at Gar Creek 1.59. Mrs. N. in Liverpool 5.00. P. Sieger's Gem. in Adams Co. 11.00. its branch 2.67. P. Jox's Gem. in Lo-gansport 35.80. in Delphi 7.00. in Pulaski 1.35. P. Horst's -Gem. hear Dublin 2.25. in Hilliard 2.00. Mrs. W. .50. (S. -445.40.)

To the orphanage in Addison: Mrs. Begemann at Liftly 10.00. Fr. Franks Gem. in Zanesville 6.00. F. Schröder through Fr. Evers 3.00. Wedding coll. bet Dr. Martz in Fairfield 6.88. Teacher Lankenau's pupils in Adams Co. 1.50. Widow S. by Fr. Dultz .50. confirmands in Bremen 1.50. by Fr. Stock 2.00. Teacher Backner's Klaffe in Fort Wayne 1.23. W. Blumenschn in Neu-Dettelsau 3.25. (S. -85.81.)

For Negro mission: W. Scholz in Logansport 1.00. k. Heintz's Gem. in Crown Point 1.00. Out of little M.'s piggy bank 1.00. P. Zschoche's Gem. in Marion Township 5.00. Out of little M.'s piggy bank 1.00. P. Meyer's Gem. in Adams Co. 1.00. N. R. in Aaron for Nelson Lee 2.00. P. Schleffermann's Gem. in Bremen 14.90. N. N. 5.00. I. Fischer in Cleveland 1.00. P. Mohr's Gem. in Ingelfeld 4.75. Mrs. Wähler in Terre Haute 5.00. Wedding coll. at I. Fischbach's in Peru 10.00. By P. Niemann in Cleveland (for tracts) 10.75. wedding coll. at H. Rose by P. Stock 12.05. also by H. Möllering 13.75. by k. Kaiser in Liverpool (partly for tracts) 5.35. P. Brömers Gem. in Cincinnati 27.80. Mrs. Werner 2.00. I. Eickhoff in Indianapolis 2.50. P. Kretzmann's Gem. at Farmers Retreat 8.00. P. Schoeneberg at La Fayette (for tracts) 15.15. wedding coll. at I. Burkhardt 7.00. P. Nützel's Gem. at Columbus 5.81. P. Werfmann's Gem. at Neu Dettelsau 30.50 and 2.50. child coll. at F. Rausch 5.25. W. Blumenschn in Neu-Dettelsau 8.25. The 2 Gem. in Indianapolis 59.08. By k. Franke, child coll. at F. Monzinger 1.80. at C. P. Hermann 5.00. By P. Stock for tracts 7.00. Half of wedding coll. bet Fr. Schaper 14.00. P. Niethammer's Gem. in Tracy 4.68. From Chr. Schumm's piggy bank 1.00. k. Spiegel's Gem. in Adams Co. 26.10. P. Schroeder's Gem. at Gar Creek 1.59. Mrs. N. in Liverpool 5.00. P. Sieger's Gem. in Adams Co. 11.00. its branch 2.67. P. Jox's Gem. in Lo-gansport 35.80. in Delphi 7.00. in Pulaski 1.35. P. Horst's -Gem. hear Dublin 2.25. in Hilliard 2.00. Mrs. W. .50. (S. -445.40.)

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For sick pastors and teachers: I. Sattler in La Fayette 5.00. Women's Club in Fr. Michael's parish near Fort Wayne 5.00. Fr. Saupert's parish in Evansville 18.00. (S. -28.00.)

On the St. Louis household: P. Dultz's Gemm. 11.20. k. Niemann's Gem. in Cleveland 76.19. 1?. Weseloh's Gem. 34.50. (p. -121.89.)
Fort Wayne, June 30, 1882. L. Grahl, cashier.

Incoming in the knobs de- eastern district:-

For the synod treasury: from the congregation in Rondout -5.63. congregation in Martinsville 11.51. congregation in Paterson 8.65. k. Ahners congreg. in Pittsburg 81.75. congreg. in Hamlin 9.00. congreg. in Ellicottsville 4.00. jmm. congreg. in Baltimore 34.80. trnf. congreg. in Buffalo 11.85. congreg. in Eden Valley 8.25. congreg. in Wolcottsville 10.00. congreg. in Wolcottsburg 8.70. congreg. in East Boston 4.59. congreg. in Roxbury 17.50. (Summa -160.73.)

For the synod fund: W. Dirck 25.00. H. Richert, thank-offering for glückl. Delivery. 2.00. Louis Berg Sr. by k. Dahlke 10.00. Thank offering by Mrs. P. Sander 3.00. (S. -40.00.)

For the orphanage near Boston: Congregation in Bayonne 5.62. Through Fr. Hanser by I. H. Schäfer 1.50. Through Treasurer Schmalzriedt 4.25. I. Goehring by Fr. Lindemann 1.00. Mrs. Utermohlen by P. Häfner .25. comm. in Smallwood 2.50. Kindtaufcoll. by Bro. Walther in Cohocton 4.50. by Joh. Buchner 2.83. comm. in Dorkville 9.08. (p. -31.53.)

For the deaf and dumb: Frtckes Jr. confirmands 9.56. R. N. 1.00. congregation at Kingsville 7.50. congregation at Johnsbury, Pa. 1.50. by I. Goehring through Fr. Lindemann 1.00. by Fr. Dahlke from some congregation members 5.05. (Summa -25.61.)

For sick pastors: Miss S. L. through Fr. Lindemann 5.00. A. Rock 10.00. Fr. Rule 4.00 (add. 24.00 through Her). Cong. in Accident and Cove. 2nd Sdg. 67.75. Cong. in Schenectady 38.60. By Fr. Lindemann 5.00. Trinity Cong. in Buffalo, 13th Sdg., 26.00. Cong. in Smallwood nachtr. 2.00. Karl Schmidt in Maynard 2.00. (S. -215.35.)

For the building of a Negro chapel in New Orleans: Gem. in Dorkville 5.03. Through Fr. Hanser by Mrs. Henr. Letmate 1.00. B. H. Succop in Pittsburg 2.00. 8th Fields by P. Häfner 5.00. I. Drach by P. Sieker 2.00. P. Sieker 5.00. k.O. Hanser 1.00. (p.-21.03.)

For Negro Mission: W. Scholz through Fr. König 1.00. Anna Witte through Fr. Häfner 1.00. Mission Festival Coll. in Cohoc-ton 11.50.

For Mission in Sri: Women's Club by Fr. Stutz 10.00. Mission Feast Coll. in Cohocton 18.50.

For inner mission: W. Dick 25.00. Mission festival in Pittsburg 126.77. Mrs. Utermohlen through Fr. Häfner 25. (p. -149.02.)

For poor students in Fort Wayne: Mother Schen by k. Senne 50.00. Marie Ketz and Marg. Doll each .50. Chr. Mieser 1.00. (S.-52.00.)

For the burned in Michigan: By I. Brandner 1.00.

For emigr. mission in Baltimore: mission festival coll. in Pittsburg 15.00. Treasurer Schmalzriedt 8.00. Treasurer Schmalzriedt 8.00. (S.-25.00.)

For the congregation at St. Joseph, Mo.: Fr. Schulze 1.00.

For the comm. in Peoria, Ill: Mrs. Friedrich by k. Schulze 2.00.

For progymnasium in New York: From W. Dick 50.00. Gem. in Johnsbury, Pa. 2.00.

For the comm. in Riederspley: 1) gifts by E. H. Junghans in Vindennes 5.00. by I. T. T. 5.00. By W. Maas through Fr. Sieker 5.00. d. For bonds: by Grabner 12.28. coll. at I. S. Lacker's child baptism at Franklust 8.20. (p. -22.95.)

For the Negro Church in New Orleans: Cong. in Lake Möge 8.62. Mrs. S. Förster in Roseville 1.50. Missionary Fund in Adrian 8.00. Mrs. N. N. 2.00. Teacher Selle, Ueberschulz.

of the "Mission Dove." 8.00. whose pupils 2.00. S. Wangelin 25. comm. in Montague 8.00. comm. in Ridgeway 5.80. comm. in Manistee 6.00. K. Vchow in Detroit 1.00. G. Lang in Frankenlust 1.00. M. Hammel in Roseville 1.00. C. Harm at Roseville 1.00. (G. -89.17.)

For inner mission: Mrs. Chr. Lank in Frankenmuth 1.00. Mrs. N. R. in Adrian 2.00. Congregation in Roseville 8.00. Congregation in Manistee 10.00. Congregation in Luthersburg 4.00. Congregation in Caledonia 3.85. Congregation in Rogers City 4.00. Congregation in Amelint 12.62. Coll. at I. G. Fischer's wedding in Frankenlust 5.56. C. I. M. Kernstock, thank offering for happy delivery, 2.00. M. Hammel in Roseville 1.00. (S. -58.53.)

For emigrant mission: congreg. at Manistee 10.00. congreg. at Burr Oak 4.00. congreg. at Leola 1.50. congreg. at Montague 3.00. coll. at Granzow's wedding in Saginaw City 1.28. coll. at I. S. Lacker's child baptism at Franklust 8.20. (p. -22.95.)

On the widow's fund: From the kk.: Furbinger 4.00. H. O. Schmidt 4.00. Tome 4.00. H. Bauer 4.00. Witte 4.00. Jüngel 4.00. Schwartz 4.00. Trautmann 5.00. Lohmann 5.00. From the teachers: S. Riedel sen. 3.00. Selle 1.00. Beyer 1.00. v. Renner 1.00. Denntnger 2.00. Gem. in Clay Bank 4.20. Beauty in Saginaw City 5.00. Joh. Krinhart in Frankenmuth 3.00. (p.-58.20.)

For the deaf and dumb: Congreg. in Roseville 7.88. Congreg. in Cold Water 3.90. By P. Wuggazer 1.65. Congreg. in Burr Oak 2.00. Congreg. in Adrian 1.60. Mrs. N. N. 1.00. Congreg. in Ridgeway 3.50. On W. B. Schmidt's wedding in Frankenmuth ges. 7.87. Congreg. in Montague 13.25.

Incoming to the Knffe de- Michigan - District:-

To the synodical treasury: From the congregation at Roseville -8.00. Congregation at Lishon 13.61. Congregation at Manistee 10.00. Congregation at Dallas 5.00. Congregation at Saginaw 12.50. Congregation at Petersburg 25. Congregation in Montague 13.50. Gem. in Amelint 6.80. Gem. in Frankenmuth 31.00. Gem. in Grand Rapids 15.40. Gem. in Bay City 16.85. Gem. in Saginaw City 9.67. Gem. in Frankenlust 17.81. C. I. G. White 5.00. (Summa -147.44.)

To the seminary construction: comm. in Frankenmuth 8. platoon . 170.00. comm. at Manistee, 1st p.c. 100.00. comm. at Sebawaing 2nd p.c. 15.00. comm. at Adrian, 1st p.c. 76.75. comm. at Grand Rapids, 2nd p.c. 111.00. comm. at Saginaw City, 3rd p.c. 69.50. comm. at Sandy Creek, 1st p.c. 8.44. comm. at Caledonia, 2nd p.c. 5.00. Gem. at Montague, 8. Zhlg. 45.00. N. N. at Lisbon 5.00. Quite a few members of the Gem. at Monroe 40.00. A. Eichinger at Amelint 10.00. Gem. at Frankenlust, 8th Zhlg. 25.00. Gem. at Frankentrost, 6th Zhlg., 10.00. Quite a few members of the Gem. at Roseville 6.00. (S. -61.69.)

For the Negro Church in New Orleans: Cong. in Lake Möge 8.62. Mrs. S. Förster in Roseville 1.50. Missionary Fund in Adrian 8.00. Mrs. N. N. 2.00. Teacher Selle, Ueberschulz.

of the "Mission Dove." 8.00. whose pupils 2.00. S. Wangelin 25. comm. in Montague 8.00. comm. in Ridgeway 5.80. comm. in Manistee 6.00. K. Vchow in Detroit 1.00. G. Lang in Frankenlust 1.00. M. Hammel in Roseville 1.00. C. Harm at Roseville 1.00. (G. -89.17.)

For inner mission: Mrs. Chr. Lank in Frankenmuth 1.00. Mrs. N. R. in Adrian 2.00. Congregation in Roseville 8.00. Congregation in Manistee 10.00. Congregation in Luthersburg 4.00. Congregation in Caledonia 3.85. Congregation in Rogers City 4.00. Congregation in Amelint 12.62. Coll. at I. G. Fischer's wedding in Frankenlust 5.56. C. I. M. Kernstock, thank offering for happy delivery, 2.00. M. Hammel in Roseville 1.00. (S. -58.53.)

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Congreg. in Luthersburg 10.55. Congreg. in Caledonia 5.00, by P. Gose 3.00, A. Mittelberger in Saginaw City 5.00, on Burk's wedding s. 7.05, on Maith. Eichhorn's wedding in Amelith s. 5.40. W. Stein in St. Clair 2.00. Mrs. Feldmeier 1.00. Mrs. Ruff .25. Mrs. N. R. for happy delivery 5.00. G. Lang in Frankenlust 80. (S. -37.20.)

For sick pastors and teachers: Gem. in Montague 3.14. Gem. in Frankenmuth 22.10. Gem. in Fräser for k. DSschlehn 4.00. M. Hammel in Roseville 1.00. (S. -30.24.)

For the Wyneken family: Gem. in Frankenlust 11.34.

For P. M. Wyneken: coll. at Saginaw City Synod 53.87 u. 2.58. widow Seidel 1.00. (p.-68.24.)

For the parish in Planitz: Mich. Förster in Roseville 1.00. M. Hammel 1.00. P. Kirsch in Ruth 1.00. (S.-3.00.)

For hauShalt in Springfield: Gem. in Amelith 4.25.

For the HauShalt in Addison: Gem. in Amelith 8.25.

For the orphanage near St. Louis: M. Hammel in Roseville 1.00.

For the orphanage at Addison: teacher Wagester's pupils 3.85, whose children .80. I. S. Roth II. at Frankenlust .50. (p.-5.15.)

For poor students in Fort Wayne: Gem. in Luthers- burg 3.60.

For the English mission: Gem. in Amelith 8.22.

For the comm. in Centreville: P. Hugli- comm. 10.82.

For the comm. in Fergus Falls: k. Hugli" comm. 10.82.

For the comm. in Davenport: P. Hugli's comm. 10.81.

Correction.

In my receipt of June 17, read under "Negerkirche" instead of "Ernst Teschke": E. Peschke and instead of "Joh. Schönfeld": Schöneberg; under "innere Mission" instead of "Herr und Frau Sander": Frau Herr und Frau Sander.

Detroit, July 31, 1882. Chr. Schmalzriedt, Treasurer.

For the preachers" "ad teachers" Widows - and orphans" "Coffee

(of the Illinois Districts)

have been received:

1. contributions:

From the kk.: G. Blanken -5.00; H. A. E. Schäfer 2.00. From the Chicago Teachers' Conference 19.25.

2. gifts:

From M. P. by V. Wagner 2.50. By P. Feiertag from members of sr. From H. Buchholz by Fr. Holls 2.00.

By Mr. cashier H. Bartlina were delivered 18.50.

Chicago, Ill, Aug. 8, 1882. H. Wunder, Treasurer.

For poor students ""- Michigan

received since January this year: By Fr. I. L. Hahn for Speck- hard from Fr. Schmidt -5.00, A. Haag 1.00, H. Dehmel .50, I. Oker.50, I. Gremels Kinder" 2.00, A. Beck .55. For the pupil Fr. Hahn from Widwe Auch 2.00. By Fr. A. Ch. Bauer from sr. Gemeinde 4.60. By Fr. H. Stute, ges. at a wedding, 5.36.

By treasurer Schmalzriedt 4.66, 14.00 and 20.02 (from the Gem. in Frankenlust), 8.50 (from Fr. Bohn's Gem.) and 8.00 (from the Frauenverein in Adrian). By k. Hattstadt from the women's club in sr. Gem. IS' OO. Wedding coll. at G. F. Bender in Frankenhilf for the Bernthal brothers 8.10. By P. Duver, Easter coll. sr. Gem. for the Drogemüller brothers, 7.54. By Fr. Lemke from his Gem. 10.00. By Fr. I. Schmidt, High Rite Collect at Wttt and Maurer, 8.10. By Fr. Hahn, Kindtaufkoll. Bet R. Martini for the pupil Fr. Hahn 8.00.

May the Lord, according to His promise, reward the dear givers abundantly in time and eternity!

Roseville, Mich. July 6, 1882. I. Lst.

Received for church building of congregation at Toledo, O.: one-third of missionary festival coll. at Kendallville, Ind., -24.12; from congreg. at La Porte, Ind., 25.75; from H. D. Heimsoth at Lake Creek, Benton Co., Mo., 10.00; from Mrs. G. B. by k. E. M. Citizen, 1.00; from the comm. in Columbia City, Ind., 4.50; from Mr. Schütz in St. Louis, Mo., 1.00; from H. Sievers in Worden, Ill., 3.00; from C. F. B. in Serbin, I., .25; from Unnamed in Jersey City, 5.00; by Treasurer Bartling, 25.00; by I>. Bro. Weidmann in Springville, R. D., 5.40; by Mr. Bro. Auch in Sebewaing, Mich., 5.00; by Mrs. Em.

Rothe by P. Fick, 5.00.

With heartfelt thanks

Toledo, O., Aug. 1, 1882.

H. W. Querl.

The desire for entertainment is becoming greater and more general in our days, even among Christians. This cannot be changed, however great the dangers of this desire may be. The right way to avert these dangers as far as possible is undoubtedly to offer Christians such entertainment material, which not only contains nothing offensive, but also something beneficial for this and that life. This is the path that the publisher of our dear "Evening School" has taken. For those for whom the "Evening School" is not yet sufficient, he has also published books which are suitable to satisfy the need for harmless and useful entertainment reading. The above mentioned book: "Johannes Knade's Self-Knowledge", also has this good purpose, and we can add with a good conscience that this newest of Mr. L. Lange's writings for the entertainment of Christians surpasses its predecessors by far. It does not contain poetry, but is based on what really happened and relates events from a time, the knowledge of which is of great value for a Christian, especially for a Lutheran Christian, namely from the time immediately before and after the Reformation. The main character of the story is a young Roman priest in Gdansk named John Knade, who came to the knowledge of the truth and himself described many of his inner and outer experiences, which have been faithfully used by the narrator. The whole story is a series of highly enjoyable pictures of the life and activities of all kinds of people immediately before and after Luther's appearance. Everything is written so vividly that it seems to the reader as if he were placed in the middle of that time and as if he were experiencing what was happening at that time. A large number of people of high and low status, pious and godless, so-called spiritual and secular, appear in it. Nothing in it is boring; everything arouses the reader's interest and keeps him in a pleasant suspense until the end. May the Lord bless the book to all those who read it. The book contains 800 pages in octavo and costs 75 cents per copy in pressed paperback. It can be obtained from the publisher of the "Abendschule".

W. [Walther]

Correction.

The church dedication indicated in No. 14 of The Lutheran was held in Little Valley, New York, not Iowa.

A. Krafft, k.

Verril-erte Adresse":

Rov. L. IV. ^Vobor, 8ox 71, kerr^viiiie, korr^ 6o., Klo.

Rsv. ck. 1°. Kluelier, Box 69, Ss-IrdurZ, 6o., Klieb.

Rsv. 6. glue, Horuäoo, Rarvlius Oo., Luus.

Rev. L. ^VsKver, 1053 Klissiou 8tr, 8au kruuoisoo,

Rsv. 6. 6. L Lruuckt, kruiris ^ve. L Hutobiuson 8tr.,

Aortk 8b. Louis, loo.

ksv. 8. IVauZeriu, cor. 16tb L Klorxsu 8ts., 8t. Louis, clo.

"L 6. ck. Behind, 163 Lossutb 8tr., ObionAO, 111.

ck. 6b. IViutorstelv, 8airbur8, 6o., Kliob.

R. H. Treiber, 164 Lossutb 8tr, OkiosZo, IN.

ck. "L Tb. Leueok Queller, ^Voockrrortb, Iroquois 6o., III.

Llr. P. 6th kestuur, 6or. Iltb L Furnuna 8trs, Omubu, dled. treasurer of Nebraska district of synod of Missouri, Ohio a. St.

Intereck ut tbo cost ONO" ut 8t. Ixrrris, lo, "s secosck-olnss^mLttsr.

Volume 38. St. Louis, Mo., Sept. 1, 1882, No. 17.

Paul, the Apostle to the Gentiles.

(Conclusion.)

Soon after his baptism, he began to preach in the schools of Damascus that Christ was the Son of God. He did not go from Damascus to Jerusalem to learn from the apostles, because he was called and taught by Christ directly, Acts 26, 16. f. Romans 1, 1. 26, 16. f. Rom. 1, 1. Gal. 1, 1. 17. but he went to nearby Arabia and from there back to Damascus. He drove the Jews into such a corner with his proofs that Jesus was the promised Messiah that they could not reply. They became his enemies and sought his life. From the governor of King Aretas they obtained permission to spy on the gates of the city day and night, so that Saul could not escape them. However, the Christians lowered him in a basket at night through the window of a house on the city wall and he escaped from his enemies. Apost. 9,23. f. 2 Cor. 11, 23.

Only now - three years after his conversion - he came to Jerusalem. The Christians were afraid of him at first and did not believe that he was a disciple; but Barnabas from Cyprus, a member of the church (Acts 4:36), who knew him, introduced him to the apostles Peter and James the younger. He stayed only 15 days in Jerusalem: Greek-speaking Jews pursued him so that they killed him. Following a divine instruction, he left Jerusalem and went to his hometown of Tarsus. The brothers accompanied him as far as the sea at Caesarea. After some years Barnabas fetched him from Cilicia to Antioch, the capital of Syria. Here, in fact, the gospel had been brought by exiled Christians. A large number of Gentiles had become believers and Barnabas was sent by the apostles to these young Gentile Christians to strengthen them. Knowing that Paul was to be an apostle to the Gentiles in particular, he sought him out in Cilicia and led him to Antioch. Here they both worked together for a whole year with great blessing. Here also the disciples were first called Christians. Apost. 11, 25. f.

From here Paul, after he had been in Jerusalem for the second time to bring a collection of the Antiochian church for the poor Christians in Judea, Apost. 11, 30. 12, 25. he was sent out by the command of the Holy Spirit with prayer and laying on of hands for a greater activity among the Gentiles - around the year 45.

He made the first great apostolic journey with Barnabas through Cypem, Pamphylia, Pisidia and Lycaonia. They always addressed the Jews first and, in case of their persistent opposition, the Gentiles. When they returned to Antioch, they proclaimed to the church how much God had done with them and how he had opened the door of faith to the Gentiles, and they did not remain with the church for a short time. Apost. 14,28.

Around this time, some false brethren came from Jerusalem to Antioch and troubled the church, teaching that Gentile Christians could not be saved unless they were circumcised and accepted the Law of Moses. Therefore Paul and Barnabas along with some other brethren were sent to Jerusalem by the Antiochian church. Gal. 2.1. f., about the year 50, fourteen years after Paul's conversion. Here the question was considered by the apostles, elders and the church, and it was decided that the yoke of the Mosaic Law should not be put on the Gentile Christians, but that they should only abstain from certain things for a time for the sake of the weak Jewish Christians. With a letter from the "apostles, elders and brethren" to the "brethren from the Gentiles," Paul and Barnabas returned to Antioch.

The apostle worked for some more time in the now calmed church, then he made his second great journey around 51 or 52. Barnabas separated himself from Paul this time, since he did not want to leave the company of his nephew Mark, who had become a renegade on the first journey, and undertook an independent journey with his nephew. Paul, on the other hand, accompanied by Silas and Luke, who were later joined by Timothy, traveled through Asia Minor and then sailed to Europe for the first time. Apost. 16, 9. He traveled through Macedonia, where he founded the churches in Philippi and Thessalonica.

Then, persecuted by the Jews, he went to Greece, where he preached in Athens and stayed in Corinth for a year and a half. Here he wrote the two letters to the church in Thessalonica. In the midst of this congregation, the apostle had only a few letters because of the hostility of the Jews, Apost. 17, 5. f., the apostle could only stay a few weeks. It was therefore necessary to strengthen the church, which had held on to the gospel during the tribulations, to warn them of the dangers of the great city and to exhort them not to deviate from the pure doctrine, especially concerning the return of the Lord. From Corinth Paul made a festive journey to Jerusalem, Apost. 18,18. 22, after which he returned to Antioch in 53 or 54. He did not stay here long, but started his third great journey, Apost. 18,23. f. He first visited some churches in Phrygia and Galatia and then went to Ephesus. He made this rich and prosperous commercial city in the middle of the East and West the center of his apostolic activity for almost three years. Here he could most easily gather information about the churches he had founded. Here he received, among other things, the distressing news that false apostles had penetrated into the Galatian churches, who demanded that Christians keep the entire Mosaic Law, especially circumcision, if they wanted to become righteous and blessed. Therefore, he wrote the glorious letter to the misled Galatian churches, in which he so powerfully promotes the doctrine of justification. The apostle had also received information about the condition of the church at Corinth, that disunity had arisen, church discipline had deteriorated, and disorder had broken out in the worship gatherings 2c. Therefore, he immediately wrote a letter to the Corinthians, the first one, in which he speaks about the various evils in a punitive, instructive and admonishing manner.

He was expelled from Ephesus by the uproar caused by the goldsmith Demetrius, Apost. 19, 23. He turned to Troas and from there to Macedonia. Here he received news about the effect of his letter to the Corinthians: some had changed their minds, others were hardened. This news prompted the second letter

to the Corinthians, in which he addresses first the repentant, then the hardened. Not long after that he went to Corinth himself (around 57). Here he stayed for three months and during this time he established a connection with the church at Rome in the glorious letter to the same. Already in Ephesus he had planned to visit this church, after he would have delivered the support collected on the last journeys for the poor Christians in Jerusalem, Acts 19, 21. 19, 21. He really came to Rome via Jerusalem, but as a prisoner.

What heavy forebodings he was moved by on the journey to Jerusalem, we see from the strange farewell speech he gave at Miletus to the Ephesian church servants, Apost. 20,17. f. At Caesarea a prophet prophesied to him of his imprisonment, but he continued his journey confidently and joyfully. "I am ready," he said, "not only to be bound, but also to die at Jerusalem, for the name of the LORD JESU."

When he arrived in Jerusalem, the Jews of Asia Minor who were with him saw him and stirred up the people against him. He escaped death only because the captain of the Roman garrison took him prisoner. In vain he defended himself before the people, before the high council and at Caesarea, where he had been fled from the Jewish rage, before the Roman governor Felix, who held him captive for two years, always hoping that Paul would give him money. Since Paul received no justice even from the following governor Festus, he appealed to the emperor, Apost. 25,11. After he had confessed and testified before Agrippa II, he was taken away as a prisoner to Rome around the year 61. For two years he lived as a prisoner in Rome, bound together with a soldier, but with the freedom to preach the gospel. To receive visits from his assistants and to write letters. Paul wrote four wonderful letters in this Roman imprisonment, the one to the Ephesian churches and to the Colossians, the tender letter to Philemon, whose slaves he sends back to him and recommends, and the lovely letter to the Philippians.

The book of Acts only reports up to the second year of the captivity. The question is whether Paul was already martyred in this Roman captivity or in a second Roman captivity. Passages in Paul's letters force us to assume that he was released from the first Roman captivity and made further apostolic journeys, e.g. Phil. 1,25. f., 2,24., Philem. 22., Rom. 15,28. And also church writers report that Paul, released from captivity, traveled to Spain and also visited churches in Macedonia, Greece and Asia Minor once again. On these journeys he undoubtedly wrote the letter to Titus and the first letter to Timothy.

Finally, in one of the last years of the emperor Nero, in the year 67 or 68, he was captured again and brought to Rome. With certain prospect of his soon martyrdom, 2 Tim. 4, 6. f., he wrote the last of his letters, the second to Timothy. According to unanimous testimony of ecclesiastical writers, he was beheaded in Rome.

The dear apostle Paul is presented to us, as he himself writes 1 Tim. 1, 16, as an example of grace.

"That we may be comforted, when we are challenged by our sins and are fainthearted, that we may not despair for their sake, but may comfort ourselves and say: Well, I confess with Paul that I am also a great sinner, and I hope that as God the Father through Christ has shown mercy and grace to Paul, who was exceedingly a great abuser and blasphemer, so God also out of pure goodness, grace and mercy will forgive and pardon my sin for the sake of His own Son, our dear Lord JESUS CHRIST, who also for my sake was sent into the world to redeem me from sins by His cross and death. This is what Paul says has happened for our exemplification and consolation." I Luther, Erl. Ausg. 16,130.)

In the apostle Paul we have an exceedingly glorious example of faith and love, as we can see from his letters. What a heroic faith he had! How powerfully he pushed the doctrine of grace! How Christ was his everything! How zealous he was to win souls for the Lord Christ! How bravely he fought against the false teachers who robbed Christ of his honor and turned souls away from Christ and plunged them into perdition! With what holy hatred he was filled against the destroyers of the churches of God! How tirelessly he worked for the cause of the Lord! How frugal he was! How humble he, the highly enlightened, the highly pardoned, was! How much he had to suffer for the sake of the name of Jesus and how patient he was in all suffering! He could write in truth shortly before his end: "I have fought a good fight, I have finished the race, I have kept faith. Henceforth there is appended unto me the crown of righteousness, which the LORD, the righteous judge, shall give me in that day." 2 Tim. 4, 7. 8.

We, who are descended from Gentiles, have special cause to thank the dear God that He ordained the dear apostle Paul to be an apostle to the Gentiles. Luther, the most faithful disciple of the apostle Paul after the time of the apostles, writes: "We should now rejoice and be comforted by this, and also give thanks to God, who has given us Gentiles . . . called and sent such a glorious apostle Paul; as he himself testifies to Timothy, saying 2 Eptst. 1,11, that he was appointed a preacher and apostle, a teacher of the Gentiles in faith and truth. Therefore Paul is our apostle. Just as other apostles are all our apostles, for they all at the same time received and taught a doctrine from Christ; yet Paul is our apostle." (Erl. ed. 16:122.)

The persecutions of Christians in the first three centuries.

We have seen what a wonderful beginning the Christian church had, how quickly and how far it spread already in the time of the apostles. The simple preaching of Christ proved to be divine power and divine wisdom. The great change that this gospel produced in those who received it, the blessed peace they felt, their godly walk, their heroism in the midst of the most horrible tortures - drew the attention of many to the gospel. In addition, there were the miracles and signs with which the Lord, who had gone to heaven, confirmed the word of the apostles. Even after the time of the apostles, here and there Christians had the gift of performing miracles. These miracles were, as it were, the bells with which the people of HM were lured. In addition, there were also bloody persecutions of Christians. "The churchyard was fertilized with the mild blood of the martyrs.

The first persecutions of Christians started from the Jews, from the Jews who rejected Christ, their Messiah, who now no longer warmed the chosen people of God, but became His enemies.

Peter's Pentecostal sermon with the Pentecostal miracle and the miraculous effect of the sermon first made some impression that the apostles and disciples with the first believers had favor with the people, Apost. 2,47. But when the apostles continued to preach more and more loudly and joyfully that there is salvation in no one else but in Jesus crucified, risen and exalted to the right hand of God, when more and more souls were added to the church, the anger of the chief priests, the Pharisees and the Sadducees was enraged: They feared for the paternal religion, the Sadducees felt disturbed in their Epicurean unbelief, the self-righteous

arrogant Pharisees did not want to know that their works should not count for anything, that salvation and blessedness could only be obtained through faith in Christ. They imprisoned the apostles and pushed them over; they even intended to kill them when they did not heed their command to remain silent about Christ, but declared: "One must obey God more than men," Acts 5:33. 5:33, and were only restrained by the counsel of Gamaliel. The long restrained anger gave vent when Stephen, one of the seven deacons elected by the congregation, a man full of faith and the Holy Spirit, punished their obstinacy. Apost. 7 They gritted their teeth at him, shouted loudly, covered their ears, rushed in with one accord, pushed him out of the city and stoned him. He was the first martyr of the first Christian community. A great persecution arose against the church in Jerusalem, in which Saul was the main participant. The Christians fled to the lands of Judea and Samaria.

After some time, about the year 44, Herod Agrippa set his hands to torment some of the church. He had the apostle James the Elder beheaded. Seeing that it pleased the Jews, he imprisoned the apostle Peter, who was released from prison by the angel of the Lord, Acts 12. Soon after his conversion, Saul also experienced the hatred of the Jews; they immediately threatened his life and almost everywhere he preached Christ, he was persecuted by them. The apostle James the Younger was thrown from the pinnacle of the temple and stoned.

Finally, God's terrible judgment of wrath fell upon the apostate, hardened Jews and their city Jerusalem in the year 70, as Christ had foretold. After years of suffering terrible hardships from the Romans because of their rebellion, Jerusalem was finally conquered by the Romans in that year and their empire was brought to an end. Horrible hunger, which made even a mother slaughter and fry her child, pestilence and the sword of the Romans destroyed 1,100,000 people in Jerusalem. The city with the temple became a heap of rubble, even levelled to the ground by fire and shovel. The lands of Judea were partly sold and the Jews, many of whom already lived outside Judea, were scattered throughout the world. The Christian congregation at Jerusalem, however, had followed the admonition of the Lord,

They left Jerusalem and found a safe haven in the small town of Pella, on the other side of the Jordan, on the border of Arabia. Later, in the years 132-135, when the Jews under their false Messiah Barkochba rebelled anew against the Romans and waged a new, exceedingly bloody war that was ruinous for them, the Christians had to feel their revenge once again. Countless who did not deny Christ and did not want to participate in the outrage were killed by them under cruel tortures.

Since then, although the Jews, who were scattered in all countries, no longer had the power to show their hatred of Christians through independent persecutions, they were all the more eager to help the Gentiles in their persecutions.

We will tell about the persecutions that came from the pagans in the following.

Luther and the Methodists.

In 1736 a book was printed by the papists and has been reprinted several times since then with the title: "Der Katholische Lutheraner, d.i. handgreiflicher Beweis aus den Schriften Luthers, dass ein Lutheraner den wahren römisch-katholischen Glauben annehmen und öffentlich bekennen kann, ohne einen Nagel breit von der Lehre Luthers abzuweichen". In this book, then, it is also proven in the Jesuit manner that Luther was not Lutheran, but Roman Catholic. What Luther wrote when he was still up to his ears in the papacy, and of course later recanted himself and condemned as the abominable false doctrine of the papacy, is presented as Lutheran doctrine, and individual passages from his later writings are twisted and torn out of context so that they say exactly the opposite of what Luther wanted to say with them. If the papists want to make a shaky Lutheran who is leaning toward the papacy completely Roman, they not infrequently put this book of lies into his hands.

As ridiculous as it is when the papists want to refer to Luther in order to justify the abomination of the papacy from his writings, which he fought against until his death, it is just as ridiculous when in this country the enthusiasts want to make Doctor Luther their patron and hide behind Luther with their enthusiasm, as if he was also of their spirit and mind. And yet how often this happens! How often one hears, for example, the Methodists and Albrechtians say that they are not at all opposed to Luther's teaching, but believe just as Luther once believed! Of course, they prefer to say this to the unsuspecting Lutherans who have just immigrated from Germany and, as they say, are still "green" in this country. By such lies they lure the poor people into their temples of enthusiasm. Their unlearned preachers, who as a rule do not even know the German language and have perhaps never seen or read any of Luther's writings, partly believe themselves that Luther must have been a man of their spirit. Yes, they sometimes stoop so low as to claim that if they had lived in Luther's time, Luther would certainly have taken their side and declared his support for them.

But with this these gushers only prove their boundless ignorance. The Methodist hoax

Luther knew the spirit in his time just as well as we know it today. Already in Luther's time there were swarm spirits, which are almost as similar to today's Methodists and Albrechtians as one egg is to another. These were the so-called heavenly prophets. They also came to Luther in order to "convert" him, whereby they always referred to the Spirit, Spirit, Spirit, who had to do everything, when Luther denied them God's word. Luther, however, did not want to know anything about their spirit, because it was not the spirit of the Scriptures.

What Luther thought of the Methodists' method of conversion is clear from one of his sermons on the Sunday after Easter, where he says: "Christ comes with his regiment through the ministry of the word, he does not come with thumping and rumbling, storms and rumbling, but neatly and carefully.... Thus, he does not destroy or destroy anything in man, neither in his senses nor in his reason, but enlightens and improves his heart and mind. On the other hand, the devil, by means of his ruffian spirits, rumblers, rioters and troublemakers, destroys and corrupts everything, both in outward and worldly government and nature, and inwardly in the hearts of men, which he even makes insane and dark with his spirits; as we have well experienced in these times with his rebellious prophets, enthusiasts and rebaptizers." (XI, 1028 f.)

It is well known how even the Methodists and all the enthusiasts in our day despise baptism, the Lord's Supper and absolution, in that they do not regard baptism as the bath of regeneration, in that they deny that in the Holy Supper there really and truly is Christ's body and blood, and in that they call absolution a gross blasphemy. Luther, however, writes: "Comes a swarmer and chattereth out of reason, and saith, The priest taketh the child upon his hand, and sprinkleth it with water, taketh bread and wine for the sacrament, speaketh the words, and offereth it unto the people with his hand, and layeth his hand upon the people, and absolveth them; how should that give blessedness? I see water, I see bread and wine, I see a man's hand. How can water make blessed? How can a sinful hand forgive sin? So be prepared and say: Dear man, you must not look at the priest's hand here, but at the speaker, who is the word you hear in baptism, absolution and sacrament. The same speaker thus speaks Mark. 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Item John 20:23: Receive the Holy Spirit, and to whom sins are forgiven, they are forgiven. Item Mark. 14, 22: Eat, this is my body; drink, this is my blood. Do this in remembrance of me. And what this speaker says must be done. Even though he uses water, bread, wine and the hand of man as an instrument and sign, he still says that it should be called his work: what men do here according to his word and command, that he will have done. This speaker is almighty and created all creatures from nothing; so he is also true. Because we have his word in baptism, absolution and sacrament, we should not doubt, but believe that what the word says will happen, because nothing is impossible for him, Luk 1:37, so he cannot lie, Hebr 6:18. Even though we see the poor, sinful hand of the priest, we should not let ourselves be deceived. This speaker wants to

The devil and his kingdom are thus trampled underfoot, so that a man's hand may also snatch men out of his jaws through baptism, through absolution, through God and the sacrament. Since this is not the word and work of man, but the word and work of God, who is almighty and cannot lie, we can be sure that whoever believes and is baptized will be saved, Mark 16:16. 16,16. For what the priest does here according to God's command, God Himself does. - Dam, I say, the red spirits and enthusiasts, who do not want to believe that baptism works forgiveness of sins, that bread and wine in the sacrament is Christ's body and blood, that absolution excludes heaven, have not yet begun to spell out the article in the child's faith: I believe in God, almighty Creator. For this cause they cannot keep pure any article of Christian doctrine." (VIII, 1424 f.)

It is also known what a distorted doctrine of profession and preaching ministry the present-day enthusiasts have, that anyone

who pretends to be driven by the Spirit can preach in public. In doing so, they not infrequently boast and say to preachers who have prepared themselves for the holy office of preaching by thorough study: You have to slide down the pews and study for so and so many years, but we can step out at any time and speak fresh from the liver as the Spirit gives us to! - Now, to tell a little history and to babble something, to intervene here and there, that can be done by anyone who has a good mouth; what has the Holy Spirit to do with it? But Luther writes: "God does not want anyone to run astray with his word, as if someone were the Holy Spirit and had to preach, and thus seek out places and corners, houses and preaching stands, since he has no office. For even Paul himself did not want to preach in the places where the other apostles had preached before, even though he was called by God to be an apostle, Rom. 15, 20. 2 Cor. 10.15,16.... Neither shalt thou suffer that any creeping man come unto thee, and make a special preaching in thy house, which he is not commanded to do. But if any man come into a house or city, let him bear witness that he is known; or let his seal and letter show that he is commanded. For it is not necessary to believe all the pranksters who boast of the Holy Spirit, and turn to and fro with it into the houses." (VII, 535 f.)

The basic error of all swarm spirits is that they, similar to the papists, make salvation dependent on works, as Luther also confesses of them: "Our swarm spirits, if one looks at them in the light, teach only of good works, they do not understand that life, grace and salvation come without our works, only that we believe. (VII, 2107.) This is also the case with the Methodists and "Albrechtians" of today. For on what do they base their conversion? On God's word? No, on their repentance, their struggling and fighting, on what they themselves do, on their works. But what does Luther say about this? He writes: "This can be seen in all the enthusiasts and the red spirits, that they are all in error, that they do not understand how sins are forgiven.... They do not place the forgiveness of sins on the Word and faith, since it must be placed on them, but on our repentance and satisfaction. But such is absolutely a false doctrine." (XIII, 2078.) - Furthermore, on what do our present-day enthusiasts base the certainty of their "grace"?

and the forgiveness of their sin? On the word? No, on the feeling, on the spirit in their heart. But what does Luther say about this? He writes:

"The enthusiasts also say much about God, about the forgiveness of sins and the grace of God, even that Christ died; but how I obtain Christ, and how grace comes to me, that I get it, that we come together, they say: The Spirit must do it alone; they lead me on the monkey's tail, say that the outward oral word, baptism and sacrament, is of no use, and yet preach grace. That is, proclaiming the treasure to me and saying fine of it; but the key and the bridge taken away, whereon I should come to the treasure." (III, 2502.) - Our present-day enthusiasts also freely confess that they make blessedness dependent on works. Thus in the catechism of the "Evangelical Community" is asked: Are good works necessary as well as faith for the attainment of blessedness? - Yes, is the genuine Papist answer. Of course, they declare that good works are necessary only as fruits of faith for beatitude. This is exactly how the papists in Luther's time wanted to get out of the noose. Luther, however, wrote: "That is blowing warm and cold out of one mouth when I say: Faith makes righteous, and yet without works it is nothing. For if it alone is nothing without works, then the works must be nothing, if the same nothing (that is, faith) is already present. Such is their secret opinion and the old former abomination, brought forward under the new words, and a new skirt put on the old idol." (XVII, 2438.)

There you see, dear reader, how gloriously Luther agrees with the Methodists; just as gloriously as with the Papists. If he were to return today, he would have to raise his voice just as powerfully against the fanaticism of the Methodists and Albrechtists as he once raised it against the abominations of the papacy. With them, just as with the papists, everything is vain workmanship. This is their real basic error, from which all their false teachings spring. Hence they make people sin things that are not sins at all; hence they imagine that they can become perfectly holy, so that they no longer commit any sin at all; hence their penitential bench and all the quackery of the soul, by which the honor of God is actually robbed, the most holy merit of Christ is trampled underfoot, the grace of God is pushed aside, and man is made the author, creator, and sustainer of his own blessedness.

Luther gives his final judgment on the swarm spirits with the following words: "With this doctrine (namely, that they make salvation dependent on works), the unholy, mad enthusiasts and the spirits of the rot are darkening the grace and benefits of Christ anew, depriving Him of His due honor, that He alone does not make righteous, and making Him only a bad servant of sin; they have learned no more from us than that they only repeat our words to us, and yet they do not understand a whit of the matter of which they want to speak. They want to be respected and considered as if they taught the gospel and faith in Christ as purely and truthfully as we do; but basically they are only vain teachers of the law in all things, as the false apostles were." (VIII, 1856 f.)

H. ...ck.

(Submitted.)

Dear young readers, which image do you resemble?

In the number of the "Ev.-Luth. Freikirche" of the first of July this year there is a memorial of a godly virgin, Clara Heinzig in Rusdorf near Oberfrohna in Saxony. On the evening of May 30 of this year, during a heavy thunderstorm, in the midst of the family circle, after the common evening blessing had just ended and she had just finished reading the 51st Psalm with a raised voice, she was hit by a weather ray straight in the heart and killed instantly. In that memorial of honor it says of her:

"Her life is well suited to be held up as a mirror image to our adolescent youth, which in these last shameful times is in great danger of allowing itself to be drawn deeper and deeper into the world's lusts and pleasures, and thus at the same time into ruin, by the delirium of lust for the eyes, lust for the flesh, and the arrogant life. Her death, however, preaches most forcefully to all who see these lines that what David says to Jonathan is true: 'Truly, as the Lord lives, there is only one step between me and death. (1 Sam. 20.)

"From her childhood, nourished by her godly parents with the sensible, lukewarm milk of the Gospel, beautifully adorned by God in body and spirit, this Clara Heinzig stood in God's spouse of the Christian church like a rosebud that had just begun to unfold sweetly. The flame of Jesus' love burned brightly in her heart. To sit with Mary of Bethany at Jesus' feet was her most blessed joy. How eager she was for the house of God and its beautiful services and spared no hardship and complaint of the long way. (She had a 3-hour walk to church.) How she especially enjoyed the Christian teachings, of which she never missed one without need. How she revealed such knowledge that all who listened were often astonished at her understanding and her answers, as was the case with the twelve-year-old boy Jesus. And when dissolute youths and virgins asked her on the day of the Lord to come with them to play and dance, to run with them into their wild, disorderly being, how did she then know to confess feudigly and courageously: This is feme of me! Do you not know that I must be in that which is my father's? She disliked the pleasures, lusts and pleasures of the world, avoided the idolatrous temples of her carnality like plague houses; her whole life testified to her heart's attitude:

Away, world, away, sin, to thee I give not My heart, only, JESu, To thee Set this gift zuertcht, Keep it for and for!

She was beautifully adorned with the true adornment of Christian virgins, of which St. Peter writes: "What adornment is not to be on the outside with braids of hair and gold, or putting on clothes; but the hidden man of the heart unfeigned, with a gentle and quiet spirit, that is delicious in the sight of God? She was a model and an example for Christian youths and virgins. In her, her contemporaries, the youth could see how they praise the Lord with the fresh blossoms of their youth, deny the world, keep themselves unsullied by vanity, resist all temptations to immorality and unfaithfulness.

chastity in words and deeds should be insensitive. In her, sons and daughters could see how they should keep the fourth commandment against father and mother and seek their joy and honor in willing obedience to their parents. In short, she was an honor to her dear Savior before the world, a joy to her parents, an ornament to our congregation, a shining example to her peers, a virgin after the heart of God. And what is best of all, she herself did not know that she was. She only knew to say and to gnaw about her sin. But with her it also meant from the bottom of her heart:

The reason I am founded is Christ and his blood, which makes me find the eternal true good.
In me and my life there is nothing on this earth, What Christ has given me is worthy of love.

Thus she walked in silence before her God, keeping herself in shy seclusion and friendly humility, and did not seek to make herself conspicuous everywhere by eloquence, fluency or vain finery. Without knowing or wanting it herself, she let her light shine before the people and won the hearts. Thus, like the boy Jesus, she grew in wisdom, age and grace with God and man.

"But just then, because her soul was well pleasing to God, therefore he hastened with her out of the evil life.".... She was ready, her house was spiritually well ordered. Therefore, her quick death was only a quick rapture from the pit of misery of this world up to the heavenly hall of joy. Without even tasting the bitterness of death, her soul, like Elijah once did, went up to heaven in the weather and tasted the most blissful joy in an instant. Truly, her lot has fallen most sweetly; a beautiful inheritance has become hers." - —

Isn't it true, dear young readers, that this is a lovely picture of a godly virgin, a model worthy of imitation; and happy is the pastor who may set such a monument of honor. But now ask yourselves, each one of you: Am I similar to this image, am I even approximately similar to it? Is there also such a holy earnestness to be found in me, as a child of God, to live according to my baptismal and confirmation vows, to deny the world with its lust and to strive for what is above? - Surely you do not want to be like the image of such young people of whom one would have to say: In their hearts burns brightly, not the flame of the love of Jesus, but the flame of the love of the world. Nothing is more repugnant to them or more annoying than God's word. They still attend the public church service out of habit, - if they cannot find an excuse, - or because they hope to meet like-minded people with whom they can discuss where to meet in the afternoon and with what worldly pleasures they want to pass the time. In particular, they avoid Christian teachings like fire. Now and then, of course, they still come to the examination, but there the most terrible ignorance is revealed; it becomes apparent that the catechism is probably never looked at by them at home; godly old parishioners cannot be surprised enough at the lack of understanding and ignorance that can be seen in the answers of such young people, who, after all, have been trained in the pure doctrine from their youth.

The first thing they do is to give a clear picture of what they have been taught faithfully, if answers are even given to the very simplest questions. Mostly, however, they do not present themselves for the examination in the Christian teaching, but look for a place in the church, where they can undisturbed prepare a pasture for their lustful eyes, or can indulge their own thoughts and pass the time. - Instead of opposing licentious young men and worldly virgins who invite them to shameful games, dances, etc. - instead of confronting them with all seriousness and determination, instead of confessing in word and deed that as Christians they abhor such things - they join in the same desolate disorderly conduct, and are even secret instigators and instigators. If only the pastor does not find out, all is well. They seek the pleasures, delights and lusts of the world. The attitude is when a thought of eternity comes in:

I am still young, there is still time, I must first enjoy this pleasure.

They lack the true adornment of Christian youths and virgins; there is preening, vanity, pomposity, boasting, mean, crude, impudent behavior, shamelessness in words and gestures, impudent arrogance, showing off, glibness, etc.; in short, they are models that Christian youths and virgins should not imitate. In them one sees with horror how the blossoms of youth are withdrawn from Christ and sacrificed to the world, - how the fourth commandment is trampled underfoot by their disobedience, stubbornness, self-will, barking back, reproaching their parents, and especially by the fact that they either go against the express will of their parents, or they are not willing to be a Christian, They reproach their parents, especially by either moving about in loose societies against the express will of their parents, or by roaming about at night, or by doing this while they have made their parents or masters believe that they wanted to go to quite different places, and have asked permission to do so; in short, they cause their parents great heartache and rob them of all joy. With their pompous, conceited nature, there is no question of true knowledge of sins; they have little concern about them; they do not feel them. Or with them everything is a dead, forced being, whereby the heart remains completely untouched. They are a grief to godly parents, a dishonor to the Savior, often a blot on the church. - They may increase in age, but not in wisdom and grace with God and man.

Once again, dear young reader, examine yourself, which image are you like? Do you base yourself in true faith on Christ's blood and righteousness, so that you are ready to depart at any moment? - Know this: Godliness has the promise of this life and the life to come. But do you also believe it from your heart, so that you now also always walk as one who belongs to Christ? - Remember, the world passes away with its lust, but he who does the will of God abides forever. C. L. J.

Synodical Assembly of the Nebraska District.

This district assembled for the first time from June 28 to July 4 at the parish of Bro. Ad. Bergt in Dodge County. In the opening sermon, the Reverend General Praeses, using the image of a building lodge, showed the purpose and function of synods, pointing out, on the basis of his text, Ps. 127:1, 2, that everything, the building, the Watching, worrying without the blessing of the Lord for otherwise be.

Since there was a great disproportion between the number of voting and non-voting members of the synod, in that of the 32 pastors only 8 and an equal number of congregational deputies were entitled to vote, the petitions of congregations wishing to enter into the union of the synod were first considered under the temporary presidency of the General Herr Präses. 18 congregations now elected the following officers through their pastors and deputies: P. Hilgendorf, Praeses; P. Frese, Vice-President; P. Meyer, Secretary; Mr. C. Festner, Treasurer.

Although the usual decision was made to devote the morning sessions to teaching and the afternoon sessions to business, the first days were spent only on practical matters, due to the absence of the honored speaker. Among the practical matters, the matter of the inner mission mainly occupied the attention of the assembly. Through the discussion of the brothers who had worked in this field and could report great successes, the mission was again recognized among the scattered brothers in faith in its great importance for the church and it was decided to continue it freshly. Father Tönjes, until now active as a traveling preacher in the southern part of the state, but here no longer so urgently needed, because this part is now occupied elsewhere, was called upon by unanimous decision of the assembly to persevere in his difficult and renunciatory profession, but to consider the northwest of Nebraska as the scene of his activity. The Rev. General Herr Präses took the opportunity here to put in a good word for the person of the traveling preachers by expressing the heartfelt request that their salaries not be set too low; for, firstly, it would be ill-advised thriftiness to expose the worker to privations through too meager a subsistence and thus let him wear out his strength before the time, and secondly, there would be a great temptation for the traveling preachers themselves to look for permanent pastorates under such circumstances and to become unfaithful to their profession as missionaries.

Our dear Dr. Walther had been kind enough to promise to conduct the lectures and also to take over the presentation for them. From hour to hour, from day to day, one waited eagerly for him. An incoming dispatch brought the enlightening news that he was being held back by a flood in Missouri, but at the same time increased the concern for his dear life. What became of the doctrinal negotiations at the synod? Good advice would have been expensive here had not Father Biedermann, at the request of the assembly, presented his theses on conversion, prepared for such an emergency on behalf of the Northern Pastoral Conference. In spite of the hurried preparation of the speaker, the discussion of the theses proceeded well under God's blessing. New life came into the meeting when, to everyone's surprise and joy, Dr. Walther arrived on Saturday. The last two days of the meeting were days of rich blessing and refreshment, during which Dr. Walther, after having given guidance to the theses he had begun, presented the important and comforting doctrine of conversion in words of holy conviction from God's word and the symbolic The author of the book, the author of the books, and the author of the writings of our faithful fathers, presented the story so clearly that every layman, indeed every child, could follow it.

The synodal report, which will contain the proceedings in detail, will hopefully also be distributed in many copies in the congregations and then also read. May God bless it!

Address of the treasurer: k'. 6. None-,

ago. I ltk anä k'Lrvs.m 8tr8., OvaatiL, Nebr.

To the ecclesiastical chronicle.

I. America.

Church charity. In the Wisconsin "Gemeindeblatt" of August 15 we read: On May 14, died at Stoughton, Wis. an old settler named H. O. Gjerjord, who, as his administrator now informs us, in his will, which he executed thirteen years ago, bequeathed two-thirds of his estate to the Lutheran College at Decorah, which belongs to the Norwegian Lutheran Synod. Since this property is estimated at about 9000 dollars, the sum of about 6000 dollars falls to the aforementioned institution.

A miser died recently in New York, leaving behind ten million. A New York paper makes the following comment: "When he comes before God, he will have to answer two difficult questions, namely, first, how did you get the money, and second, what did you do with it?"

Pabst and Turk. In Philadelphia, an Irish Catholic League recently decided to give the money it had collected to the Mohammedan Arabi Pasha, who is currently murdering Christians, in order to fight England, which they hate.

(Pilgrim a. R.)

II. abroad.

Egypt. Missionary Lansing in Egypt says that the following prayer is said daily in the Mohammedan schools of Egypt: "O God, destroy the infidels and polytheists (the Christians^A, your enemies, the enemies of religion! O God, make their children orphans and desecrate their dwellings and let their feet slide, and give them and their families and their servants and their wives and their children and their relatives and their brothers and their friends and their property and their family and their wealth and their lands to the Moslems [Mohammedans] for a prey."

In France, a lady who applied for a teaching position in a city school was asked during the examination what word she would substitute for "God" if she found it in a reading. She replied, "I would read straight as it is written." She was - rejected.

On the second commandment.

In 1813, a respectable citizen, also a diligent churchgoer, had a lawsuit with a girl whose property he had to administer. The girl, otherwise known as reliable, had told her confessor that the guardian had embezzled from her money; the circumstances were so precisely stated by her that the priest became convinced that the guardian had allowed himself to be blinded by greed and had defrauded the girl. When the guardian was prepared for the oath, as is still the custom in some southern German countries, the priest accompanied this sacred act with a very serious admonition. As if struck by lightning, however, the priest was when thereupon

Nsaid : "Pastor, I know what the HErr

says: Do not be mistaken, God is not mocked, and I say: I can swear the oath purely, or these legs shall not carry me back to the New Town (where he lived)." "Master N, " cried the chaplain.

horrified, "I dread. Here is the oath warning slip; either you can swear lawfully, or I dread living under the same roof with you." The priest, despite all the encouragement of his relatives, found it impossible to enjoy that evening somewhat. "There we sat," relates his son, who was then a candidate of theology and spending his autumn vacation in his father's house, "the meal untouched. The mother wistfully stroked the grief-stricken brow of the beloved husband. There was a knocking at the window, which I opened. 'Mr. Candidate,' said the city constable Flick, 'did you hear the misfortune? The N. in the new town has come to his brother-in-law Siegert, who has the maturity (hanging out barrel hoops were the sign for the town house, in which beer was tapped), stumbles on the floorboard of the tavern in the entering and breaks both legs in the thigh!' How he could break both legs at the same time, the doctor could not understand. The man did not swear; he remained lame. My father, who was soon promoted further, left the city, hoping that the never-tiring mercy had softened the hardened heart."

(According to the Hannöv. S.-Bl.)

How a Christian can forestall his preacher from punishing him for his sins.

The old Heshusius, who preached the gospel so sweetly, but also punished sins as sharply as few preachers, tells us that when he once had a conversation with the godly Duchess Elisabeth of Mecklenburg in Güstrow, in which a sharp punitive sermon, which a pious preacher had preached and which had offended some, was remembered, the Duchess said: "I know a good way to deal with God and with preachers: if I have stumbled because of human weakness, and am therefore admonished from God's word, I will not defend my weakness, for that would make me worse; but confess and ask God for mercy: then God can no longer be angry and you preachers no longer have to punish." - Behold, dear Christian, if thy preacher punish thee too severely for thy sins, as thou mayest think, this is not the right way to remedy that evil, that thou shouldest be thy preacher and rebuke him. No, the right way is rather to forestall your preacher, that is, when he wants to begin to punish you, to punish yourself at once; then the preacher must be silent or, instead of punishing you, comfort you. Thus David once did when the prophet Nathan began to punish him (2 Sam. 12,13.), and from King David that duchess seems to have learned this "good grip". W. [Walther]

Each one does not look at his own, but at that which is of the other.

Phil. 2, 4.

The Schneeberg Chronicle contains the following story.

When Elector Johann Friedrich offered Dr. Luthern a "Kux" (i.e. a share) in the "Fundgrube zum Fürstensertrag" (a mine of that name) here in gratitude for his efforts in getting the German Bible printed, because he was the son of a miner, Luther thanked him most humbly and highly for it and did not want the "Kux", saying: "Der

The devil is mine, who would cut the ore for my sake by God's permission, so that the other trades would have to pay me. It is much better for me to give penance with an Our Father, so that the ore will last and the yield will be well invested. - Have you, dear reader, ever turned down an honest profit because you feared that it would be to your neighbor's disadvantage? Or have you often harmed your neighbor in order to profit from it? Have you, for example, tried to turn your neighbor's customers away from him in order to turn them to yourself? As Luther did, so true Christians tend to do, the opposite, the false Christians. Compare Luther's interpretation of the tenth commandment.

W. [Walther]

Who is the Bible for?

A Dutchman in the chaplaincy saw a Hottentot reading the Bible and said mockingly, "The book is not for such as you are." The Hottentot replied, "And yet it is!" The Dutchman: "How do you know?" The Hottentot: "Well, my name is in it." The Dutchman: "Your name? Where then?" "Now here," said the Hottentot, reading: "'JESUS Christ came into the world to save sinners' - sinner - that's my name - and the book is for me."

Inscription of a papal monument of honor.

Pope Hadrian the Sixth, who died in 1523, was born in Utrecht; in Leuven he became chancellor of the university and finally, through the Emperor's mediation, Pope. After his death, a monument was erected to him in Louvain with the following inscription: "Utrecht planted, Louvain watered, the emperor gave the flourishing." (This was obviously meant to be an allusion to 1 Cor. 3:6.) A joker therefore wrote underneath: "God has done nothing here." W. [Walther].

Christian.

A man is not called a Christian because he does much, but because he takes from Christ, creates and gives only to him. If a man no longer receives from Christ, he is no longer a Christian; so that the Christian's name remains only in receiving, and not in giving or doing, and that he receives nothing from anyone but from Christ. If you look at what you do, you have already lost the Christian name. It is true that one should do good works, help others, advise and give, but no one is called a Christian by this, and therefore he is not a Christian.

Luther.

What should a Christian thank God for on his birthday?

This question is answered by the godly Scriver in his Treasury of Souls:

It is said of the pagan worldly wise man Plato that he thanked God for four things: 1. that he was a man and not an unreasonable animal, 2. that he became a man and not a woman, 3. that he was a Greek and not a foreigner, and 4. that he was born in the time of his teacher Socrates. Every righteous Christian should rather thank God: 1. that he is a reasonable man endowed with sound limbs, 2. that he is a Christian and not a pagan, 3. that he was born in the kingdom of Christ, and 4. that he was born in the light of the Word, which is the best teacher.

Compare the magnificent 18th prayer in the "Little Prayer Treasure" "on the day of birth".

W. [Walther]

Orbl "att""en "ad Ei "fihr""ße".

On the 10th Sunday after Trin. on behalf of the Honorable Presidency of the Iowa District, Father Joh. Hesse Lei Pat- tersonville in Stoux County, Iowa, was inducted by me.

F. S. Büngrer.

Address: Rcv. d. Hesse, kutttrsronvMe, 8iour Oo., Iova.

By order of the Reverend President I. Schmidt, on the Sten Sunday after Trin. Br. Potzger, candidate of theology, ordained by the undersigned and inducted into his office at the Lutheran Michaelmas parish at Belknap, Presque Jsle Co, Mich.

Address: Lev. Lr. kotier, Loxers (Atz?, kresque Isis Oo., Med.

On the 10th Sunday after Trin. Mr. Tietje Hink, candidate, was ordained by the undersigned on behalf of the Honorable Presidency of the Minnesota and Dakota District and inducted at St. Paul's and St. John's Parish in Srant County, Dakota. Mr. P. Hink will serve primarily as a traveling preacher in the James Mver Valley. Bro. Pfotenhauer.

Address: Rov. 2?. Hink, ülldruck, Ornnt Oo., v. 1.

By order of the Honorable Presidency of the Western and Rebraska Dtstrtkts, C. Beker, preaching minister, was ordained by the undersigned, assisted by the Rev. E. A. Frese, on the Stenth Sunday after Trin. in the forenoon at St. Paul's parish near Falls City, Rich Co, Rebr., and in the afternoon was ordained in the branch parish at Fairview, Brown Co., Kans. by P. 8. A. Frese with the assistance of the undersigned.

A. W. Bergt.

Address: kev. 6th seccr, FuU" Oltx, Nedr.

By order of Mr. C. Strafen, President, Mr. Wilhelm Weigle, candidate, was ordained and inducted by the undersigned in the congregation at Citntonville, Waupaca Co, Wis. on the 9th Sunday after Trin, Aug. 6, 1882.

I. I. Walker.

Address: Uev. As. IVelxle, OUntonvMe, IVuupuc" Oo., IVIs.

Candidate F. Brockmann was ordained by order of the Reverend Presidium on the IOth Sunday after Trin. and introduced in his two congregations at Vera and Vandalia, Ill, byG . Gößwein.

Address: Rsv. SrooLmrmu, Vorn, Oo., III.

On the 8th Sunday after Trinity, by order of the Reverend President Clöter, the preaching candidate L. W. Nickels was ordained and introduced to the congregation in Town Rost, Minn. W. Nickels was ordained and inducted by the undersigned in the congregation at Town Rost, Minn. on the same day in the congregation at Town Delphi, and on Monday in the congregation at Rose Hill by the undersigned. H. I. Mueller. Address: Rev. 6th IV. Mekels, vukeüld, "sucksoo Oo., Man.

On behalf of the Honorable Presidium Eastern District on the Sten Sunday after Trin. Mr. Candidate Wm. Brück," from the Seminary at St. Louis, ordained and inducted in the midst of his congregation by the undersigned. I. W. Gram.

Address: 8ev. "iVm. Lroeecker, I'uruUum, Lrl" Oo., V.

On behalf of the Honorable Presidium of the Minnesota and Da- kota Dtstrikt, Candidate G. Rumsch was ordained and inducted by the undersigned, assisted by Herr" v. Melchers, in the congregation at Rosenberg, Aankton Co, Dak. on the IOth Sunday after Trin. J.J.Bernthal.

Address: Lcv. 6. rumsek, xuakton, vuk.

On the Sten Sunday nack Trin. Mr. Candidate W. Gans was ordained and inducted by the undersigned in his congregation in and near Magnrtawaa on behalf of the Honorable Presidium of the Canada DistrictS. I. Frosch.

Address: 8ev. M. Ouns, ülasnetuvun, Sound vlstr., Outario.

By order of the Honorable Praeses Wunder, Candidate G. I. Wegener was ordained and inducted at his St. John's parish in Bishop Township, Effingham Co, Ill, by the undersigned on the ivtea Sunday after Trin. H. Kowert.

Address: Rsv. O. "1. Mexenr,

LMottstorvo, LLoxkum Oo., IU.

of. XI. p. 1'tto., the 20th of August, Father Gustav Wangerin was publicly introduced by the undersigned, assisted by Professors Schall" and Piep", as pastor of the local Immanuelsgemeind".

St. LouiS, Mo., 1882.

C... F. W. Walther.

Mr.?. M. Otto was inducted into my" previous Wale z" Town Scott, Sheboygan Co, Wis. on a contract basis.

G. F. Schilling.

Address: Rcv. LI. Otto, Scott, Sksdozexem Oo., IVIs.

Mission Festivals.

On August 6, as the 9th Sunday after Trin. the congregations in and around New York celebrated their annual mission feast in Broadway Park, East New York. Mr. P. T. Körner preached the mission sermon; Fr. Frincke jon. an address on inner mission, and Fr. Frey of Brooklyn told some stories from the mission. The collections yielded the beautiful sum of -275.00. The two-hour break between the morning and afternoon services was also used by many guests to visit our Lutheran hospital, which was opened 10 months ago, to inspect it from inside and outside, and to rejoice in this new work of Christian mercy.

C.J.T.F.

On the 10th Sunday after Trin. the Immanuel's congregation at Mount Olive, Ill. celebrated its first quite blessed mission feast. The celebration was held in the woods, in the most favorable weather. The neighboring congregation at South Litchfield attended in large numbers. Guests from Harvel and Nokomis were also present. Sermons and speeches were delivered by Messrs. k. G. Link, Bro. Bergen, C. Schroeder, L. Zahn and the undersigned. The collection yielded the beautiful sum of -133.67.

H. Wetsbrodt.

On the Tenth Sunday after Trinity, the congregation at Altamont, Ill. together with the congregations at Bethlehem and Blue Point, celebrated their mission feast. The festival preachers were Messrs. Ko- wert, Gräf and Lewerenz. Collection: -89.70. G. Gößweth.

The Western District

of the Synod of Missouri, Ohio, &c. St. holds, s. G. w., its sessions this year from October 11 to 17, in St. Louis.

Doctrinal negotiations: Continuation of the lecture: "That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable proof that it is the only true one. This is also evident (Ill, 10. and 11.) from the doctrine of invocation and worship of God, and from the doctrine of obedience to men in matters of faith and conscience."

Parochial reports are collected during the meetings. E. Lenk.

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Those coming to St. Louis for the Western District Synod are asked to report to.

ülr. k'. ^V. Secorlect, 1411 8outd 7tL 8tr.

The Middle District

of the Synod of Missouri, Ohio, &c. St. will assemble, God willing, on the third Wednesday in October, at the congregation of the Rev. I. F. Niethammer, at La Porte, Ind.

Registrations are requested no later than 14 days before the start of the meeting.

Brothers in office do not want to forget to bring their parochial reports. G. Runkel, Secr.

Announcement.

Pursuant to resolution, an Honorable Synodal Conference will meet, God willing, on the first Wednesday of October at the congregation of Mr. P. A. Wagner at Chicago, Ill. The following items are before us for discussion:

1. theses on the election of grace, such as those by Dr. C. F. W. Walther, and adopted by the Honorable Synod of Missouri, Ohio, &c., at its last meeting at Fort Wayne, Ind.
2. theses on church fellowship.
8. theses on the *jus parochiale*.
4. theses on inner mission.

Delegates do not want to neglect to bring their credentials, and committees to review synodical reports do not want to forget to submit their reports.

C. A. Frank, Secretary.

* * *

Circumstances, which I do not consider necessary to explain in detail here, nevertheless force me to make the following request, which I hope will not be taken amiss:

All delegates and those who may otherwise be obliged to attend the Synodal Conference by virtue of their office, please report to the undersigned; guests, on the other hand, may report their attendance to my dear brothers in office here, who are in complete agreement with this. It is certainly expected that the requested notification will be made by mid-September at the latest. Since there are so many train stations here, a hint will suffice for delegates: remember West 19th Street, or take the South Halsted Street Car at Randolph Street and drive south to 19th Street, where the church and rectory are immediately on the right. A. Wagner.

58 Af. 19tL 8tr.

We also sometimes receive **anonymous letters**, that is, letters without a signature. So that letter writers, who are ashamed to put their names under their letters, do not bother in vain, we hereby inform them and let them know that when we receive a letter addressed to us, before we read it, we should check to see who has signed it. If we see that it is anonymous, we do not read it, but throw it into the fire. W. [Walther]

For your consideration.

All eiasendaage" for the "Lutheran", reports, advertisements, onittngnen, addresses find to the editors zn send nvter the address:

"Lutkvsrner," OoneorälL 8vmillarx, 8t.. Louls, Llo.

Rar letters, which contain business, Beftellnagen, funds re. send "to nater the address:

Lutd. Oonooräla Verlaß, eor. dllaml 8tr. <L lucklana ^ve., 8t. Louis, icho.

Concordia College at Fort Wayne, Ind.

Monday, October 2, God willing, the new school year begins. Applications for admission are requested as soon as possible, no later than September 15.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

2. for admission to Sexta, the elementary knowledge of a good parochial school is necessary: for Quinta in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin.

3. each student must be provided with a suitcase, the necessary personal and bed linen, quilt and woolen blanket and towels. Mattresses (-2.00), chair (75 cents), lamp and sink are best purchased here at the institution.

The boarding fee is -16.00 per quarter. For light and stove each student has to pay -5.00. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who prefer homeopathic treatment have to pay -4.00 each. The average expenditure for books is -7.00 to -10.00.

The tuition is to be paid at the beginning of each quarter, and is best sent directly (not by the students) to Dr. Dümmling to avoid inconvenience and disgruntlement. Pupils who will not study theology pay -40.00 annual tuition; those whose parents are not in the Synodal Conference Association give -20.00 boarding fee per quarter. The students of the 3 lower classes are not to have their money in their hands, but are to have it administered by one of

the professors. Since the women in our local communities do the students the kind service of washing their clothes free of charge, it is desirable that the parents provide their sons in the institution with colored shirts for the week. - The pastors and teachers who recommend boys for admission are urgently requested to make sure beforehand that they have acquired the necessary knowledge of German, English and arithmetic. If this is not done, such a boy runs the risk of losing a whole year because he cannot follow the lessons; or the teachers' college could find itself in the unpleasant necessity of sending him back in order to save the parents unnecessary expense.

On behalf of the supervisory authority and the teaching staff

R. A. Bishops.

Announcement.

The Eastern District Synod of Missouri having made the Progymnasium already begun last year by St. Matthew's Parish, New York, theirs, and having provisionally appointed another teacher for the purpose, this institution shall, God willing, be opened on the 4th day of September, 9 o'clock in the morning. For the time being there are two classes: a Sexta and a Quinta. For admission to the Sexta, in which Latin is begun, it is necessary that the entering student has received a good preliminary education in a parochial school. For the Quinta it is especially required that the applicant has a good command of the 5 declensions and 4 conjugations in Latin. The school fee for each of the two classes is -15.00 per quarter. Pupils who come from out of town and require board and lodging may apply for this at the

Director of the institution for a monthly fee of -12.00 (laundry not included). Please contact the undersigned, if possible, by August 15.

On behalf of the supervisory authority

Edmund Bohm, Director.
298 Lroome 8treet.

Ksnfcrenz - Ads.

The Texas District Conference will meet, s. G.W., Sept. 15-19, at Mr. P. Wilder's church in Spring Station, Harris Co., Tex. **G. Birkmann.**

The Southern Illinois Pastoral Conference will be held Sept. 21-25 in Belleville. Early registration is requested. **W. Achenbach.**
The Southern District of the General Pastoral Conference of Minnesota and Dakota will meet, s. G. w., September 22-26, 1882, at the parish of Bro. Kothe.

Main subject of the negotiations: Theses on Christian freedom.

Pickup on September 21 in Lewistown.

K. F. Schulze.

Ei "Sekoru "e" ju the Sasse de- Illinois District:-

For new building in St. Louis: From P. Lewerenz' parish in Effingham -50.00. r. Brewer's congreg. in Brecher, 6th ct. 56.25. F. Bückman in Echester 10.00. By Fr. Holls in Mill- town from Mr. Keil 5.00. By Fr. Beck in Jacksonville from sr. Salems congreg. 55.00. from women's verein 10.00. from himself 5.00. By Fr. Große in Harlem from H. Esch, G. Am- lting a. H. Munstermann 5.00. By Fr. Steege in Dundee from Joh. Holz 10.00. Fr. Achenbach's congreg. in Venedy 40.00. From Chicago: by U. Wunder from G. Müller a. Chr. Meyer 15.00 each; by Fr. Succop from Ad. Mecklenburg 25.00. C. Winkelrake 15.00. u. I. Sehs 5.00; by P. Bartling from Karl Runge, A. Baumann (2. 2.) O. Ristow, Jul. Ristow, G. Laitsch 10.00 each, Fried. Dahms, Karl Runge, Fr. Berndt, Jak. Kröck, Heinr. Ulrich u. Sam. Schöhnke 1.00 each, Fried. Sievert .50. (p. -387.75.)
For the building fund: By H. B. of Bro. Thon in Addison -5.00.
For the synod treasury: k. Hiebers' congregation in Town Rich 7.29. Fr. Ottmann's congregation in Collinsville 5.95. Fr. Nachtigall's congregation in Wartburg 3.00. Addison congregation in arrears for Pentecost collection 1.45. Fr. Achenbach's congregation in Venedy 10.00. (S. -27.69.)
For the English mission in the West: By Fr. Frese in Champatgn byF. A. Beißer -2.00.
For inner mission: Fr. Ottmann's congregation in Collinsville 3.50. Subsequent to the mission festival coll. in Des Plaines: By C. F. Wolfs 5.00 and by Mr. Gindele 7.00. Teacher A. Albers pupil in Eagle Lake .25. By Fr. Ottmann in Collinsville by A. Junghans 2.00. (p. -17.75.)
For building a Negro school in New Orleans: By k. Kasselitz in Lukas Township -10.00.
For Negro Mission in Little Rock, Ark.: From the collection bag of Fr. Franck's congreg. in Steelville -5.00.
For Negro Mission: half of collection collected at teacher W. Pflug's wedding at E. H. W. Leseberg's in Addison 12.30. Teacher A. Albers students at Eagle Lake 5.00. (S. -17.30.)
For the Negro Church in New Orleans: k. HiebersSchüler in Town Rich 1.85. By Prof. C. A. T. Selle from Aug. Reichow in Chicago 5.00. By P. Lösner bet Lake Zürich from sr. Gem. 6.57. Mrs. H. H. 2.00. H. Thies 2.00. By k. Doderlein in Homewood from W. Sehle 5.00 and Joh. Stick- mann 2.00. By P. Schliepsick in Cayuga from N. N. and N. N. 1.00 each. By P. Ottmann in Collinsville from A. Junghans 2.00. By P. Hahn in Staunton from R. N. 1.25. (p. -42.47.)
On the Negro mission in New Orleans: Collected by Fr. Brunn in Strasburg on Joh. Ruff's infant baptism that. -4.25.
On the Emigr. mission: Through Fr. Hiebei of sr. Gem. in Town Rich 6.06. sr. Filialgem. 8.85. (p. -9.91.)
On the emigrant mission in New York: from the collection bag of Fr. Franck's parish in Steelville -5.00.
For poor students in St. Louis: Through Fr. Hölter in Chicago from the Young Women's Association for A. Bünger 10.00, Student Albrecht 5.00. (S. -15.00.)
To the household in Springfield, Ill: By Prof. C. A. T. Selle from Aug. Reichow in Chicago 5.00. By P. Hölter in Chicago from the Women's Association 17.00 & by P. Lochner das. from sr. Gem. 9.54. (p. -81.54.)
For poor students in Springfield: Fr. Ottmann's commun. in Collinsville 5.55. From Steiges commun. in Dundee 5.00. By Fr. Engelbrecht in Chicago for Bendin from the Women's Association 15.00. for Lugenheim from the Jüng- lings-Verein 10.00. (S. -35.55.)
For poor students in Fort Wayne: By Prof. C. A. T. Selle, part of the coll. at teacher A. Rieß's wedding in Chicago, for A. Meinicke 8.00. By P. Hölter in Chicago, thank offering for recovery of Mrs. S., for Ed. Tappenbeck 5.00. From the Mission Verein of the Jmm. congreg. in Rock Island for F. u. G. Möller 8.00. u. for A. Meinicke 4.00. (S. -20.00.)
For poor pupils in Addison: By Prof. C. A. T. Selle, part of coll. with teacher A. Rieß'Hochzeit in Chicago. -3.05.
To the household in Addison: half of the coll. on teacher W. Pflug's wedding at E. H. W. Leseberg's in Addison, 12.30. By Prof. C. A. T. Selle of Aug. Reichow in Chicago 5.00. From the communion coffee of P. Steege's comm. in Dundee 9.23. (S. -26.53.)
For sick pastors and teachers: Fr. Hiebers' congregation in Town Rich 6.00. By Fr. Ottmann in Collinsville from Mrs. K. 1.00. By Reinke in Chicago from Gust. Klotz 2.00.

136

R. Schieferdeckers Gem. in New Gehlenbeck 14.00. (S. -23.00.)
For the widow's fund: R. Great Gem. in Addison -67.90.
For the deaf and dumb: By Prof. C. A. Selle from Aug. Reichow in Chicago 8.00. By P. Brauer in Brecher from P. Pauls 2.00. By R. Loßner at Lake Zürich from Mrs. N. N. 5.00. By R. Schmidt in Freeport from E. Seitz 25. By R. Traub in Pegria von s. Katechismussschülern 8.75. by R. Nachtigall in Warburg by some women and school children 2.00. by R. Groß in Hartem by F. 8. Weiss 1.00. by P. Engelbrecht in Chicago by Alwine Plunhoff 1.00. Martha Fadschild 28. R. Achenbach's Gem. in Benedy 2.00. (p. -27.28.)
To the orphanage near St. Louis: R. Hieber's Gem. in Town Rich 5.00. By R. Obmann in Collinsville by A. Junghans 2.00. (S. -7.00.)
For the Progymnasium in Milwaukee: Subsequently from R. Brauer's Gem. in Brecher 25. F. Buckmann in Chester 5.00. R. Frise's Gem. in Champaign 13.10. R. Schmidt's Gem. in Freeport 11.17. For Construction: By R. Wunder in Chicago: from R. N. 5.00. F. Nix 20.00. M. B-ckr 10.00. F. Babende- rerde. H. Lemmerich u. G. Rabe 5.00 each. K. Koch 50.00. Dohl 15.00. H. Schultz 100.00. Ch. Dovenmühle 50.00. K. Bosesck 5.00 u. J. Stumpfhaus 2.00. By P. Böder in Arlington Heights by D. Lührs 2.00. R. Great Gem. in Addison: by teacher E. Rosen 125.12 & H. B. 12.00. By R. Wunder in Chicago by K. Amhaus 1.00. (S. -44.64.)
For the Free Church in Saxony: Through R. Ottmann in Collinsville by C. Müller -3.00.
For the congregation in Toledo, O.: By R. Frese in Cham- patnig by F. A. Beiser 3.00. By P. Holls in Millstadt by H. Buchholz 2.00. By R. Hahn in Staunton by N. N. 1.00. (S. -6.00.)
For the Gem. in Fenton, Iowa: R. Lochner's Gem. in Chicago 20.60. By P. Große in Hartem of F. 8. White .50. (S. -20.50.)
For the Gem. in Planitz, Saxony: R. Strieters Gem. in Proviso 20.00.
For the Lutheran Tracterein: R. Hartmann in Woodworth 1.00.
88. new deposits for new building in St. Louis -60.00, signed by the comm. in Effingham -73.00. (S. -133.00.)
Addison, Ill, 16 Aug. 1882. h. Bartling, treasurer.

Entered the Saffe of Wisconsin - District:

For the congregation in Planitz: From Gust. Heinecke in Sheboygan -1.00. Wedding coll. at Aug. Gädke 8.00. R. Datb 1.00. A. Plötz5.00. (Summa- 15.00.)
To the orphanage near St. Louis: R. Präger 1.00. R. Ptehn's Gem. at Aellow River 3.42. P. Schneider 1.00. R. Daib's children 1.03. collected in Christian teachings 5.47. From an orphan friend 81. Traugott Neigenfind 2.00. From the women's association of the Gem. of R. Arnold 10.00. (p. -24.73.)
For poor and sick pastors: Miss K. in Sheboygan 3.00. R. Präger 1.00. J. Jung in Sheboygan 2.00. By R. Leyhe 2.00. By the Women's Association in Freistadt 10.00. R. Daib 2.50. Mrs. R. Plötz 2.50. Traugott Neigenfind 3.00. John Pritzlaff 20.00. Friedercke Dobberphul 1.00. (S. -47.00.)
On the Einig r. Mission in New York: Mission Festcoll. in Bloomfield 5.60. in Reedsburg 15.00. (S. -20.60.)
To widow's fund: F. B. Arnold 1.00. B. in Alouez 10.00. Th. Eißfeldt, proceeds of paintings sold, .40. Wedding coll. with teacher Schumacher 11.50. Teacher Brandenstein 4.00. R. Plehn 4.00. (S. -30.90.)
For the Toledo congregation: Mrs. Kaufmann 3.00. Mrs. N. N. in Reedsburg 5.00. R. from A., Mich., 2.00. (S. -10.00.)
For students 8-ist in Fort Wayne: Collected by teacher Hillger 5 p.m. By R. Wambsganß, wedding coll. bet Gottfr. Torke, 6 p.m. (S.-23 p.m.).
For the English Lutheran Mission: Fr. Goehringers congregation in Sheboygan 10.00.
For Wisconsin District inner mission: Jmm. congreg. singing society in Milwaukee 30.65. Mission festival coll. in Bloomfield 35.00, in Reedsburg 40.00. R. Wildermuth's congreg. in Edgerton and Whitewater 9.30. (S. -114.95.)
On parsonage construction in R. Nickels Gem. in Minnesota: 1?. Strassens Gem. in Watertown 10.00. Mission Festival Coll. in Bloomfield 5.00. R. Daib 1.00. Ed. Schumann 1.00. (S. -17.00.)
For Milwaukee progymnasium: tuition for pupil Rix 12.00. Aug. Gädke in Wayfide 1.00.
For establishment of the Progymnasium in Milwaukee: R. Stassens 100.00. In Watertown 111.00. From the Dreieinigkeit's Gem. in Milwaukee: C. Hilgendorf 25.00. By Jeeke 5.00. By J. G. Gubrecht 10.00. John Pritzlaff 10.00. Franz Wollager 100.00. Aug. Ludke 75.00. John C. Koch 250.00. R. Leyhe's Gem. 10.50. P. Wildermuth's Gem. at Edgerton and Whitewater 9.30. R. Leßmann's Gem. at Berlin 7.00. By R. Kühle from Mrs. N. N. 2.00. Gem. at La Porte, Ind. 7.00. T. H. Menk at St. Paul 2.00. (S. -1656.80.)
For Negro mission: Miss B. in Sheboygan 2.00. C. Trupke in Grafton 3.00. teacher C. Bartelts school children 2.50. teacher Bärln's pupils 2.35. teacher Hartmann's pupils 2.28. teacher Hartmann's pupils 1.81. mission festival coll. in Reedsburg 18.00. (p. -31.94.)
For the Negro Church in New Orleans: Miss Emma Heinecke 2.00. Teacher Steinmeter's pupils 3.00. Martha Trupke in Grafton 5.00. From the piggy bank of R. Kohn's children 1.00. Mrs. A. Müller 1.00. J. Jung 2.00. Gem. in Sheboygan 9.13. Mission festival coll. in Bloomfield 15.00. in Reedsburg 20.00. By R. Leyhe 2.00. R. Wichmann's Gem. in Freistadt 12.20. By P. Kühle from Mrs. N. N. 3.00. 1?. Wambsganß's Gem. in Adell 11.77. (p. -87.30.)
For the deaf and dumb: Mrs. I. in Sheboygan 2.00. W. Niebuhr 1.00. Mrs. N. N. in Reedsburg 5.00. R. Plehns Gem. on the Aellow River 7.20. H. Krenzin 1.00. Wedding Coll.
bet Jul. Noack in Bloomfield 3.32. R. Wildermuth's Gem. in Edgerton and Whitewater 5.00. (S. -24.32.)
To the seminary building in St. Louis: R. Thee! 10.00. defien Gem. in Newton 40.50. to Crystal Lake 45.25. 1?. Ledeburs Gem. at Mequon 5.00. R. Plehns Gem. at Aellow River 7.00. R. Goehringers Gem. at Sheboygan, 3rd Sendg., 96.00. R. Wichmanns Gem. at Freistadt 31.00. (p. -234.75.)
Milwaukee, August 5, 1882. c. Eißfeldt, Treasurer.

For "da" orphanage in Addison, Ill:

From congregations 2c. in Illinois: By R. Schmidt in Schaumburg: half of the wedding collection at H. Gieseke -7.00. at Hejn. Rahe 10.10: (by W. Sporfeder) request of the deceased. Jon. G. Riedinger 83.60. From P. Doderlein's congregation in Homewood 12.00. Through R. Brugmann in Pilot: wedding coll. at W. Schmidt 2.25. from Chr. Brinkmann .50. Chr. Denker 1.00. Good Friday coll. 2.96. Easter coll. 1.60. Pentecost coll. 3.34. From R. Brauer's Gem. in Crete: by Brandt and Rinne 7.75 and 5.25. by I. O. Meier 10.00. By P. Zahn in Roko mis. wedding coll. at Hcm. Min- drup. 5.00. From the orphan box of R. Sievings Gem. in Ottawa 4.00. By R. Schuricht in St. Paul from F. W. Storck 70. By R. Rabe at Uorkville from Miss Louise Ahrens 1.00. From Chicago: By R. Wagner from N. N. 5.00. By R. Succop from Mrs. Fr. Franke 1.00. By R. Bartling by H. Neubauer 2.00. By R. Trautmann in Lyonsville by C. Mihm 5.00. By P. Riedel in Bloomington. coll. bet teacher H. Laufer's wedding. 14.00. W. Bartels in Chicago & Peter Danmann there 5.00 each. From R. Grosses Gem. in Addison: by F. Stunkel sen. 45.85. by Wm. Grote 37.25. (p. -287.25.)
From parishes 2c. outside Illinois: By cashier Eißfeldt in Milwaukee (delayed by mail) 10.00. By teacher Denntnger in Adrian, Mich. from the Virgin Vereth 5.00. By E. H. W. Leeseberg from Mrs. Luzran White in Fort Dodge, Iowa. 4.00. (S. -19.00.)
From children: Acknowledged in the Children's Gazette 50.72. By Teacher G. Grimm's pupils at Fort Wayne, Ind. 4.00. (p. -54.72.)
In cost money: By H. Miller in Rockland, Mich. for Heinrich and Ernst Siegel -140.00.
For purchase of a piano: By R. Wunder in Chicago, coll. bet K. W. Seeglitz wedding, -12.00.
Addison, Ill, July 31, 1882. h. Bartling, Treasurer.

With most heartfelt thanks toward God and the dear givers, the undersigned certifies the receipt of the following gifts of love for the church building of his congregation: from M. E. Barthel in St. Louis -5.00. by R. I. Wilhelm in Carrick, Pa. by W. Gräper 5.00. F. Linn. H. Fricke each 2.00. H. Schaper. M. De- wald. H. Schmidt. F. Kramer each 1.00. F. Abicht. W. Ulmer each .50. Prof. A. Crull in Fort Wayne 1.00. Bro. S. B. 1.00. R. I. Bundenthal in Lansing, Mich. Chr. F. Herrmann in State Lenre -Iowa. 1.00. by P. C. Franke in Jackson, Mich. by sr. Gem. 16.22. by P. H. Horst in Hilliard, O., by H. Horch. Matth. Schatz. Stephan Renner. G. Geier. I. Fladt. 5.00 each; Fr. Dollinger, And. Renner each 3.00. Chr. Wolfert. Michael Karrer. Abr. Horch. Joh. G. Porsch. R. H. Horst. H. Weber. Fr. Renner. Fr. Michel. G. Geier Jr. Joh. G. Körner each 2.00. G. Fischer 1.50. A. Linnappel. M. Blau each 1.25. H. Kuhn. W. Scheuer. Ph. Wolpert. M. Rines. Joh. Horch. Elis. Horch. Reg. Porschel. G. Horst. Geo. Hauelsen. Jak. Zehnert. K. Puseker Jr. G. F. Dollinger. K. Strünger. burg. Joh. Geier. Aug. Seebor. Datz 1.00 each; Joh. Schatz .75; D. Rings. Kon. Wester. Joh. G. Bandtel. Joh. Steinbauer. Sam. Paulus. K. Puseker Sr. Joh. Fischer. Pauline Horst each .50.
Logan, Ohio. H. Henkel, R.

For poor students received with heartfelt thanks by Mr. R. Weseloh, collected at the wedding of Mr. W. Pöse in Cleveland, O., -5.00. C. F. W. Walther.

For the local Selninarhikliotheek

received with heartfelt thanks from a friend of the institution: I. I. I. Dollinger, Muhammed's Religion According to Its Inner Development and Its Influence on the Life of the Nations. G.

Received:

For F. Walther -9.00 from the congregation of Mr. R. Th. Meßler: 10.25. ges. at the wedding of Mr. G. Uebler: 8.10. ges. at the silver wedding of Mr. 8. Bickel. For Lobeck from Mr. R. Bergs Gem. m Adams Co, Ind, 12.04. For Brink from Mr. R. Bethke's Gem. 8.50. From Mr. R. Succop for Dußvernell 7.00.

With sincere thanks toH . W. Diederich.

For the English - Lutheran mission in the Vizier" received:

By Mr. M. C. Barthel from Mr. I. H. Myers in Ambia, Ind. at -5.00. C. F. Lange, Treasurer.

Received with thanks from a friend of the M. Luther Orphanage in Boston through Messrs. B. H. Succop and Son in Pittsburgh -20.00. H. Fick.

My congregation has also received the following gifts to cover its church debt: From H. Reinker. W. Schimmelpfennig. P. and Eva Bardonnor. H. Harting. H. Lick. Fr. and H. J. Longard. W. Lare each 20 shares. From H. Büttner 4 shares; from F. Klipp 5 shares. Total: 37 shares ----- 185.00. From H. Schenkel 5.00. from H. Eickhoff 2.50. Many thanks and God bless!
Cincinnati, August 21, 1882. Alex. Broemer.

For the burned down people in Port Hope, Mich., I still received: Through Mr. Teacher Himmler in Frankenmuth -2.00. Through Mr. R. I. L. Hahn in Sebewaing from G. Weidner 1.00. The Lord reward the dear donors. Th. Schöck.

Correction.

In No. 14 of the "Lutheran," p. 110, column 3, line 6 from bottom, read -14.50 instead of -14.60. P. Klindworth.

New printed matter.

Doctrinal Poem of the Election of Grace. Faithfully and popularly written by an old Lutheran preacher, according to the testimony of the Missouri Synod, which is "scriptural" and consistent with the confession of the Lutheran Church. Second improved edition.

Beardstown, Ill, printed and published by Ross and Son. 1882. (Price 30 cents.)

The first edition of this beautiful "doctrinal poem" was already published in detail in the issue of the "Lutheraner" of December 1 of last year and at the same time a sample of it was given. We take the liberty of referring our readers back to this advertisement. That the booklet has so soon experienced a "second improved edition" is the best testimony to its value. May it find more and more readers, now that it has been cleaned of many printing errors that had crept into the first edition. No one will read it without finding rich edification in it. It can also be obtained through our Concordia publishing house for the indicated price.

W. [Walther]

Hans Egede, the Apostle of Greenland. A piece from the history of the mission. With 8 pictures and a map. Reading, Pa, Pilgrim Bookstore. 1882.

Although this booklet does not meet any need of a reader of the dear "Missionary Dove", since the latter has drawn a picture of the life and work of Egede, the New Lutheran Missionary among the Greenlanders, in the last few months, for the sake of those of our readers who do not hold the "Missionary Dove", we also display the above booklet with pleasure. It is excellent in content and decoration. The price of a copy is: Stapled with strong cover: 20 cents, in dozen 15 cts, in hundred 12 cts. In muslin binding with gold title: 25 cts, in dozen 18 cts, in hundred 15 cts. W. [Walther]

Memorial of Faithful Witnesses of Christ. A collection of brief Christian biographies from ancient and modern times. For the edification of Lutheran Christians. Ebr. 12, 1. 2. fourth volume. With 6 portraits and a title picture. Zwickau in Saxony. Printed and published by Johannes Herrmann. On commission from Heinrich J. Naumann in Dresden. 1880.

When this volume was displayed some time ago, the price could not be noticed, because no copy had yet arrived at the Concordia-Verlag of Germany. We therefore draw the attention of our readers once again to this final volume. Whoever knows the first 3 volumes of the "Memorial of Honor", a collection of biographies of godly men who served the Church of Christ faithfully, will certainly also want to have this 4th volume. It contains the biographies of Johann Arndt, Ernst the Pious, an excellent Duke of Saxony-Gotha, Valerius Herberger, Paul Gerhardt, Johannes Lassenius, Joseph Schaitberger, a man from Salzburg who was expelled by the papists because of his Lutheran faith, of Hans Egede, the Greenlandic missionary, and bishop of Thomas von Westen, the missionary of the Lapps and Finns, of Christian Friedrich Schwartz, missionary in the East Indies, and finally of our blessed Wyneken. No one will read these biographies without benefit; those of the 3 missionaries will certainly stimulate everyone to new zeal for the work of the mission. Many will have read the biography of blessed Wyneken in the calendar of the year 1877, but many will certainly also like to have this delicious work of blessed Dir. Lindemann in book form; calendars are easily lost. What makes this reprint (129 pages in the book) particularly valuable are several changes that were made partly by the author himself, partly by the son of the same Wyneken, Prof. Wyneken.

The beautifully decorated volume of 379 pages is accompanied by 7 pictures: The meeting hall of the Diet of Worms and 6 portraits: Arndt, Ernst der Fromme, Paul Gerhardt, Lassenius, Schwartz and Wyneken. For those who own the first volume, which has found many buyers, the news that the 2nd and 3rd volume is still available in some copies. The price is for volume 2, 3 and 4 each - 1.25. Postage: 7 cents. G.

Changed addresses:

Rev. "I. I. Natsok, 6oru 8ill, Millamsou Oo., 1er.

Rev. 6. L. ^exener, vietrled, LBUZkam 6o., 111.

Rev. .1. icha^er, 3506 6arollue 8tr., 8t. Louis, Llo.

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8. 8. Icherteus, 459 Oßckeu ^ve., OdieaZo, III.

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6. I. R. 8ekolr, 1372 Rouck <Zu Lue ^vv., Ichii^vaukee, ^7is.

Rev. Rust ickeilueucker, Lutkerun Ichlsslouur^,

718 Rector ä.ve., Little Lock, ärk.

Lutsreck ut tds rust OLvs at 8t. Louis, ulo., as secouck-olass matter.

Volume 38. St. Louis, Mo., September 15, 1882, No. 18.

The persecutions of Christians in the first three centuries.

In the pagan Roman Empire, the practice of a religion not recognized by the state was forbidden, and the adoption and propagation of it was considered a state crime. Christianity was one such unrecognized religion. The Christians were considered dangerous to the state, enemies of the emperors and the Roman people: they spread so quickly, they held together so closely, they refused to perform the ceremonies of the Roman state religion, to sprinkle incense on the emperor's bust, to participate in pagan and sinful public revelry on imperial birthdays, at victory celebrations and the like. The people, stirred up by pagan priests, sorcerers and idolaters (Apost. 19,24.), regarded the Christians as completely godless people, because they did not want to know anything about his gods and had no temples, no altars, no sacrifices, no visible deity themselves. It believed the most horrible accusations that they practiced vice in their meetings, slaughtered children, ate human flesh. The Christians were to blame for all the plagues of the land, plague, earthquakes, floods, etc., and the ignorant people only too easily believed that by persecuting the Christians the wrath of the gods would be appeased.

The first general persecution of Christians occurred under Emperor Nero in 64, the year in which a terrible conflagration broke out in Rome, which, deliberately fomented and spread, lasted six days and seven nights. The emperor watched from a distant tower and rejoiced in the beautiful spectacle. But when the embittered Romans generally called the emperor a murderer, he blamed the poor Christians and raged against them with selected cruelty. The cruel tyrant, however, was not satisfied with simply killing them, crucifying them, throwing them to wild animals - he devised even more horrible ways of death: some were bound alive between two boards and thus sawed to death, others were sewn into the skins of wild animals and torn apart by dogs, others, wrapped in wax and pitch, were killed with a sharp post under their chins.

Lit at night in the imperial gardens as a candelabrum. Paul and Peter also attained the martyr's crown at this time. The persecution lasted about four years and spread from Rome to the provinces, especially to Spain.

Twenty years later, under the suspicious emperor Domitian (81-96), persecution broke out again: many Christians were executed, others were deprived of their goods, others were banished from the empire, among them also the apostle John. The prophecy of Christ's kingdom and the fact that some people from David's family were still living in Palestine were used by enemies of Christianity to provoke the emperor, who was worried about his rule, against the Christians. He had two relatives of Jesus come to Rome after the flesh to interrogate them himself. When they explained to him that they lived on their own hands and that Christ's kingdom was not of this world but heavenly, he realized that he had nothing to fear from such people. He dismissed them with scorn and derision, but stopped the persecution of the Christians.

The Emperor Trajan (since 98) was the first to issue a specific penal law against the Christians. The governor over Bithynia and Pontus, Pliny the Younger, saw with horror that the idol temples were getting emptier and emptier and the Christian religion was spreading more and more. He therefore applied the law renewed by Hadrian against fraternizations (hetaerias) against the Christians. Some were executed, others fell away. But since the number of the accused (of every age, sex, and rank) increased, and the most severe investigation had shown that the Christians were not guilty of any crime, but only given to a "perverse and exaggerated superstition," he became apprehensive. He turned to the emperor, reported on the investigations made so far, and asked for further orders of restraint. He reported that they all met early in the morning on a certain day, sang hymns to Christ as God, committed themselves to avoid all evil, and had a common but innocent meal in the evening. He expressed his opinion that those who refused to sacrifice to the gods were blaspheming Christ.

and the emperor should be punished by death, but the apostates should be acquitted. The emperor essentially agreed with him and stipulated that the Christians, although not visited, should be punished by death if they were indicated as such and convicted.

The persecution was most severe in Syria and Palestine. Many lost their lives, among them Simeon, the 120-year-old bishop of the Jerusalem church. Some of the Christians had denied Christ out of fear of death, and they tried to bring Simeon to this place so that his example would lead others to apostasy. He was scourged for several days in a row, but he endured this torture steadfastly and finally sealed his confession with the death of the cross. Ignatius, bishop of Antioch, also suffered martyrdom in this persecution. When Emperor Trajan came to Antioch on his way against the Medes and Persians, Ignatius let himself be led before him to ask him for protection for his community. His confession, which he made before the emperor, brought him the death sentence: he was to be brought to Rome and there torn apart by lions for the amusement of the Roman people. With joy Ignatius heard the death sentence. In the midst of 10 rough warriors, to one of whom he was fastened with an iron chain, he was led to Seleucia, where a ship lay at anchor. At Smyrna, where the ship landed, he was allowed to visit and refresh himself with Bishop Polycarpus. Here, as everywhere he went on his journey, Christians crowded to receive from him some spiritual gift. On the way, he also wrote several letters to churches in Syria and Asia Minor to warn them against false teaching and denial. His letter to the church in Rome shows how feudently he was approaching death. He wrote, among other things: "You cannot allow me more than to be sacrificed to God. - Him I seek who died for us, him I desire who rose again for us; he is my gain who is reserved for me; - do not be a hindrance to me. - Living I write to you, but longing for death. My love is crucified." Upon his arrival in Rome, the Christians tearfully begged him to allow them to effect his release, but he could not be moved.

138

Already the following day he was to be thrown to the lions. The Colosseum, the largest of all amphitheaters, with room for 85,000 spectators, was packed. The martyr was led in. Joyfully he walks along. Now he kneels down, his eyes turned to the sky, his hands folded. The greedy crowd is not allowed to wait long for the bloody spectacle. The cages are opened. Hungry lions jump out roaring. One hears the dear martyr say: "God's com I am, by the teeth of the beasts I will be ground, that I may be found the pure bread of God." Only a few bones remained of the corpse.

The situation of the Christians improved only a little under the emperor Hadrian (since 117). Although he forbade tumultuous popular attacks on Christians, these could still be prosecuted by judicial means, since the Christian religion was still a forbidden one. Things seemed to get better under Antoninus Pius (since 138). Although the tumultuous popular attacks on the Christians were renewed by famine, earthquakes, floods, conflagrations, etc., the emperor declared himself against them and sought to protect them even by legal action.

The persecution of Christians took a new turn under Marcus Aurelius (since 161). He not only gave free rein to the hatred of the people against the Christians, but also issued a law according to which they were to be visited from now on and forced to deny their faith by the use of matter. We have more detailed information about the persecution at Smyrna in Asia Minor (167) and at Lugdunum and Vienna (Lyon and Vienne) in southern France (177).

The governor of Asia Minor sought first by entreaties, then by threats and tortures of all kinds to bring the Christians at Smyrna to deny their faith. Mauled with scourges so that all muscles and veins lay uncovered, laid on pointed stakes 2c., the martyrs nevertheless remained steadfast; and those who remained steadfast were thrown to the wild beasts. Among the faithful blood witnesses was the aged bishop Polycarpus, a disciple of the apostle John. When the rage of the pagan people had already been shamed by the joyful confession and the steadfastness of the martyrs, the furious people demanded the death of the bishop, because they saw in him the instigator of all godlessness. At the urgent request of the community, he went to a lonely country house. Here he stayed with a small company, pleading day and night for the salvation of the church. When his whereabouts were betrayed, he went to another country house.

Not long after that, his pursuers came there too. When they found him, he could have gone to another house. But he did not want to, but said: "The Lord's will be done." He spoke kindly to the persecutors, had food and drink put before them, and then willingly followed them to the governor. The governor asked him to deny Christ. But Polycarpus said, "Six and eighty years I have served him, and he has never harmed me; now how should I blaspheme this my king who has saved me?" The governor then threatened him with wild beasts and with death by fire, but Polycarp remained steadfast. The governor could no longer hold back the rage of the people, who brought wood from all sides and built a funeral pyre, whereby

the Jews also helped. Polycarpus ascended the funeral pyre, praising God for having made him worthy to share in the number of his witnesses and in the cup of Christ's suffering. Pagans and Christians witnessed that the flames' beat around him without hurting him; then a soldier pierced him with the sword. The governor, however, was so deeply impressed by the martyrdom of this old man that from that moment on he stopped the persecution and did not want to know that there were any Christians left.

The persecution in Lugdunum and Vienna was even more bloody, because here the authorities not only approved of the people's anger, but tried to arouse it even more. For a long time the Christians could not show themselves in the streets without being maltreated, and the people entered their houses and plundered them. The poor Christians had to put up with all this. When the governor arrived, the people dragged all known Christians before his judgment seat, and now the most ghastly tortures began; for the Christians were not only to deny their faith, but also to confess all the outrageous crimes of which they were accused by the people. When this did not help, torture was applied to their pagan slaves, who all too soon bore false witness against their Christian masters and testified that the Christians ate human flesh and practiced vice in their meetings. Now the governor and the people believed themselves entitled to any cruelty. Some, though they denied under tortures, were nevertheless thrown into prison. Their dismal fall drove the faithful to all the more joyful confession. Most of the apostates repented of their fall and died as joyful martyrs.

The 90-year-old bishop Pothinus was one of the steadfast martyrs. Enraged by his confession, the people attacked him, pulled him by the hair, kicked him, threw stones at him and maltreated him in all ways. Half-dead, the old man was taken to a disgusting prison, where many Christians had already suffocated; here he soon died as a result of the maltreatment he had suffered.

Also a deacon Sanctus and another Christian Attalus, called "the pillar of the church", showed great heroism. They were tormented by red-hot brass plates, attached to the most sensitive parts of the body, scourged terribly, roasted on a red-hot iron chair, thrown to the wild beasts to be torn to pieces, and finally, after enduring all this for days, fully executed.

Most of all, however, the patience of her executioners tired the tender slave Blandina. She had endured all kinds of torture from morning till evening, so that her tormentors were surprised that she was still alive; but she always got new strength as often as she confessed: "I am a Christian and no evil is done among us. After she and a 15-year-old boy, Pontikus, had witnessed the execution of the others every day, they both finally died as martyrs: the boy was torn apart by wild animals, Blandina was martyred anew by scourge blows, animal bites and the iron chair, and finally she was exposed in a net to the horns of a wild bull.

The Christians who had Roman citizenship were beheaded. - Even against the bodies of the martyrs the pagans raged: they threw them to the dogs, left the remains unburied for 6 days.

and only then were they burned and their ashes scattered in the Rhone. "They shall not," mocked the pagans, "have even the hope of resurrection, on which they rely!"

Only for a short time a strange event had brought the emperor Marcus Aurelius to other thoughts. While waging war against the Marcomanni in 174, he and his army were lured by the enemy into a desolate region and surrounded. Tired from the march, the soldiers were thirsty, but there was no water to be found anywhere. They either had to surrender or die of thirst. Then, when the army was already in battle order, the Christians serving in the army threw themselves on their knees and began to pray to God. This sight already seemed miraculous to the enemies, but something even more miraculous immediately followed: a sudden approaching thunderstorm drove them into flight - and the rain refreshed the weary warriors. The army division in which these Christian soldiers

stood was given the name: Thunder Legion. The impression this incident made on the emperor was short-lived. He soon attributed the miraculous salvation to his pagan gods and now sought all the more zealously to protect the reputation of his gods by persecuting the Christians.

After this emperor, the condition of the Christians changed for a while: some emperors tolerated them, others persecuted them. Septimius Severus (since 193) was initially favorable to Christians because a Christian slave had cured him of an illness, but later forbade the acceptance of Christianity and thus aroused a persecution that particularly affected Christians in Egypt and North Africa.

Vivia Perpetua of Carthage, a noble woman of 21 years, was thrown into prison with other catechumens. She was initially shocked by the horrors of the dark, hot, overcrowded prison, but it became her palace when her son was returned to her. In prison she received baptism. Before she was led to the interrogation, her father, a pagan, came into the dungeon and tried to turn her away from Christianity by threats, then with fervent pleas and hot tears. "Child," he said, "have pity on my gray hairs, have pity on your father, if I am still worthy to be called father by you. Make me not the reproach of men. Look upon thy son, who cannot live after thee." So the father pleaded and kissed her hand; he threw himself at her feet and with tears called her no longer daughter, but his mistress. Deeply she lamented the aged father, who was as if consumed with grief, but she remembered the word: "He who loves father or mother more than me is not worthy of me." When she was brought before the judge, her father found himself once more with entreaties and incantations, and the governor who interrogated her also urged her to sacrifice to the emperor for the sake of her father and child. But she remained faithful and was condemned with her fellow sufferers to be thrown to the beasts. Her friend Felicitas, a slave who was delivered of a child in the dungeon, replied to a mocking pagan dungeon servant: "Now I suffer, but then another will be with me and suffer for me, because I suffer for his sake." The cruel sentence was carried out. A wild cow was let loose on both of them. The animal did not kill them, they received the death blow from a gladiator.

Potamiana of Alexandria, a chaste virgin, endured steadfastly the most terrible martyrdom; she was slowly immersed in boiling pitch with her mother Marcella. The pagan soldier who led her to death was beheaded the following day because he confessed Christ.

(Conclusion follows.)

The apostasy of the Ohio Synod.

The leaders of the Ohio Synod have recently further revealed their apostasy from the Lutheran doctrine of conversion and election by professing their support for what the leaders of the Iowa Synod have written against us in regard to the doctrine of conversion and election by grace. Prof. Loy, in the *Standard* of August 26, says that Professors Fritschel of the Iowa Synod against Missouri "have had the voices of warning heard from the beginning," that "they have published able articles in their synodical journals and have successfully defended the truth at conferences and synods." The same is pronounced by Prof. Stellhorn in the Columbus "Church Newspaper" of September 1. Now every true Lutheran who is acquainted with the doctrine of the Iowa Synod knows that this Synod, as in other errors, is also entangled in a synergistic Pelagian doctrine of conversion and election by grace. The Fritschels teach - and the members of the Iowa Synod have not contradicted this - that man, before he is converted, can decide for himself to accept the gospel; they teach that man's salvation is based "in the last analysis on man's own free decision for grace"; they also teach that God, in the election of grace, has considered man's own free decision, that man's self-decision is the reason why certain persons are elected to salvation. That this is a thoroughly un-Lutheran doctrine is known to every Lutheran who knows the scriptural teaching of his church, as it is set forth in the confessional writings. Our confession says: "But the mind and will of the unregenerate man is nothing else than subjectum convertendum alone, that is, he who is to be converted, as the mind and will of a spiritually dead man, in whom the Holy Spirit works conversion and regeneration, to which work the will of man, who is to be converted, does nothing, but lets God alone work in him until he is born again and then also works with the Holy Spirit in other subsequent good works, which is pleasing to God". (Formula of Concord, *Solid. Decl.* Art. 2. p. 416.) Whereas our Confession teaches that man in no way participates in conversion or decides to accept grace, but that the Holy Spirit alone accomplishes the work of conversion, and that man only participates by virtue of the new life after conversion has taken place, the Iowans and now also the Ohioans teach that man decides in favor of grace even before conversion has taken place, and is therefore active in helping to bring about his conversion. With regard to the election of grace, however, our Confession says (Concordia, Art. 11, p. 489): "Therefore it is wrong and unjust to teach that not only the mercy of God and the most holy merit of Christ, but also in us, is a cause of God's election, for the sake of which God chooses us to eternal life.

have." The Iowans, and now the Ohioans, on the other hand, teach that God looked at man's own free choice in election, and that this man's own free choice is the reason why certain men are elected to eternal life. So the Iowans and Ohioans teach as clearly as possible - in contradiction with the Lutheran confession - that "there is in us a cause of God's election." To which our confession says No! they say Yes! In this respect, the synods of Iowa and Ohio are completely un-Lutheran, apostate from the Lutheran confession. Prof. Stellhorn, who apostatized from us and converted to the Ohioans, plays a lamentable role in this. He wrote about 10 years ago against the Iowans, namely against the Iowan doctrine of conversion and election by grace. He proves that Prof. Fritschel's doctrine of "man's own free choice" violates "the clear Christian doctrine of the total depravity and moribundity of the natural man in spiritual matters," that is, that the Iowa doctrine is synergistic-Pelagian. Stellhorn also reproaches Fritschel for wrongly invoking our old dogmatists for his doctrine. "I think - he writes - that also Prof. Fritschel would have to admit unreservedly that the matter lies in this way, that therefore Prof. Fritschel's and other views are not those of our ancients, in spite of many expressions sounding alike and in spite of even partial convergence. So something new *) is Hrn. Prof. Fritschel's theory in any case." Furthermore, Stellhorn noted at that time that Prof. Fritschel concludes from the expression of the later dogmatists that God has chosen "in view of faith", "much more as a teaching of those ancients than any of them wanted to put into it". Stellhorn writes: "If Prof. Fritschel thinks he can continue in the sense of those ancients: 'So here it comes to man's own personal decision, and so it has its reason in man's different behavior against the offered grace, in his own personal decision, why the one is lost while the other becomes blessed' - then I am firmly convinced that he is wrong in the. I do not believe that he is able to cite a single passage from all our ancient dogmatics in which they admit that the final decision lies with man himself, namely, that he himself can also decide for heaven in and during the act or process of his conversion." So wrote Stellhorn 10 years ago (Brobstsche Monatshefte, 1872. p. 344 ff.). And now? Now he confesses the errors of Iowa which he then fought! At that time the Iowa doctrine was a new doctrine to him; now, after he has become an Iowa man himself through the deception of the father of lies, he blasphemes our confessional Lutheran doctrine as a new one!

My dear Christian reader, do not think that we are dealing here with theological subtleties or hair-splitting. No! This is about nothing less than the honor of our dear Savior, namely whether the honor of making us blessed must be given to him alone, or whether this honor is also due to us, at least in part. Woe to him who, like Ohio, takes the honor from Christ and gives it to man. Our soul shall not enter into their counsel!

F. P. [Pieper]

*) Underlined by Stellhorn himself.

A foundation stone laid in Germany.

In the "Evang.-Luth. Freikirche" of August 15, there is the highly gratifying news that the Lutheran congregation in the world-famous large factory town of Chemnitz in the Kingdom of Saxony, which has left the regional church, has publicly and solemnly laid the foundation stone for its own church there, after having had to make do for a long time with nothing less than a suitable location for its public services. We cannot but share the news given in the "Freikirche" with our "Lutheran" readers. It reads as follows:

The 8th Sunday after Trinity, July 30th of this year, is a memorial stone in the life of our congregation, which the grace and goodness of the Lord of the Church Himself has raised up for us to bear loud witness to the truth: "The Lord has not yet and will not ever depart from His people. In the afternoon of the above-mentioned day, with loud praise to the faithful God who helped us to this point, we laid the cornerstone of the Lutheran Trinity Church. If we let pass our soul what God has done to our congregation in the few years of its existence, we must break out with a deeply moved heart into the words of Jacob: "Lord, we are too lowly for all the mercy and faithfulness that you have done for us."

Only seven years have passed since our congregation was founded by God's grace on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone. Twelve poor working families, until then members of the St. Johannis congregation in Planitz, came together at the instigation of the same Pastor Ruhland to found an independent congregation in our town. And now the congregation counts 87 voting members. The hall, which has now been used for five years to hold church services, and which was converted into a church hall on the first floor of a house purchased by the congregation by means of an extension to a restaurant, is no longer able to accommodate the congregation. With only 225 seats, some of which are very small, it cannot even accommodate the members of the congregation, let alone the guests who do not belong to the congregation, of whom there are always quite a number. Even during the Sunday Christian teachings, the only aisle often has to be filled, and during the main services, the overcrowding in the narrow, low room - one half of the church hall is only the usual room height - creates a veritable stifling air that makes it difficult for latecomers to enter, and not only makes preaching much more difficult, but also has a slackening and tightening effect on the listeners. In addition, the hall is so dark that we often had to light the morning services on cloudy days. In view of all this, one would have to be surprised that in a large city like ours, the numerous guests do not shy away from visiting our poor church hall, if one did not know how expensive God's Word is here. For Chemnitz, with 100,000 inhabitants, has only four churches, and in addition, half of the local state-church "clergy" are Protestants.

Thus, the need that reasserts itself every Sunday and the duty of love imperiously demanded that we create more space, if we did not want to spill the blessings that God undeservedly bestows upon us. Only after a long hesitation, and after the plan had once again been completely abandoned, did we finally decide to build a church. We were well aware of the great difficulties that such a building, however simple, would pose for our congregation, which, with only a few exceptions, consisted of poor working-class families, especially since the municipal building authorities were still imposing all kinds of regulations on us. And as often as we compare our "debts" and "credits" with each other, we feel like losing heart. But even if we are sometimes afraid, we do not despair. Our help is in the name of the Lord, who made heaven and earth. If we are poor, He is the richer. He does not lack means. Heaven and earth are His. We have not begun the work out of pride or vanity, so He will not let us be ashamed, but will help us so that the work we have begun may be carried out happily for the glorification of His name, the increase of His kingdom and the accomplishment of His will. - —

Concerning the laying of the foundation stone itself, due to the rainy weather we were unfortunately not able to celebrate the whole ceremony on the church building site. The actual festive service had to be held in the church hall, as well or as badly as the numerous listeners would allow, with the undersigned preaching on 1 Petr. 2, 6. Then we went out and up to the building site, which was situated somewhat outside of the city proper, beautifully and high up. There, under the sound of the trombone, the song was sung: "God has brought me this far", after which Pastor Hanewinkel said a heartfelt prayer. The undersigned then read the foundation stone laying certificate, which was sealed in a tin box with a hymnal, Dietrich's catechism, a congregational order, Pastor Ruhland's "Getrostem Pilger", a Missourian calendar and several church magazines and placed in the foundation stone. The latter was then, after singing the hymn: "Lobe den HERRen, den mächtigen König der Ehren" (Praise the Lord, the mighty King of Glory), consecrated with benedictions under the usual hammer blows, and then with prayer and singing of several verses of the hymn: "Ach bleib' mit deiner Gnade" (Oh stay with your grace) the celebration was closed. - May the Lord our God be kind to us and promote the work of our hands with us; yes, may He promote the work of our hands! Amen.

Chemnitz, August 1882. P. Kern, P.

We rejoice with all our hearts with our brothers over there in our old fatherland over this event, which shines for them as a ray of hope in their gloomy and depressed situation. May the great promise be fulfilled in them more and more gloriously: "Blessed are the people who take you for their strength and follow you with all their hearts, who go through the valley of tears and make wells there. And the teachers will be adorned with many blessings. They receive victory after victory, that it may be seen that the right God is in Zion." (Ps. 84, 6-8.) Well does the world and the false church smile when we rejoice highly over an event as over something great, which seems to be something so small in their eyes. But may one smile! A little hut, in which the Lord is with the temple that has its fire and its hearth in a pure word and sacrament (Is. 31, 9.) is more glorious than all the magnificent temples in which the abomination of desolation stands in the holy place. Also to Philadelphia the Lord says: "You have a small power"; but because it had kept its "God" and had not denied its "name", the Lord surrounded it with a splendor of his promises, against which all the flashing of gold and marble is only the appearance of a will-o'-the-wisp. Rev. 3:7-13, W. [Walther].

To the ecclesiastical chronicle.

I. America.

We have **some very pleasant news** to share with our readers concerning our institutions. Until the middle of last month only one student had registered for the new school year in the practical seminary in Springfield, but as a result of the "cry for help in great need" ("Lutheraner" No. 16.) a not insignificant number of new students has already arrived, so that the total number of students is 128: 80 in the seminary, 48 in the proseminary. - Up to now, 30 new students have entered our seminary. The number of our students here is 92 at present; among them are 11 Norwegians. - According to the latest news, more than 40 students have registered for the Progymnasium in Milwaukee, where 2 professors are already working. - We will also report on the other institutions in due course. May the Lord our God continue to be kind to us and bless our work.

Mission to the Jews. A pastor of our synod - st. - writes us: "Mission festivals and collections! - All right! But at the same time one should finally remember Ishmael! Make known the cause of the future mission to the Jews (which is only a question of time)! Make it understood! Sharpen the conscience of the church! There are Jewish Christians among us! Invite such pastors to mission festivals! Why do nothing for another year? The Russian Jews are a new impetus for the work of the mission to the Jews. Oh, let the Jews, Abraham's sons, JEsu's brothers, find grace, too, in addition to Zulu and Hottentot people!

A God-pleasing way to raise money for a bell. As reported in the "Lutheran", a Lutheran (?) congregation in Lykens, Pa., has set up collection boxes in the drinking houses of the town and surrounding area, into which the visitors of these houses should put an offering for the purchase of a bell. The congregation also offered 3 premiums to the innkeepers whose houses would receive the most. They consisted of three, two and a dozen beer glasses with the name of the landlords. The sum that was collected in 38 saloons was -108.66. This was not enough for purchase, but the congregation still considers the sum "a great help". The apostle Paul says: "For your sake God's name is blasphemed among the Gentiles!"

At the meeting recently held by the Freethinkers in Watkins, N. Y., one man in particular was glorified because, they said, he had even endured imprisonment for "the cause of the Freethinkers". But what had he been imprisoned for? He had spread lewd writings.

II. foreign countries.

General Council and Iowa Synod. In a report given by Inspector Deinzer at a meeting of the Löhische Mission Society on July 12, the aforementioned writes, among other things, as follows: "The Mission Committee of the General Council (an association of Lutheran synods of North America) invited us at the beginning of

This year, we invited him to get in closer contact with us and to send him some of our seedlings. The prospect of gaining a new field of work and being able to continue to stretch our tent ropes had something enticing about it; however, the matter ran up against

reservations on the part of our friends here and there, and after careful consideration we believed that we should not accept the request of the General Council. The decisive factor for the rejection of the request addressed to us by the General Council was, on the one hand, the perception that from the most diverse ecclesiastical circles in Germany, offers of assistance were made to the General Council and multitudes of workers were sent to it, for which reason our assistance seemed superfluous; on the other hand, the declaration made by the most competent party: that the Iowa Synod still needs our support for a number of years not yet foreseeable. Under these circumstances we can rejoice that such a great zeal for the ecclesiastical care and gathering of our emigrated fellow believers has suddenly awakened, but for the time being we believe that we owe our service to the Iowa Synod and have therefore delegated all of the eight missionaries who left us this year to America."

A city council vote. A few years ago, in a larger city, the issue was the construction of a new cemetery. The denominational side of the question came up. In the city there are Protestants, Catholics and dissidents, or, as the latter are also called, sectarians, separated ones. Of one of these latter, a well-known man, one of the better political newspapers had brought a short summary of his life and literally added: "His life was a model of piety, charity and philanthropy. The city councillors of the predominantly Protestant city found that it was entirely in keeping with the concepts of tolerance and freedom of faith of our time to also grant the Catholics joint use of the church. Only the separated ones came into question. Then one member said: "The separated should also be able to bury their dead among the others, no doubt. Death makes everyone equal. We don't have to be so narrow-minded about it; nowadays we bury the suicides, the executed and those who have died in prison in the same row with the others, so why should we set up a barrier for anyone? To this, a wise councilor spoke the wonderful word: "Yes, but these people (namely the suicides, the executed, etc.) still have religion! Thus writes the Hannoversche Kreuzblatt of August 6. - Who separates himself from the national church, has therefore according to this enlightened city council no more religion. W. [Walther]

The British Bible Society distributed over 2,000,000 Bibles last year.

An admonition by Luther not to despise even the sermons of less gifted preachers.

In the years 1537 to 1540, Luther preached sermons on the third and fourth chapters of the Gospel of St. John, which were not found and printed until 1847. About the words that Christ addressed to the Samaritan woman at Jacob's well: "If you know the gift of God, and who he is that says to you, Give me to drink; you ask him, and he gives you living water" (Joh. 4,10.), about these words Luther gives the following important exhortation:

"Dear one, let this be a treasure, that God speaks to you in your bodily ear, and (it) only lacks that we do not recognize this gift. For I hear the sermon, but who speaks? The priest?"

Not so; you do not hear the priest. The voice is his, but the word that he speaks or speaks, that speaks my God. Therefore I should hold the word of God in honor, that I may become an excellent student of the word. If we thought so, we would gladly go to church and hear the sermon, and listen only to the dear word; and there it would follow that Christ would say, Give me to drink; but because we do not give honor to the divine word, nor ask for our own glory" (that God himself speaks to us through men), "therefore we do not hear the word; and no one is gladly heard, unless he has a good, bright voice. When you come there, you have become half Jacob, if you look more at the priest than at God, and do not look at the person of God, but only at whether the person is learned and skillful and has good speech or excuse. For he speaks God's word who speaks evil, as well as he who can speak well. Your father speaks the word as well as God, and your neighbor speaks the word of God as well as the angel Gabriel. There is no other word that a disciple speaks and that the angel Gabriel speaks, but one can speak it better than the other. Let the bowls be unequal; some are silver, others pewter, or earthen vessels made of clay; but the same food is served in silver and pewter, and the venison, if well seasoned and prepared, tastes as well out of a wooden bowl as out of a silver one. So also think of baptism and absolution. Let this be your consolation! But they do not recognize the person of God, but gape only at the person of man; as if a weary and hungry man would not eat unless the food were presented to him in a silver basin; as many preachers are now chosen, and many of them fall through the basket, are driven out and driven away. This is a part of those who do not recognize this gift, and think that a man is speaking there, when not (once) an angel is your teacher, but your dear God, who creates your body and soul. Not that one should despise the gifts and throw them away, since God has distributed according to his measure, to one less and to another more; as the gifts are various, but there is only one God who works through the same gifts. One must not despise the treasure for the sake of the person. This is what our Lord God wants to say not only to the Miss, but also to all of us." (S. Erlanger Ausgabe der Werke Luthers, Vol. 47, p. 224 f.)

The seventh commandment.

Peter, the old messenger's only son, sat all alone at his table on Friday nights at the eleventh hour. His old father had exchanged his narrow living room for an even narrower one and had gone home to his eternal homeland.

Peter sat there and looked at the table with dull eyes. From today on, he was to take care of his father's business alone. He had never in his life believed that this would be so difficult for him.

The people wanted to please him and had given him many things to order for tomorrow, the first day of the delivery. Not a single place on the large table was empty; this and that lay on top of each other. Peter thought about the future, and then looked back into the past. He surveyed the last years of his blessed father's life and exclaimed: "When it comes down to it, it is eighty years, and if it has been delicious, it has been toil and trouble.

At the same time his left hand reached to the oak table

and touched a small package. On it was written, "To Mr. Gutmann, the court gardener - with fruit rices." And on another he read, "To the Wittwe Weibel - with unbleached canvas."

Peter carefully examined all the packages, put them all together in a heap and placed the boxes on the bench to his left. Just then he slid the latch forward on the low parlor door and reached for the light to put out the little flame. There was a knock at the window and outside stood a tall, long gentleman - the innkeeper of "zum goldnen Adler". He hurriedly brought in a small letter and muttered: "Here, messenger! A fat morsel! A hundred thalers in paper money, - to the merchant Fränckel! But well taken care of, quite well - he hears it - good night!"

Peter did not forget to send his friendly greeting to the well-known gentleman. He pushed his window shut, looked at the letter in the moonlight, and thought: "A hundred thalers, and yet so small and light! What a beautiful sum!"

He held the letter tightly in his hand, his eyes were transfixed on it. Again and again he read, "One hundred thalers in paper money."

And the zeros grew and became as big as the full moon, and the little letter looked like pure silver, and the seals shone on it like big drops of gold.

The young man lusted after earthly things and evil thoughts rose in his heart. Like ugly snakes they stuck their heads into his left ear and whispered, "Take it, take it!" And he thought no more about the seventh commandment and wanted to undo the five seals. But his hands trembled, and suddenly it was as if his dead father stood before him in a shroud and cried out, "Beware that you do no sin, nor do contrary to God's commandment!"

Peter struggled and wrestled with himself, and drops of sweat ran down his brown cheeks. The letter in his hand became as heavy as a lump of lead and fell to the floor. Peter himself cringed in fright and came to as if from a deep sleep.

He looked around him and cried out on his knees to his Lord and God: "Do not lead me into temptation. To be poor is not a disgrace, but to want to steal is already a sin! O faithful God, keep me from this horrible sin and cleanse my heart from evil desire!"

Peter could not sleep all night. With the dawn, he swung his hat, after saying his morning prayers, walked to the capital, sang his morning song and carried money and goods, parcels and letters to wherever the addresses were.

From then on, Peter conscientiously did what he was asked to do and, with God's help, remained an honest man.

(Evangelical Lutheran Messenger of Peace.)

Resignation.

Although at the beginning of the doctrinal controversy I was in complete agreement with "Missouri" in the doctrine of the election of grace, in time I became wavering and as a result was tempted to accept a calling from a congregation within the Ohio Synod. Since then, however, it has become clearer and clearer to me by God's grace: "Missouri" stands, also concerning the doctrine of the election of grace, on the eternally firm foundation of divine word; "Missouri's" doctrine is the doctrine of our Lutheran confession. This is now my firm conviction. I must therefore heartily regret the step of having joined the Ohio Synod last year, which unfortunately rejects "Missouri's" pure doctrine of the election of grace as a false one and presents it as such before all the world. And so I feel compelled in my conscience to publicly renounce the Ohio Synod and hereby declare my resignation.

Ashland, O., September 5, 1882.

H. Hunziker.

Ordinations and introductions.

By order of the Reverend Mr. Praeses Wunder, I ordained Mr. Ernst Werfelmann on the Tenth Sunday after Trin. Mr. Ernst Werfelmann was ordained by me and introduced into my congregation as an assistant preacher under the assistance of Father G. Johannes.

«. Reinke.

Adresse: Rsv. L. "Verkeim",

718 ir. cuulwL 8t., vltteuxo, IU.

By order of the Honorable Presidency of the Iowa District, on the 12th Sunday after Trin. Mr. Julius Deckmann, candidate, was ordained and inducted by the undersigned in his congregations at Atlantic City and bet Wtota, Lass Co, Iowa.

Ms. Ehlers.

Adreffe: Rsv. Mullas veekwauL,

Sox 10S, ^tlaotto 6lt/, lo^va.

By order of the Honorable President of the Illinois District, on the 11th Sunday after Trin. the candidate of theology Mr. C. Keller, called from the formerly Uniate congregation at Thorn- ton, Cook Co, Ill, was ordained by the undersigned, assisted by Mr. k. L. Brewer ordained and inducted. F. Döderlein.

On the 13th Sunday after Trtn. by order of the Honorable Presidium Southern District

1. Mr. P. G. Kuehn introduced by the undersigned to the Dreteintg- keits congregation in Houston, Texas.

2. candidate I. Trin klein ordained by Mr. P. E. H. Wischmeyer, assisted by Mr. P. G. Kühn and the undersigned, in the midst of the same congregation, and inducted into his office as traveling preacher in Texas. G. W. Behnken.

On behalf of the Presidency of the Eastern District, k. A. T. Pechtold was inducted by the undersigned at Song Green, Md. on the solitary Sunday after Trinity.

I. G. HLfner.

Adreffe: Uev. 1?. keebtolct, vulune^s Vnlls^,

Lnltlmoro 6o., Lkct.

On the solitary Sunday after Trin. Mr. P. I. G. Nützel of Columbus, Ind. was inducted into Trinity Parish at Oshkosh, Wis. assisted by Mr. P. Ch. Dowtdat of

C. Penalties.

Laying of the foundation stone and introduction.

To the dear Lutheran readers the certainly welcome news that on 12. Sunday after Trinity, in the afternoon of August 27, the ceremonial laying of the cornerstone of our institution building, the Lutheran Concordia-Gymnasium in Milwaukee, Wis. took place, with numerous representatives of the local congregations belonging to the Missouri Synod. The ceremony was opened with the singing of the hymn: "Praise the Lord, the mighty King" etc., which was followed by the speech of the undersigned laying the cornerstone. This was followed by a choral piece by the mixed choir of the Trinity congregation and the song: "Run danket alle Gott", during which a collection (\$167.00) was taken. Father G. Kuchle then read a "History of the Origin of the Lutheran Concordia Gymnasium at Milwaukee, Wis." which he had written, after which the actual laying of the cornerstone was performed by Father Ch. Löber. The beautiful celebration closed with a choral piece by the men's choir of the above-mentioned congregation and the singing of the hymn: "Ach bleib mit deiner Gnade" ("Oh stay with your grace").

On Monday morning, September 4, Mr. Emil Hamann, hitherto pastor in Otis, Ind. was inducted into his office as second professor and at the same time principal at our Gymnasium. Mr. P. Ch. Löber gave a most splendid introductory address and thereupon made a solemn vow to Professor Hamann to administer his office with all fidelity in the Lutheran spirit and sense. After the newly inducted had addressed a heartfelt speech to the assembled students, this celebration also concluded with praise and thanksgiving to God, who has so graciously helped until now. May He graciously continue to help and give happiness and blessing to the future prosperity of our institution. H. Sprengeler.

Church dedications.

On the last Sunday after Trinity, the Lutheran congregation of St. John's in Ludington, Mich., dedicated its new church to the service of the Triune God. The church, a Gothic-style brick building, is 94 feet long and 40 feet wide, including the altar niche and tower projection. The tower is 115 feet high. The festival preachers were pastors H. Lemke and A. Andersen. The latter preached in English in the afternoon and in Norwegian in the evening. Pastor Torney held the altar service and undersigned performed the consecration act. J.P.Karrer.

On the last Sunday after Trinity, the newly built church (22X46) in the midst of my congregation at Herndon, Rawlins Co., Kans. was solemnly dedicated to the service of the Triune God. The dedication sermon was preached by undersigned. C. Meyer.

On the Tenth Sunday after Trinity, the Trinity Lutheran congregation at Big Cypress, Harris Co, Texas, dedicated their newly built church to the service of the Triune God. Pastors I. M. Maisch and G. W. Behnken preached in German, and P. E. H. Wischmeyer in English. The church is 30X50 feet and has an 83 foot steeple. *

Aug. Wilder.

On the last Sunday after Trinity, the newly built church of the branch parish was consecrated by Mr. C. E. Bode and the undersigned officiated. T. r. Häßler.

On the Tenth Sunday after Trinity, the Lutheran congregation of St. Louis, Gratiot Co., Mich. consecrated its first newly built church to the service of the Triune God. Praeses Jos. Schmidt preached in German in the morning and P. I. F. Müller in English in the afternoon. E. Hantel.

Mission Festivals.

On the 7th Sunday after Trinity, the congregations of Pastors Andres and Frosch in Berlin, Ontario, Canada, celebrated a mission festival. The sermon was preached by the undersigned in the morning and by Father I. Frosch in the afternoon. Also, Mr. ? Kirmis gave a lecture, and Father Andres gave heart-warming speeches each time he announced the collection to be made. The two collections yielded the sum of -93.71.

F. Dubpernell.

On the 12th Sunday after Trinity, the Lutheran congregations of St. Francois County, Mo., celebrated their first mission feast at Iron Mountain. The festival sermons were preached by Prof. Pieper in German and Fr. Herzberger in English. Undersigned gave a historical lecture. The collection was -38.25. U. Iben.

On the 12th Sunday after Trinity, the Lutheran St. John's congregation in Berlin, Green Lake, Wis. celebrated its mission festival. Festive speeches were given by ck. C. Markworth and I. Otjen. Collection-27.00. H. W. Leßmann.

On the 12th Sunday after Trin. the congregations of Pastors Koenig, Frincke, Weller and the two congregations of the undersigned celebrated a mission feast at the congregation on Middle Creek, Seward Co, Nebr. Feast speakers were the Weller, A. Baumhoefener and Frincke. The collection was -74.10.

C. E. Bode.

On the 12th Sunday after Trinity, the congregations of Pastors Th. Mießler, Richter and Winkler celebrated their joint mission festival in the latter congregation. The festive sermon was preached by xx. Ph. Gräbner of St. Charles and Matuschka of New Welle. The collection was -100.00. R. Winkler.

On the 12th Sunday nach Trin. the congregations of Pastors Buszin and Drögemüller celebrated their annual community mission festival. The festive sermon was preached by Past. Merbitz and undersigned. The collection was -93.00. I. H. Haake.

On the last Sunday after Trinity, the congregations of Wilton, Lowden and Davenport celebrated their annual mission feast in Wilton, Iowa. In the morning the undersigned preached on the Sunday Gospel, in the afternoon Father Brammer. The collection was -57.00. I. Streckfuß.

On the 12th Sunday after Trinity, the congregation of Webster City and the congregations of Fort Dodge and Lofax Township celebrated a mission festival in Webster City, Iowa. Praeses Crämer preached in the morning, Father Maals in the afternoon, and at the end Father Werten gave a talk on mission history. The collection was -44.45. H. W. Rabe.

On the 13th Sunday after Trinity, the Zion congregation in Denison, Iowa, celebrated its annual mission festival. Pastors L. A. Bretschn and A. Detzer were the festival preachers. The collection for inner mission was -20.00. I. C. Th. BrSuer.

On the 13th Sunday after Trinity, the congregations in and around Boone, Iowa, celebrated their annual mission festival. Speakers were Messrs. kk. Goßwetter and Herrmann. The collection was -48.30. I. P. Günther.

On the 12th Sunday after Trin. the parishes of kk. Martin and Dödnlehn held their annual mission festival. The festival preacher was Father E. A. Brau.

The collection of -68.00 was divided equally between the internal and external missions. F. Döderlein.

On the 13th Sunday after Trinity, the congregations of Reu-Gehlenbeck, Worden, Staunton, New Brunswick, Prairie Town, Dorsey and Bethalto celebrated their joint mission festival at the first-mentioned location. A large missionary congregation was assembled, probably about 1000 people, plus 10 pastors and 5 school teachers. The kk. M. Hahn, Th. Grüber, I. Nachtigall, H. Flachsbar, C. Schröder and I. Bergen gave sermons and addresses. The collection amounted to 178 dollars.

G. A. Slater.

On the 18th Sunday after Trinity, the congregation in Van Wert, Ohio, with the neighboring congregations of Pastors F. W. Franke, Seemeyer and Stubnatzy, celebrated their first mission festival. In the morning Father F. W. Franke preached on external mission and in the afternoon Father Seemeyer preached on internal mission. The collection was -55.70, of which 27.85 was for the church building in Toledo, 14.00 for poor students in Springfield and 13.85 for the Negro Mission. E. Jehn.

On the 13th Sunday after Trinity, St. Paul's parish in Nokomis, Ill, celebrated its very first mission feast. The neighboring parish in Marvel participated. Also, in spite of the very bad roads, many guests were present. The festival preachers were Pastors Wetsbrodt and Bergen juu. The collection yielded the sum of -80.00. L. Zahn.

To all friends of the mission the "joyful" news is brought that finally also the state of Oregon has been won for the Lutheran mission and church. Even if the beginning is still small, and even if the local conditions are still so difficult: an Evangelical Lutheran congregation of 18 families has been founded. This congregation celebrated the first Lutheran mission feast in Oregon on the 8th Sunday after Trinity with other fellow believers who came 20 miles away. This was a day of joy for us. Everyone's heart was filled with thanksgiving to God for sending them such gracious help, for they were all scattered like sheep without a shepherd. We would also like to express our sincere thanks to the friends of the mission, who helped us to have again the truthful preaching of the Word of God. The collection amounted to -11.55 and was designated as the first gift for the church building.

Guest Portland, Oregon.

Ed. Döring.

The laying of the foundation stone at our new seminar building

will take place, God willing, on the 16th Sunday after Trinity, September 24, in the afternoon at 3 o'clock. Dr. Walth will give the German speech, Prof. Lange the English speech, Prof. Günth will read the history of the institution, Prof. Schall will lay the foundation stone, and Father Stöckhardt will say the closing prayer. All foreign members of the Synod who can and want to come to this joyful event will find a hospitable welcome, if they will kindly contact the undersigned beforehand. The "Lutheran" of October 1 will bring a description of the whole celebration.

On behalf of the Baukomtee

St. Louis, September 9, 1882, O. Hanser, sec.

The school year of our institution covers the ten months from October to July, and, God willing, classes for the second school year will begin on Monday, October 2, 1882. Pupils who wish to be admitted should register as soon as possible and arrive in time for the start of school.

D" HE" d" harvest give blessing and prosperity to our institution.

Letters find to be addressed to

krok. P. Llopps, 115 Derpslollors 8t., Alore Orleans, La.

Warning.

Since young swindlers have often pretended to be poor, needy students of one of our educational institutions and thereby swindled people out of "support money", and since this kind of swindle seems to be practiced more and more, the teaching staff feels compelled to warn everyone against such subjects and to bring it to the general attention that the students of our institutions are required to have their requests for support certified by the director.

On behalf of the teaching staff, the directors:

A. Crämer.

E.A.W. Krauss. R. A. Bischofs. C. F. W. Walther.

Warning.

There is a young man of 25 years named Paul Wolff from Westphalia wandering around here in the country. He also calls himself Hengstenberg and begs Lutheran pastors "under the pretext of being my nephew, wanting to travel to me, etc., etc."

I warn against him as a dangerous swindler.

Cleveland, O.

C. M. Zorn.

Concordia College at Fort Wahne, And.

Monday, October 2, God willing, the new school year begins. Applications for admission will be as soon as possible, no later than 15 Septemb", "pray.

With regard to d" recording, the following should be noted":

1. a written certificate of the moral conduct, aptitude and knowledge of the applicant must be submitted at the same time as the application.

For admission to Sexta, the elementary skills of a good parochial school are necessary: for Quinta, confidence in reading and spelling the most common words in German and English, and in Latin, confidence in the regular declensions and conjugations, as well as some practice in translating "easy" sentences into Latin.

3. each student must be provided with a suitcase, the necessary personal and bed linen, quilt and woolen blanket and towels. Mattresses (-2.00), chair (75 cents), lamp and sink are best purchased at the institution.

The boarding fee per quarter is -16.00. For light and stove each student has to pay -5.00. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who receive homeopathic treatment have to pay -4.00 each. The average expenditure for books is -7.00 to -10.00.

The boarding fee is to be paid at the beginning of each quarter and, to avoid inconvenience and disgruntlement, is best sent directly (not by the students) to Mr. vr. Dümmling. Pupils who will not study theology pay -40.00 annual tuition; those whose parents are not in the Synodal Confession give -20.00 boarding fee per quarter. The students of the 3 lower classes shall not have their money in their hands, but shall have it administered by one of the professors. Since the women in our local communities do the students the kind service of washing their clothes free of charge, it is desirable that the parents provide their sons in the institution with colored shirts for the week. - The pastors and teachers who recommend boys for admission are urgently requested to make sure beforehand that they have acquired the necessary knowledge of German, English and arithmetic. If this is not done, such a boy runs the risk of losing a whole year because he cannot follow the lessons, or the teaching staff could find itself in the unpleasant necessity of having to send him back in order to save the parents unnecessary expense.

On behalf of the Supervisory Board and the Teachers' College

R.A. Bishops.

The Western District

d" Synod of Missouri, Ohio a. St. holds, s. G. w., its sessions this year from October 11 to 17 in St. Louis.

Doctrinal talks: Continuation of the lecture: "That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable proof that it is the only delusion. This is also evident (III, 10. and 11.) from the doctrine of the invocation and worship of God, and from the doctrine of obedience to men in matters of faith and conscience."

Parochialbertchte are collected during the meetings. E. Lenk.

*

Those coming to St. Louis for the Western District Synod, find asked to report to.

No. P. "7th Zoderlodt, 1411 8outk 7tlI 8dr.

The Middle District

of the Synod of Missouri, Ohio, &c. St. will assemble, God willing, on the third Wednesday in Octob" in dn congregation of Mr. P. I. F. Niethammer at La Porte, Ind.

Registrations are "pray no later than 14 days before the start of the meeting.

The brothers in office do not want to forget to bring their parochial reports. G. Münkcl, Secr.

Announcement.

According to resolution, an Honorable Synodal Conference will meet, God willing, on the first Wednesday of October at the congregation of Mr. P. A. Wagner at Chicago, Ill. The following items are before us for discussion:

1. theses on the election of grace as written by Dr. C. F. W. Walther and adopted by the honorable synod of Missouri, Ohio, &c., at its last meeting at Fort Wayne, Ind.
2. theses on church fellowship.
3. theses on the *jus parochiale*.
4. theses on inner mission.

The delegates do not want to neglect to bring their credentials, and the committees for the examination of the synodal reports do not want to forget to submit their reports.

C.A. Frank, Secretary.

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Circumstances, which I do not consider necessary to explain in detail here, nevertheless force me to make the following request, which I hope will not be taken amiss:

All delegates and those who may otherwise be obliged to attend the Synodal Conference by virtue of their office, please report to the undersigned; guests, on the other hand, may report their attendance to my dear brothers in office here, who are in complete agreement with this. It is certainly expected that the requested notification will be made by mid-September at the latest. Since there are so many train stations here, a hint will suffice for delegates: Note "West 19th" Street, or take the South Halsted Street Car at Randolph Street and drive south to 19th, where the church and rectory are immediately on the right. A. Wagner.

58 IV. 19td 8tr.

Asnference - Displays.

The District - Preachers and Teachers Conference of Northern and Western Michigan will meet, s. G.W., October 19, 9 a.m., at Frankenlust. Duration of conference October 19 biö 23. I. F. Mueller.

The Buffalo district conference will meet, w. G-, on Tuesday, Sept. 26, at 9 o'clock in the morning at Neu-Oberhofen, Erie Co., N. U- The day before there will be carriages ready at Hamburg for the members of the conference on the arrival of the train due at 5.15 a.m.

The local priest.

The South Michigan Pastoral and Teachers Conference will hold its meetings at the undersigned's parish from October 5-9.

Brothers are asked to contact me possibly 10 days before. Wm.Hattstädt.

The Central Illinois District Conference meets, s. G. w., at 9 o'clock in the morning, October 3, at Pekin, and lasts three full days. - Registration with Mr. P. H. C. Witte. A. D. Greif.

Revenue to the Western District's coffers:

To the synodical treasury: from Auping & C. Welker each-1.00 through Fr. Matuschka in New Welle, Mo. From Trinity Distr. in St. Louis 10.15, Jmm. Distr. 30.85. I>. Sappers Gem. in South St. Louis 1.15. (G. -56.15.)

For inner mission: By Fr. A. D. Krämer of Peter Baden in Winfield, Kans., 20.00. Fr. Gräbner's congregation in St. Charles, Mo., 6.00. Fr. Pennekamp's congregation in Topeka, Kans., 5.65. Dr. F. Schade in St. Louis 10.00. Coll. of Fr. Griebel's congregation in California City, Mo, 6.20. Mother Henning in St. Louis 1.00. part of mission feast coll. in Iron Mountain, Mo., 12.25. part of mission feast coll. in Fr. Vetter's congreg. in Cole Co., Mo., 25.00. part of mission feast coll. in k. WtnNers Gem. in St. Louis Co. 50.00. For the Rordwestl. Distr.: Dr. F. Schade in St. Louis 20.00. (S. -156.10.)

For Negro Mission: From the piggy bank of k. Lehmann's children in Jefferson Co, Mon, 1.50. Fr. Roschke's congregation at Pierce City, Mon, 4.25. Part of Mission Feast coll. in Fr. Winkler's congregation in St. Louis Co, 20.00. Fr. Gräbner's congregation in St. Charles, Mon, 5.00. For New Orleans: by P. A. D. Krämer of Peter Baden in Winfield, Kans., 10.00. P. Grimm's Gem. in Washington, Mo., 16.00. Mrs. N. N. by P. Behren" in Grundy Co., Ill", .50. Mrs. B. B. by? cousin in Cole Co., Mo., 2.50, by the same for Little Rock, Ark., 2.50. (P. -62.25.)

For Gentile Mission: Collected by Chr. Schroeder in Detroit, Mich. 2.00.

For the deaf and dumb: From the children's piggy bank ? . Lehmann's in Jefferson Co, Mon, 1.50. Dr. F. Schade in St. Louis 10.00. P. Nützel's Gem. in West Ely, Mon, 9.00. k. Richter's Gem. in Ellisville, Mon, 10.00. (S. -30.50.)

For Emigrant Mission: By Fr. A. D. Krämer of Peter Baden in Winfield, Kans. 10.00. Dr. F. Schade in St. Louis 10.00. Part of Mission Feast Coll. in Fr. Winkler's Gem. in St. Louis Co. for New York u. Baltimore 10.00. each (S. 40.00.)

For poor sick pastors: Fr. Lehman" 2.00, whose comm. to Sandy Creek, Mo., 4.50. By Fr. Matuschka in New Welle, Wo., by widow Wulfekötter 2.00; W. Tiemann 1.00. By P. Lenk allhier coll. of congreg. in Clinton Co., Iowa, 5.00; by W. Sallmann & daughter in Baltimore, Md. 2.00. Dr. F. Schade allhier 20.00. Louis Krrtßler by k. Nething in Benton Co, Wo., 5.00. H. Wolters in Mtnerstown, Wo., 4.00. Coll. of Gem. P. Willes bet Brownsville, Wo., 14.40. Rosine Schmidt in Altenburg, Wo., 5.00. P. Richter's Gem. in Ellisville, Wo., 3.00. Two unnamed each 1.00 by k. Behrens in Grundy Co, Ill. Dr. Mießler in Chicago 3.00. k. Roschkes Gem. bet Pierce City, Wo., 8.75. (S. -82.15.)

To the new building in St. Louis: k. Maaks Gem. near St. Charles, Wo., 69.00. Fr. Lenks Gem. in St. Louis, 2nd z., 202.50. From the Cross Distr. in St. Louis, 4th z., 245.00. Ernst Kissling at Buenos Ayres, South America, 2.00. From Dreietnigketts Distr. at St. Louis, 3rd T., 425.00. By P. Schwartz tu Huron Co, Mich, 6.00. P. Willes Gem. at Brownsville, Mo, 3rd T., 115.00. (S. -1082.50.)

For? . M. Wyneken: Mrs. Scourge in St. Louis 1.00.

Addison: For the household and poor pupils of Dr. F. Schade in St. Louis, 10.00 each. For studying orphan boys of Mrs. Clausen in Carondelet, Wo., 5.00.

Springfield: For the household & poor students of Dr. F. Schade in St. Louis 10.00 each.

St. Louis: For the household & poor students of Dr. F. Schade in St. Louis 10.00 each.

Fort Wayne: For the household & poor students of Dr. F. Schade in St. Louis 10.00 each.

For the Toledo, O. congregation: By P. Matuschka in New Mile, Mo., from Widow Wulfekötter 2.50; A. Kammeier & W. Tiemann 1.00 each. Mrs. F. Sienknecht in Morgan Co, Tenn, 5.00. C. H. in P. Sapper's comm. in South St. Louis 2.00.

For dte Central Bible Society: Dr. F. Schade in St. Louis 10.00.

St. Louis, Mo, Sept. 8, 1882. E. Roschke, cashier.

Ei "come "ea in the Illinois district's coffers:

For the new building in St. Louis: Through Joh. Fasse of k. Schmidt's congregation in Schaumburg -82.00. By P. Mertner in New Berlin from Joh. Kriel, Jak. Klotz u. Wm. Schelp each 2.00, C. Kremzow 1.00. By P. Beck in Jacksonvill from A. Bataichak 4.00. By P. Nuoffers congregation in Saale

Lake, 4th Sdg, 58.00. By P. Holls in Millstadt from H. Dohrmann 10.00, C. Jung 5.00. From Chicago: By P. H. Wunder from C. F. Wolfs u. C. F. Baseler 25.00 each, C. HLberle u. L. Frencke 10.00 each, F. Görs, C. Orth, C. Busack, I. Stettin, Ph. Merz, L. Hacker, I. Krüger, F. Steinfurth, K. Kaiser, G. Kosche, A. Lindstädt, C. Schwiecker 5.00 each" H. Lammerich, C. Krüger, W. Uttag, I. Weier, B. Barth, K. Loitz 3.00 each, R. Bernhagen, W. Steffen, B. Meyer 1.00 each, K. Schwankt 2.00; A. Boseck 7.00; by P. Succop from Otto Saul u. L. B. IO.OO each, 2te Zhlg. from Ferd. Halz 10.00, I. Demmin 15.00; by P. Bartling from Chr. Zars 5.00. (Summa -376.00.)

To the building fund: by teacher Greve in Addison 85.00.

For the synod treasury: contribution by P. C. Schrödertn Mount Oliv" for 1881 2.00. P. Lochners Gem. in Chicago 4.00. By P. Wagner in Chicago from Mrs. C. Lübke "for the Kingdom of God" 1.00. (S.-7.00.)

For inner mission: Subsequently by Mr. Gtndeale for Rail Road tickets sold at Des Plaines mission festival 8.00. Fr. Ponitz' Gem. in Sigel 2.75. By Fr. Succop tn Chicago by F. Wakendorf 1.00. (S. -6.75.)

For inner mission in the West: through Prof. Selle, a quarter of the Mission Fest coll. in Morris 11.67.

For Negro mission: I?. Heinemann's Gem. in Okawville 10.05. From Chicago: by P. Wagner from R. N. .90; by k. Bartling from Th. Reinhardt 2.00. (S. -12.95.)

For the Negro Church in New Orleans: Fr. Wartens' Gem. in Danville 13.25. By Prof. Selle, half of the MtssionSfest- coll. in Morris 23.34. Fr. Ottmann's Gem. in Collinsville 12.20. (P. -48.79.)

For poor students in Springfield: through Fr. Miracle in Chicago from the Virgins' Association for H. Spannuth 10.00.

For poor students in Fort Wayne: From Chicago: By k. Succop of the Women's Club for Ph. Dubprnell 16.00 & by P. H. Wunder of the Virgins' Club for C. Köbel 20.00. (S. -36.00.)

For poor students in Addison: By Treasurer Eißfeldt in Milwaukee 10.50. By Prof. Selle one-fourth of Mis- fionsfest coll. in Morris 11.67. By Treasurer Birkner in New Fork 34.00. P. Roeders Gem. in Arlington Heights for Heinr. Garbisch 10.00. (S. -66.17.)

For sick pastors and teachers: Fr. Döderletns Gem. in Homewood 1.00. By Fr. Witte in Pekin by Miss R. N. 2.00. (S.-8.00.)

For the widow's fund: P. Mennicke" Gem. in Rock Island 10.00.

For the deaf and dumb: Thank offering for happy delivery. By Fr. Schroeder in South Litchfield 5.00. By k. Große in Harlem from D. Kornhaaß 1.00. From Fr. Norden's congregation in Lindenwood .50. By Fr. Lochner in Chicago, thank offering from Mrs. N. N., 1.00. By Fr. Heinemann in Okawville for tracts sold 2.10. Martin's congregation in Bremen 5.50. Through Franck in Steelville from N. N. 1.00. Through Fr. Bartling in Chicago from Chr. Zuber 10.00.?. Wittes Gem. in Pekin 18.90. P. Grupes Gem. in Rodenberg 8.00. (S. -53.00.)

To the orphanage bet St. Louis: By?. Love in Wtne Hill, wedding coll. at Christ. Brueggemann, 5.00.

For the Progymnasium in Milwaukee: Fr. Schröder's congregation in South Litchfield 17.50. From the congregation in Addison: by H. B. 16.00, by teacher Greve 72.25. Fr. Beck's congregation in Jacksonvillr 13.00. By Fr. Döderlein in Homewood, thank offering of Ph. Zum Mallm, 5.00, communion collections 8.75 u. 8.17. r. Franck's congreg. in Steelvllte 7.60. r. Men- ntcke" congreg. in Rock Island 34.00. By Fr. Wunder in Chicago: by F. W. Kirchhofs 20.00, C. Otto, F. Schröder, A. M. Hammermüller, Chr. Schwartz, C. Amhaus, Ch. F. Grupe, W. Fuchs u. I. Windheim 5.00 each, I. Schröder, U. Jerusalem

u. H. Döhla 2.00 each, E. Burkhardt, A. EverS, B. Meyer a. Ch. Schnell 1.00 each, F. W. Krause.25, ". Boseck 3.00 u. L. Warneke 2.00. From Chicago: by P. Lochner from W. Tröl- ler (?); by P. Succop from R. Gahl 5.00. (E. -267.52.)

For studying orphan boys from Addison: Through teacher Krumsteg in Chicago from Mrs. Hörmann .50.

For the congregation in Fenton, Iowa: By Father Feiertag in Couhour from Jul. Safran 2.00. By Prof. Selle from the St. Petrt congregation in Chicago 18.55. By Father Mertner tn New Berlin from H. Kloppe, H. Meyer, C. Diekmann, H. Düver & Mrs. Meyer each 1.00, W. Düver, A. Niehaus & F. Plumpe each .50, E. Luken 5.00 & Mrs. Stork .25. P. Schmidt's congreg. in Schaumburg 50.00. By P. Große in Harlem "von Kirch- gängern" 24.40. P. Wagner's congreg. in Chicago 16.25. (p. -122.95.)

For the congregation in Planitz, Saxony: By Fr. Wunder in Chicago from R. R. 10.00.

Correction.

In my last receipt ("Luth." No. 17) the following items are missing under the heading: "Für dte Negerkirche in New Orleans": From the collection bag of P. Franck's congregation in Steelville 7.80 and through P. L. Frese in Champaign from F. A. Beißer 5.00.

Addison, Ill, Aug. 31, 1882.H. Bartling, Treasurer.

Income to the coffers of the "eastern" district:

To the synodical treasury: From the Washington congregation -11.00. Tonawanda congregation 4.00. Farnham congregation 2.60. St. John's Williamsburg congregation 11.06. North East congregation 3.72. St. John's Castle congregation 7.00. (Total -89.38.)

To the widow's fund: Director Bohm 4.00. P. Sieker 5.00. P. Weidmann 2.00. B. H. Succop in Pittsburgh 3.00. Gem. in North East 3.72. P. Leemhuis 5.00. (S. -22.72.)

For Negro mission: St. Mark's congreg. in Brooklyn 25.00. From charity coffee of St. Matthew's congreg. in New Fork 50.00. St. Andrew's congreg. in Buffalo 9.60. Rortb East congreg. 3.72. Mission feast coll. in St. John's b- burg 10.50. (S.-98.82.)

For inner mission: St. JohannTS congreg. in Williamsburg 15.55. Hoyer through Fr. King 1.00. North East congreg. 3.72. N. N. through Fr. Bernreuther 2.50. Mrs. Bürger through k. Stürken 5.00. (S. -27.77.)

For mission in Erie: From the mission box of the congreg. in Uork 10.00. Fr. Weidmann 1.50. Mission feast coll. in St. John's Boura 42.00. (S. -53.50.)

For the Reger Chapel in New OrleanS: Widow Ankermann by Fr. Senne .50. N. N. by Fr. Lindemann 1.00.

For the congregation in Toledo: Jakob Riehl by Fr. Hahne- winkel 2.50. Jmm. congregation in Baltimore 40.00. Congregation in Co- hocton 8.66. Follow-up by some members of the Dretfaltiak. congregation in Buffalo 19.75. Hoyer by Fr. König 1.00. (p. -66.91.)

To the seminary building in St. Louis: congregation in Lonacouing 5.31. Jmm. congregation in Baltimore, 2nd srndg., 255.00. Trinity congregation in Buffalo, 14th srndg, 15.00. St. John's congreg. in Williamsburg, 2nd srndg., 410.00. Fr. Weidmann's congreg. 8.00. Fr. Lindemann's congreg. in Pittsburg nachtr. 12.00. congreg. tn Allegany, N. U-, 2nd srndg., 27.90. (p. -788.21.)

For heathen mission: N. R. by P. Bernreutyer 2.50.

For sick pastors: Jmm. congreg. in Baltimore 42.88. W. B. by P. Walker 5.00, P. Walker 5.00. I. R. Niebaum in Pittsburg 5.00. I. G. K. in Paterson 2.00. By k. Weidmann 1.00. Hoyer by P. King .50. B. H. Succop at Pittsburg 2.00. N. R. by P. Senne 2.50. P. Sieker 25.00. (S. -91.28.)

To the orphanage near Boston: 2. S. S. by P. Strengths 5.00. Mrs. Kr. by dens. 2.00. Fr. Tr. through dens. 1.00. H. Feste through Fr. Sieker 1.00. Through the "Kinderblatt" 50.00. H. Wolter through Fr. Senne 5.00. Fr. Weidmann 1.50. Gem. in Harlem 4.00. (S. -69.50.)

For the deaf and dumb: From the charity coffee of St. Matthew's parish in New Uork 50.00. Wedding coll. by A. C. Billeb in Buffalo 4.50. V. u. E. Coff in Buffalo 1.00. k. Leemhuis for pamphlets sold 7.00. N. R. by k. Steup 5.00. Bettie Gerde" by P. Sieker 1.00. (S. -68.00.)

To the orphanage at Addison: By the "Children's Sheet" 50.00.

To the orphanage near St. Louis: Gem. in Cohocton 3.66. Through the "Children's Journal" 50.00.

To the orphanage bet Mount Vernon: Gem. in Harlem 4.00.

On emigration to Baltimore: Through cashier Schmalzriedt 5.75.

For poor students in Fort Wayne: Dretfalt.-Gem. in Buffalo for O. Gräßer 15.00.

For Mrs. P. Bolquarts: Gem. in College Point 5.00. By Fr. Sieker 2.30.

For college maintenance: St. JohannTS comm. in Wtl- liamSburg 15.28.

For the community in Planitz: Concordia-Verein in Effing- ham, Ill., 2.50. Joh. Bredehoff in Independence, Kans., 1.00. Through P. Weseloh by H. Burdorff 2.00. Karl Beyer 5.00. N. N. 1.00. Through cashier Schmalzriedt 2.00.

Correction.

Page 127 in the receipt for the "College building in St. Louis" read instead of "Widow El. Rock": Widow Elisabeth Kolk and instead of "A. Rock":

Adam Kolk. - The page 111 for the "Negro Chapel" receipt 15.50 of the church in Washington belongs to the "Synodal Fund".
New Uork, July 6, 1882. I. Birkner, Treasurer.

Income to the coffers of the "Southern" District:

For the deaf and dumb: By P. Stiemke of N. N. tn Houston -3.00, collected in Houston 1.50. (Summa -4.50.)

For the new building in St. Louts: By Fr. Wahl in Mobile, Ala." from sr. Parish 30.00.

For the progymnasium in New Orleans: By k. Stiemke, Christian teaching collection in Houston, 5.00, by G. W. Frye.

From the St. Johanns congregation in New Orleans: congregational coll. 30.00, Christmas gift from the congregation 25.00, from the Virgins' Association 4.00. From the Zion congregation in New Orleans: congregational coll. 80.30, Coll. 80.30, from the Virgins' Association 14.00, from a school friend of the congregation 5.00, from G. W. Frye 5.00. Coll. at the introduction of Prof. Hoppe 86.00. From the St. Paulus congregation in New Orleans: Congreg. Coll. 40.00, from Mr. H. L. Frantz, gift of his Mobile student's board money 45.00, from a school friend 5.00, from N. R. 3.00, teacher Thompson 5.00, N. N. 5.00, Fr. Bapler in Mobile 10.00, K. Lewrenz in Moss Point 5.00. (p. 277.30.)

On the building of a Negro church in New Orleans; by K. Suls in High Hill, Tex. by the Salems congreg. there 2.50. by P. Geyer in Serbin, Tex. baptismaal col. by M. Schulze 75. by I. Urban 50. (p. -3.75.)

For the "Preachers' and Teachers' Widows and Orphans" Fund

have been received:

From the kk.: W. Bartling -5.00, G. A. Müller 4.00, C. H. G. Schliepsiek -3.00, W. Uffenbeck 2.00.

By Fr. Engelbrecht: by H. Kasch 10.00; H. Kasch Jr. 1.50; Mrs. Ehrmann 2.50; Mrs. Köritz 8.00. By K.Feier- tagby members of sr. Parish 1.50.
By cashier Bartling 67.90 were delivered. (Summa

Kar the preacher - "ad teacher's widow"- ""d orphan"" fund

(Western District)

1. contributions:
From the kk.: G. Stöckhardt, I. I. Otjen each -5.00; H. Weseloh 2.00; Th. Mießler 3.00. From the teachers: O. Gotsch, I. G. Röker each 2.00; R. N.

By Dr. Schade 20 00. By Fr. G. Bayer from H. Böhl, thank offering for happy delivery of sr. Frau 3 00. Mrs. N. by Fr. I. Pflanz 1 00. By teacher

St. Louis, Mo., Sept. 2 '82, by N. Reyer, Unit. L. Lang. 10.00.
 With heartfelt thanks to God and the dear givers, the undersigned certifies the receipt of the following gifts for his congregation, which has been weakened in membership by rotterism and division:

For the English - Lutheran Mission in the "eat

Louis Co, Mo. (a part of the mission feast coll.) -10.00.
St. Louis, Sept. 11, 1882. C. F. Lange, Treasurer.

Received with heartfelt thanks for 2 poor students since January 11: From P. Zschosche's parish from L. Scherer 3.00, From P. Meyer's parish in Ayams, Ind. 2 quilts, 1 from Kreis, Geo. Jos. Brund and Co. barrel of ry. flour, From P. Biedermann's Germ. P. 22 bushels of oats - from the Women's Association, Schöneberg's Germ. in La Fayette, Ind. 9 pairs of stockings, 1 sheet, 3 pillow cases, 1 quilt for Biedermann. From the worthy women's association of the local St. Paulus congregation, 6 shirts, 1 pair of stockings.

For the household: From the women's club of the same comm. 4 dozen towels, worth 5.00. A. Scoundrel.
For poor students received with hearty thanks from Baltimore under the "d. M." (especially for student Merkel) -10.00. From a "reader and friend of the Lutheran" in Boston N. v. N. 100 C. E. W. Walker.

For the parish at Clear Point, Arkansas Co., Ark., from Trinity parish at St. Louis, Mo., -25.00 and from some parishioners of the parish at Forth Smith

For the two studying sons of the blessed Father Engelbert from a friend of the same from my former parish in Qsh- kosh Wis. to have received -

For the two surviving sons of the blessed Father Englebert from a friend of the same from my former parish in Osu-kusi, viz: to have received - 1.50, and through Mr. Father Hugh in Detroit 38.35 as a legacy from his blessedly deceased member I. Hees, certifies with hearty thanks I. L. Daib.

For inner mission from the Lowell congregation -15.75.

Correction.

B. In my last receipt "Für das Waisenhaus" read: By k. Schmidt in Schaumburg, half of the wedding collection bet Johann Gieseke, -17.00 and bet H. Bähe 10.10. Likewise these names are to be read in my district receipts in No. 14 (for poor pupils in Addison) and in No. 15 (to the college household in Springfield). H. Bartling.

New printed matter.

End of this month will be ready for shipment:

American calendar for German Lutherans for the year 1883. Price: 10 Cts. Per dozen postage paid 90 Cts.

8seouä Lvuävr. Illustrateä. Price: 30 Cts.

Numerous order pleads against

The "Concordia" publishing house.

(M. L. Barthel, Agent.)

ago. IAlami 8tr. L Indian" ^ve., 8t. Louis. Lko.

Proceedings of the Twenty-sixth Annual Meeting of the Michigan District (the former Northern) of the German Lutheran Synod of Missouri, Ohio, and Other States, Assembled at Saginaw City, Mich. v. 1882.

The Michigan District, at its last meeting, considered a very important question which is agitating very many of our communities, namely, in the cities, namely, whether or not a Christian can in good conscience join one of the secular labor support associations here. The proceedings on this matter are presented in this report. It is first shown that it is the duty of the Christian community to provide for its poor, widows and orphans itself, and that every member of the community is therefore obliged to help first and foremost to ensure that this happens. The 2nd thesis reads: "Whoever joins a secular workers' support association in the opinion that the works which the association does as an association are works of Christian mercy, is caught in a great error." Thesis 3 urges a Christian who is tempted to join such an association to examine himself carefully to see whether thoughts of distrust of God's providence and dissatisfaction with God's guidance do not underlie his intention. Thesis 4, makes a distinction between associations and shows which ones are sinful and which ones are not. Thesis 5 states that a Christian cannot in a formal way support an association which is not for the good of good conscience, namely, he not only puts himself in great danger with his faith, but also obviously acts contrary to God's word. 2, 8, he should not seek support from the world and other believers without urgent need, and 4, he associates himself with caring more for those who are not brethren than for those who are Christian fellow brethren, contrary to God's order.

May the report find many readers and may the Lord bless its outcome abundantly. The report comprises 42 pages and costs 15 cents. G.

First Synodal Report of the Lutheran Concordia Synod, held at South Pittsburg, Pa. in 1882. Pittsburg, Pa. in 1882.

Synod that, apart from our pastors, only a few members of our synodal congregations will have time to read them all. Nevertheless, we cannot but draw the attention of our readers to the above report and strongly recommend that they read it. The Concordia Synod consists of 14 pastors who were formerly members of the Ohio Synod and who, at first together with their congregations, felt compelled in their conscience to leave the latter synod and form an independent, non-sectarian association. After the Ohio Synod had taken a false doctrinal position, for some years we were invited to the Synodal Conference and, as in the opening speech, revealed a fatal and, in our opinion, irreparable breach of the doctrinal unity of the Synod and congregations to remain in such a Synodal community and thereby to participate in false doctrine and the terrible sins that flow from it.) Although under other circumstances they would have preferred to join an already existing synod faithfully adhering to the confession of the orthodox church, they nevertheless considered it their duty, for many important reasons, to join together in a synod of their own, in a standing factual public protest against the apostasy of a synod of which they had been members. The most important in the synodal report.

Now, dear friends, let us ever remember that we are here in the midst of a divine and human order, and Synod is now breaking into foreign congregations in good old Anabaptist lands, not only ever his friends or foes, but also by conviction with the intention of disciplining them and thereby capturing good simple-minded souls and partly with dissatisfied, frivolous spirits who have long been dissatisfied with the sharpness of God's Word as it is practiced in their congregations to increase their number. We are having our way of life of these community leaders of faith that the very chiefs of Ohio are now making. How the brethren of the Concordia Synod will now thank God that

The pieces included are the following". First, the opening address delivered by Mr. k. P. Brand, which, as the committee reporting on it, and perfectly true, remarks, "in language as clear and distinct as it is mild and yet vigorous, gives the history of the withdrawal from the Ohio Synod and the formation of the new synodical body. The second most important piece is the protocol report of the synod's negotiations on conversion based on theses delivered by Father H. Herkel. Both, theses and their execution, are quite excellent, the wording of the theses clear and definite, the presentation of evidence thorough and convincing. The brethren of the Concordia Synod were convinced that the root of the present doctrinal dispute about the election of grace was to be found in the false doctrine of our opponents about conversion, which is why they dealt with this very doctrine. And that they were not mistaken in this has been shown only too soon. For although our opponents did not want to say this at first, they themselves finally admitted and "had to admit" that they basically reject our doctrine of the election of grace only because they do not want to and cannot teach with us that the reason why certain people convert before others is not to be found in people, but only in divine grace. The third particularly important piece is an enclosed "addendum, in which Father Brand provides evidence from the papers appearing within the Ohio Synod that it teaches in a grossly synergistic manner in the doctrine of conversion. Finally, the fourth main item in the report is the wording of the Constitution and the Rules of Procedure of the Concordia Synod. The whole document is permeated by the spirit of a holy seriousness coupled with heartfelt love. We can only sincerely regret a Synod which, through its fanaticism, has wantonly forced out of its association a whole host of such men who undoubtedly belonged to its best elements. May many acquire the report, which is as interesting as it is instructive. It can also be obtained through our "Luth. Concordia Verlag" for 15 cents per copy. In addition to a colored cover, it contains 48 pages in beautiful print.

W. [Walther]

Sermon from the Election of Grace. Delivered July 9 and 23 at Oshkosh, Wis. by C. Dowidat. Milwaukee, Wis. 1882.

A beautiful plain confession by a pastor of the Wisconsin Synod of the doctrine of our dear Formula of Concord, founded on God's Word, and against the errors of the new Pelagians and Synergists, who sought to destroy his congregation and were causing a division. Every teaching, says the author, "which goes against our Lutheran confession, as against the right explanation and exposition of divine word, we call false." "If it were a matter of drawing conclusions of reason and rhyming, I could do that as well as others, but I do not want to do that where God's Word forbids it; there it is said, and it remains so: 'Reason must say nothing here, be it ever so wise; he who wants to ask flesh and blood falls into self-deception' 2c."

The copy costs 10 cents. To be obtained from the author.

Evening School Calendar for the Christian Home for the Common Year 1883. Published by the editorial staff of the Evening School. St. Louis. Printed and published by Louis Lange.

Although lack of time has not allowed us to carefully study this new calendar "for the Christian home", but already after a cursory reading of the same, we believe, without fear of contradiction, to be able to claim that this calendar leaves not only its predecessor, but also all known to us publications of this genre far behind. On 172 pages in large paperback format, it contains a veritable magazine of the richest reading material, partly for instruction, partly for pleasant entertainment, partly for exhilaration in truly admirable variety. The really nice illustrations that adorn this calendar are so many that we have not found time to count them all. In short, whoever chews this calendar, will hardly regret it, be it whoever it may. Even a wonderful song, a duet with pianoforte accompaniment, has been included. May no one let himself be talked into one of those partly insipid, partly godless calendars with which the country is flooded. Whoever desires a yearbook that is of value because of its reading material, we advise him not to acquire any other than our Evening School Calendar. The price of a copy is 30 cents. W. [Walther]

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Volume 38. St. Louis, Mo., October 1, 1882, No. 19.

The persecutions of Christians in the first three centuries.

(Conclusion.)

Under the emperor Caracalla (since 211) persecutions occurred only here and there, Heliogabalus (218) granted toleration to Christians. Emperor Alexander Severus (since 222) was benevolent to the Christians, his mother was a patron of the church teacher Origen, and he himself had the bust of Christ placed in his lararium (in the chapel where the patron gods of the house stood) among other idols. His murderer Maximtnus Thrar (since 235) was already an enemy of the Christians out of hatred for his predecessor and gave free rein to the people's rage, which had been newly stirred up by earthquakes; but in some areas the Christians kept their peace. This calm increased under Gordianus (since 238) and especially under Philippus Arabs (since 244), who openly and decisively favored the Christians and was considered by many to be a Christian.

But with the accession of the emperor Decius (249) a new persecution broke out, which surpassed all previous ones in generality and cruelty and aimed at the extermination of Christianity. Decius had given the order that all Christians in all provinces should appear before the authorities at a certain time and sacrifice to the gods. Those who fled were deprived of their goods and banished forever. Those who stayed behind were forced to deny their faith, sometimes by pleas and performances, sometimes by threats and prolonged torture. The steadfast confessors, however, were not left to die under the first martyrs, but were given time to recover and to shake their faith with new tortures. Most of all, in this persecution, they sought to force the bishops and other ecclesiastics to deny themselves, since it was hoped that their denial would make others more pliable. The long silence had made many Christians, especially the rich and noble, slack; many obeyed the command of the governors and sacrificed; many again, who feared the torture and yet did not want to sacrifice either, tried to protect themselves by lying.

They obtained a certificate for money from the greedy officials that they had sacrificed. (Such deniers were expelled from the church, and only if they were later given serious showed repentance, resumed). But there were also examples of Christian heroism. Under Gallus, the persecution continued. Emperor Valerianus (254) was at first favorable to the Christians, but soon became their persecutor. His first edict ordered the banishment of church servants and forbade Christian meetings on pain of death. According to his second order, all church servants were to be executed immediately, and the Christian senators were to lose their dignity and offices, and if they did not deny them, their lives as well. In this persecution, Cyprian, the bishop of the church at Carthage, calmly and with joyful confession, died a martyr's death by the sword on September 14, 258. No one prevented his congregation from paying the last love and honor to the dying man and the corpse. Beatings and heavy mines were to force denial of faith in many others of every rank, age and sex. But all violence and cunning was in vain. In Rome, among others, the deacon Laurentius suffered martyrdom. The Roman governor had heard about the treasures of the church and had become lustful for them. He demanded of Laurentius that he bring them here. Laurentius showed himself ready and was released to fetch them. Soon the heroic young Christian was seen returning in a retinue of poor, wretched, lame, crippled people. "These are our treasures," he said. This was interpreted as a mockery. He was slowly roasted on an iron chair and finished patiently and feuding on this gruesome death bed.

Valerian's son, Gallienus (259), declared Christianity a permitted religion immediately upon his accession to power and granted Christians complete freedom and security of worship.

For forty years, Christians in the vast Roman Empire were able to enjoy almost universal peace. Christianity was able to spread unchecked. Many state offices, even higher ones, were occupied by Christians, many servants at the imperial court were Christians. Many new and magnificent churches

Christianity was also widely spread outside the Roman Empire, because the peoples who lived along the borders of the empire and often made predatory incursions had among their many captives also dragged along many a Christian, who then tried to spread Christianity among them. And even those Christians who had left their homeland voluntarily or forcibly during the persecutions and had found refuge among neighboring peoples, sought to win them over to the Gospel.

Once again paganism rose up with all its fury to a terrible battle under Emperor Diocletian. At first, probably out of politics and prudence, he granted the Christians peace, firstly because the Christian religion was recognized as permissible, and then because the number of Christians was now so large, and finally because bloody persecution had always promoted the spread of Christianity. But at last the tireless incitements of his son-in-law and co-ruler Galerius succeeded in provoking the most terrible of all persecutions. The order (of the year 298) that all soldiers - thus also the Christian ones - should take part in the sacrifices was only a prelude of the persecution, which finally started in the year 303 at Nicomedia in Bithynia. On 23. February, a major pagan festival, the magnificent church at Nicomedia was torn down by order of Galerius, and the copies of the sacred Scriptures kept in it were burned, and soon after, in many places just at Easter, the imperial order was posted: All worshipful assemblies of Christians were to be broken up, all Christian churches destroyed, all books of sacred Scripture delivered up and burned, Christians deprived of their offices and civil rights, and those who did not deny tortured. Fire broke out in the imperial palace and Galerius accused the Christians of arson and had many arrested and tortured. Lactantius says that Galerius himself set the fire.

Only some of the Christians could be persuaded to hand over books of the Holy Scriptures for destruction. (They were expelled from the ecclesiastical community.) Some gave the officials who could not

The people who were so strict about this were burned instead of the holy scriptures. The steadfast, on the other hand, who could not understand themselves to do so, were maltreated in every way. According to a second imperial edict, all church servants were to be imprisoned as politically suspect, and according to a third, they were to be forced to sacrifice themselves in every way. A fourth edict extended this order to all Christians.

Soon all the prisons were full of Christians. All imaginable tortures and ways of death were applied. After innumerable scourging blows, they had to fight with wild animals, with bears, panthers, wild boars and bulls, which were made wild with fire and red-hot iron. Eusebius relates as an eyewitness: "For some time the ravening beasts did not dare to touch the bodies of the saints or to approach them.... Even if at times they ran toward them, they were repelled, as it were, as if by a divine force, and ran back again." A Christian servant at the imperial court of Nicomedia, Peter, was mauled by scourges; then salt and vinegar were poured into the wounds, and at last, as he remained steadfast, he was slowly roasted over a fire. Subsequently, however, it was found boring to char only individuals in this way, and large fires were lit to burn whole crowds. Others were tied to millstones and sunk into the sea. In Egypt, whole families were destroyed by fire, water, and sword after torture. Some were killed by starvation, others by crucifixion; of the latter, some were crucified head down and left to live until they died of hunger. In Alexandria, Christians with their hands tied back were fastened to a wooden machine and all their limbs were torn apart. Others had their whole bodies torn apart by the torturers with sharp nails, in the sides, on the forelegs, on the legs and on the cheeks. Others were hung by one hand and had all their joints torn apart; still others were hung in chains so that their feet could not touch the ground, so that the chains would cut all the deeper and more painfully. Efforts were also made to heal the tortured so that they could be tortured anew. In Thebais, Christians were beaten with shells until they died. Others were fastened between tree branches forced together and torn apart by their expansion. And this happened for years. Ten, 30, 60, even 100 confessors at a time, men and women with all their children, were murdered. "The murder-swords," says Eusebius, "at last grew dull and broke as worn out; the executioners wearied and had to relieve themselves; but the Christians sang songs of praise and thanksgiving to Almighty God to the last breath of their lives." In Pontus, Christians had their fingers pierced from the tips of the nails with pointed awls and their backs doused with red-hot lead. In Antioch, martyrs were slowly roasted over fire; in Cappadocia, their legs were broken; in Mesopotamia, they were hung by the feet and a mild suffocating fire was made under the head. In Phrygia, an entire Christian city was surrounded by armed men, set on fire, and all the inhabitants burned to death. Since the governors were finally tired of killing and wished to lend the emperors some semblance of leniency, they were content to tear out the eyes of the Christians or to give them a chopping off a leg or an arm and sending them, mutilated, to the mines for hard labor.

Already the emperors triumphed: the name of the Christians who confused the state is eradicated! Christian superstition is destroyed everywhere! But too soon. The gates of hell shall not overwhelm Christ's community. Diocletian passed away from a protracted painful illness. His co-regent Galerius rotted alive from the bottom up, worms grew in his ulcers and gave him no rest day and night, and there was an unbearable stench in his palace, so that no one could stay with him for long. He saw that it was in no man's power to exterminate the Christians. In his fear of death, in 311 he revoked by edict all previous orders against the Christians, granted them toleration and asked them to pray to their God for the welfare of the empire and the emperor. The other co-ruler in the West (Gaul, Spain and Britain), Constantius Chlorus, was favorable to the Christians right from the beginning and had spared the Christians as much as possible during the whole persecution and had only some churches demolished. When Diocletian and his co-emperor (305) had abdicated and handed over their dignity to the previous co-rulers (himself and Galerius), he allowed the Christians even greater liberties in the part of the empire he ruled. He died soon after, and the new co-ruler of Galerius, the villainous Maximinus, a bitter enemy of the Christians, still ruled in the Orient, but a new emperor had already been proclaimed (306) in Britain by the army, who later openly professed Christianity, Constantine, son of Constantius Chlorus.

(Submitted.)

About the worldly dancing.

Sermon preached at Immanuel's Lutheran Church, Rock Island, Ills. by C. A. Mennicke.

Beloved brothers and sisters in the Lord!

On and on I have endeavored to preach the whole Word of God to you. I know I owe my God an account for every word I speak to you, for every sermon I preach to you. How would I stand before God if one of my listeners could come out on the last day and accuse me: "This teaching of your word, O God, I have not heard from my pastor; this blessed truth he has not preached, this sin he has not punished; he has seen me pass away in this sin, but he has not warned me, not frightened me, not instructed me. He is partly to blame for my damnation. Wouldn't it be terrible if one of you had to accuse me before God's judgment seat one day? Therefore, my beloved, I do not want to withhold anything from all the counsel of God for your salvation; I do not want to withhold any truth from you, to rob you of any comfort, but also to leave no sin unpunished. I would so gladly lead you all to the faithful Savior, so gladly see you all blessed one day. Blessedness has been acquired for all of you through Christ's blood and death; it shall also be given to all of you freely and free of charge, if only you take hold of Christ in faith. Although you can certainly not earn your blessedness through anything, you can still very easily forfeit it through your own fault. And do you know how this happens very easily? By living in sins, because

Sin is still the ruin of people today. It is not enough for someone to say: I believe right, I have the right doctrine. No, he must also live and walk rightly. What we believe, we should also live.

Unfortunately, there are many sins that are no longer considered sins in our time and are committed without shame. This includes, among other things, the equality of the world. God's word says: "Do not put yourselves in the likeness of this world." By the world we mean people who live only according to their heart's desires and do not ask anything about God and His word. A Christian should not be like these people in their lusts and pleasures. But how the Christians lean more and more towards the vain treading of the children of the world! They try to justify themselves by calling those things in which they are equal to the world "things in the middle," that is, things which they can participate in as well as refrain from. So such people have no conscience about drinking with

the world, visiting theaters, taking part in their picnics, etc., and at the same time they want to be Christians. They think that one must conduct one's Christianity in such a way that one will not be laughed at by the world. They want to enjoy the pleasures of the world here, but also the pleasures of bliss in heaven, although they are ashamed to bear shame for the sake of Christ. But God knows nothing of such Christianity, for the same tells us: "He who wants to be the friend of the world will be God's enemy." And, "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him." But of course, the right Bible Christianity, in which one arranges one's whole life, one's doings and actions according to the word of God and always asks: How is it written? Is it right according to God's Word? Is this fitting for a child of God? 2c., is only rarely found. For most of them, God's word is no longer the rule and guideline of their actions, but the lust of their corrupt heart. Therefore, they are not afraid to defend their sinful life against God's word; they want to be right even at the expense of the divine word.

Nowadays, however, the most defended is the worldly dancing. One does not want to be forbidden this under any circumstances, because only too much narrow-mindedness could see something corrupt in it. Dancing is also common everywhere, and no one calls it wrong; in Germany, pastors and teachers often attend the dancing, and the Word of God says that dancing has its time. As for the fact that in defending dancing one always refers to the custom in Germany, one must know that the church in Germany is a state church, and hence it is that what the state permits is also considered permitted by the church. But where has the church of Christ ever allowed the worldly dancing? Furthermore, it must be known that through unionism in Germany a lukewarm, indolent Christianity is taught and indifference to the Word of God is planted in the hearts. Furthermore, since the preachers and teachers are primarily civil servants, most of them no longer ask whether their listeners live a life according to the Word of God; they are satisfied if they only observe the laws of the state and still outwardly adhere to the church. Since dancing is allowed by the state and most pastors do not warn Christians against it as against a seductive creature of the world,

it is considered by most Christians as if it were a permitted innocent pleasure. But, beloved, not the laws of the state, but God's word is the rule and guide in the church. Christians are not allowed to do everything that the state allows, because the state has to govern not only Christians, but also unbelievers, Jews and pagans.

But as far as the passage of holy scripture is concerned: "Dancing has its time", nothing can be proved with it either. Solomon does not speak in these words at all of the dance usual today world, because he did not know this at all. Before Solomon says: "Every thing has its time." But this means nothing else than: Everything is under God's government, everything happens at the hour that God has foreseen. Then it says further in the same 4th chapter: "Weeping has its time, laughing has its time, lamenting has its time, dancing has its time." Here belong together: Weeping and lamenting, laughing and dancing. However, lamenting only denotes a higher degree of weeping. In severe cases of mourning, for example, weeping becomes more like lamenting, in which one wrings one's hands, gets down on the floor and lets lamentation sounds be heard under tears. Dancing denotes a higher degree of laughter, in which one shows the joy of one's heart not only by laughing, but also by other gestures, such as jumping and leaping. The Hebrew word that our Luther translated as dancing does not at all mean what is now understood by dancing, but an expression of joy through leaping and jumping. The same word is used by David when he says in the 114th Psalm, "The mountains leap like lambs." This saying: Weeping has its time and laughing has its time; lamenting has its time and dancing has its time, shows us for our comfort and instruction that our joy and sorrow rest in God's hand, that in our whole life nothing is subject to blind chance, and that God will turn our sorrow as well as our joy in His good time and as a wise ruler will guide and direct everything well.

(Conclusion follows.)

(Submitted.)

Professor Stelhörn and the truth.

The last number of the "Lutheran" brought a remarkable article, in which the proof was given, how Prof. Stelhörn wrote ten years ago against the horrible false doctrine of the Iowa - Synod, but now confesses to it. According to honesty, Prof. St. should now also openly confess his apostasy, recant and reject his former right doctrine.

In the September 1 issue of the "Kirchenzeitung," the same Prof. St. writes, among other things, the following: "This, namely this misrepresentation of the actual point of contention, is, next to the indifference of so many with regard to pure doctrine and the idolatrous trust in men, the main obstacle to the congregations everywhere not taking our side en masse." "Surely," as Prof. St. is wont to express himself, this must be true, for he said it. But it will really be true that his joy would be indescribably great if "the communities everywhere fell to him en masse." In truth, his anger will also not be small to see this hot desire unfulfilled. It may also be true that the future still seems unfavorably dark to him. But the "idolatrous confidence in men

The word "sin" is associated with "the main obstacle". It is true that this is a terrible mortal sin that dwells in the heart of man and is only recognized by the eye of the all-knowing God, as it is said in 1 Sam. 16:7: "A man looks at what is before his eyes, but the Lord looks at the heart. St. not only fears that this "idolatrous trust" may prevail in our and our congregations, but he has no doubt about it, and so he asserts it freely and openly before the whole world, as often as he pleases. He also pronounces the appalling judgment on all our dear congregations "who do not take his side". We may say against it what we want, Prof. St. does not turn back at all. So we order it to the God who judges truly and therefore rightly.

Prof. St. writes further: "Therefore, the Missourians and their followers are more afraid of nothing than that the congregations would like to know what the present dispute is about. Is Prof. St. speaking the truth here, dear congregations? The same continues: "Therefore" - this is also undoubted to him - "therefore they" (namely, we Missourians 2c.) "never have any desire for public disputations before the congregations, and seek to escape the same under all kinds of pretexts, since they know that everywhere where it has come to these, the congregations have declared their support for us." So, "wherever there have been disputations before the congregations, they have declared their support for Stelhörn and Ohio. Here are two examples from my own and certain experience. At Yorkville, Ill, there was a disputation before the congregation, and behold, a considerable part of the congregation, and undeniably not the worst, also then professed their allegiance, and, after fraternal consultation, that same evening left all property, although it came from them with little exception? to the opponents, and built a new church, which on the day of its dedication was paid for in full without aid from outside. Since that time it also has its own pastor and is happy. Both were reported in the "Lutheran" of January 1 of this year. Prof. St. knows this very well, but that does not prevent him from writing falsehood to the world. At Washington Heights, Ill, a disputation was also held before the congregation, and Prof. Stelhörn himself was present, also six other pastors from his side. He also knows very well that the greater part of the congregation stood by us, remained faithful, and kept the church property. And this congregation, which again includes the members who have always been most faithful to the church, also has its own pastor and is building itself in peace; it is very happy. Prof. Stelhörn knows very well, as I said, that here the largest part remained with us, so he writes knowingly the untruth. That is sad. It will also have been difficult for Prof. St. to remain unaware that both disputations were requested by our side. But how the two pastors in question on the other side acted with regard to those disputations can, if necessary, be reported at another time.

In two other columns of the same number of his paper Prof. St. says: "Then he would have been guilty of a lie *) according to old Lutheran doctrine" if he had "known better" and "claimed against better knowledge *)." Well, that is here ge-

*) Underlined by himself.

happen. Therefore it may be said here, "Thy mouth shall condemn thee, and not I; thy lips shall answer thee" (Job 15:6.), and from Rom.

2:1: "

In judging another, you condemn yourself, since you do the very thing you judge.

(Submitted.)

Mission Festivals.

"The Christian Church is a debtor to the whole world still living apart from Christ; it is upon her to light the heavenly star of the Word to the poor Gentiles and to lead them to Bethlehem." The mission to the Gentiles as a Christian debt must be made more and

more conscious to the Christian communities and to every single believing soul. Now it is true that in all right-thinking believing congregations attention is ever and anon called to this guilt by the general preaching from the pulpit. The missionary papers also endeavor to arouse interest in this serious matter by presenting the great distress in which the heathen find themselves. "Could a Christian say he loves God, if he could calmly watch millions not know God; instead of serving God, serve Satan and sin; instead of praising God, blaspheme him; instead of sanctifying his name, profane it? No, as surely as the love of God remains a debt to a Christian, which he must pay off continually for all eternity, so surely a Christian is continually guilty of participating in the work of the mission to the Gentiles, so that Satan, the enemy of God, may have his kingdom destroyed and his spoils, which he robbed from God, taken away, but God's kingdom, the kingdom of light, grace, righteousness and blessedness, may be increased, and so the whole earth may be filled more and more with his praise, his glory." The sender always looked at a beautiful altarpiece in the town church of his birthplace with heartfelt joy, which had as its subject the coming of the wise men from the East to the infant Jesus. This picture was attached to one of the side altars. One of the wise men kneels humbly before the child, who spreads his hands over him in blessing, while the other, with his eyes turned to heaven, joyfully praises God. Behind him stands the Moor, the black one, who is to indicate that Mohrenland, too, will stretch out its hands to God. Truly, such a picture is also a sermon! It is true that for a long time individual Christians, associations and societies have made every effort to bring the Word of Life to the Gentiles; the grace they received had to awaken love for the poor Gentiles. However, the mission should not be a matter of individuals, but of the whole church. One of the means of awakening the spirit of communal action for the repayment of this great Christian debt, of encouraging lively participation, are communal mission festivals. If the world holds its excursions and summer night festivals, why should Christians not celebrate light festivals? If they torment themselves there in sensual joy, Christians really rejoice together in the glow and power of the light that broke in and gives the world a new glow. "Arise and become light!"

We do not think that special salvation depends on mission feasts - but they have their blessings. Such festivals are rallying points of Christian love activity. And when the ancient Indians celebrated their fire

When the ancient pagan Germans lit bonfires for their sun god Freyr on the feast of July, when still today certain Indian tribes worship their god in the sun dance: should not believing Christians, against the still powerfully working pagan and demonic deception of the sinister fire of darkness, seek to spread more and more the fire which the Lord had come to set on earth? If the devil throws his torches everywhere, Christians must strive to bring the true "Easter fire" everywhere and not wait. And if the ancient pagans took the light and hearth fire lit in honor of their god of light into their huts and sacrificed daily in front of it, Christians should take the light and fire of faith and prayer of missionary festivals into their homes and with all their heart, in true love, ask God daily: Thy kingdom come also to the poor Gentiles! The wise men brought gold to the dear child of Jesus. Mammon should serve the kingdom of God and not become a golden calf. If otherwise money is the author of unspeakable evil on earth, believing Christians should use it for the glory of God and salvation of the heathen walking in darkness. What I mean by this, I do not need to explain to loving Christians). A. Ch. B.

(Submitted.)

Open letter.

My dear Christian!

I should have answered your letter long ago, but I did. But now it's my turn to answer your questions. I will try to answer your questions as best I can, and at the same time try to spur you on a bit. However, it occurs to me that it could not hurt others if they read what I have to say to you, since the main matter you touch upon is of general interest, or at least it should be, and so I hope to be excused for this if I send you an "open" letter. So to the point.

I don't need to tell you that I was very pleased to see how much interest you take in our synodal affairs, also in the recently founded English mission, which I would also like to help promote. Oh, if only there were many warm friends of the English mission who would stand up for it with "heart, mouth and hands"! What blessings could be bestowed there! But I have no doubt that the faithful God will awaken many more willing hearts to take up this cause with earnestness and zeal. It has always been the case in our dear Synod that the dear Synodal congregations have participated actively as soon as the Synod has undertaken a cause for the spread of the Kingdom of God, for His glory. How, then, should an exception be made with the English mission? I do not think so! Of course, it struck me that you ask whether this English mission is a "synodal matter" or a "private enterprise". How do you come to the

*) As gladly as we have received this beautiful encouragement to missionary celebrations, we are far from binding the consciences of Christians to participation in such celebrations, since they belong in any case to the middle things, the use of which must be left to Christian freedom and insight.
D. R.

Question? In the synodal report of the Western District of 1880, it is clearly stated that the synod as such wants to tackle this mission, and that it has also taken the first steps to carry out this decision. So it is a synodal matter, just like the German inner mission! This answers your first question. You write that your pastor has never mentioned the English mission and encouraged its support. That may be so; but that does not give you the right to conclude that he has no heart for the cause. Christian, beware of such conclusions! I believe. Your dear pastor has just as much a heart for the pure Lutheran doctrine being preached to the "English" as any true Lutheran Christian who believes with all his heart that the Gospel should be preached to all creatures; who believes with all his heart that the Evangelical Lutheran Church in particular has a great debt of love to pay off; who believes that the faithful God will fulfill his promise and will not let the sacrifices on the altar of mission be in vain; who has compassion for the heart-rending misery of those who have to languish without the bread of life, which misery is so much mentioned in the "Lutheran" of August 15 this year on page 122. August of this year on page 122; for what was said there applies equally to the plight of the "English" and the "Germans". - In addition, your pastor must have had many other things to consider so far, so that he could not yet come to this; but just be careful, he will come to it. I would also like to ask you why you have not yet spoken with your pastor about this or otherwise initiated the matter? Who will always wait until the pastor asks for it, when we know that there is a need and an opportunity to do good? - You wrote that you would also have a mission festival this fall. Good! This is an opportunity to bring the matter to the table. How would it be if, when distributing the mission collection, the fund for the "English mission" were also taken into account and you discussed the matter with the pastor and other mission friends beforehand? Shouldn't that be possible? I think so.

The question whether the English missionary treasury is well provided for, you could have answered yourself. You know that the mission area is a very large one; there are many travel expenses and more expenses than in a small mission area. I know that the treasury has an abundance of shortages, and therefore I want to say something in your ear (you will not hold it against me as an old friend): You have had an excellent harvest this year; so dig deep into your pocket for the English mission; try to persuade other friends to do the same. Just take it to the pastor, he will probably promote it. A good example will be imitated. Can't refrain from it. I still have a place to tell you for which it would be appropriate to reach into my pocket. I recently heard that two young "Englishmen" went to our seminary in Springfield to study and later enter the service of the English mission. They are poor and in need of support. (In case they do not "finish their studies" and enter the preaching ministry, they want to return everything they receive in support, so that it can be used for the benefit of others; they have promised this in writing).

After all, you still want to know how shiny the

What are the issues for the English mission? Yes, dear friend, little can be said about that. The real success of a mission will only be revealed on that day. Here we often see something as brilliant that was not brilliant, and vice versa. This much is certain: God's promise stands firm; there is evidence of this for this mission as well. - The missionary has recently returned from a tour of his mission area. Perhaps he will soon report something about it in the "Lutheran"...

Now enough for this time. Farewell! Warm greetings from home to home.

Your cousin

C. L. Incus.

The Canada District

of the Honorable Synod of Missouri, Ohio and other States held its third meeting from September 6 to 12 in the congregation of the Rev. I. Kirmis at Wellesley, Waterloo Co, Ontario. The assembly consisted of 17 voting members and 6 advisory members. Also present as guests at several sessions were Pastors Strempler and Heinzelmänn from the Lutheran Canada Synod. Of the members of the dear Wellesley congregation, quite a number were also present at each meeting, although it was a very inconvenient time for them because of the very late harvest and fall sowing this year.

The Reverend General Praeses preached the opening sermon on John 15:1-8, which was a heart-moving encouragement to remain steadfast to the Word.

The main basis for the doctrinal discussions were 6 theses by Pastor Frosch on "the right use of the means of grace in the work of conversion". These theses were elaborated by the speaker with the greatest diligence and substantiated with scriptural and confessional passages, and therefore the discussion was highly interesting and instructive. One of the dear listeners confessed to the writer that these were the first doctrinal meetings he had attended; but that he could not thank God enough for the blessing they granted his soul, and that, if God granted him life and health, he would attend every meeting of our district from now on, even if it were held at the farthest end of Canada, and that he only regretted that because of the Synod of Delegates it so often happened that two full years had to elapse from one district meeting to the next. (By the way, many synod members still regret this).

In addition to the work of Pastor Frosch, Pastor Andres also presented a paper to the Honorable Synod on "Support Associations and Societies, whose purpose is partly or wholly life insurance". This presentation was also prepared with the greatest diligence and resulted in a very instructive discussion.

In case we still had some time left (since the business negotiations in our small district take only little time), there was a paper from the undersigned about "the prevailing ecclesiastical disunity of the synods calling themselves Lutheran in America". This was read and it was decided that the speaker should publish it in a suitable form in the "Lutherisches Volksblatt".

Only Pastors Eifert and Gans were missing. The former could not come due to compelling circumstances; the latter left only a few weeks ago.

been introduced to his community at the very top of Muskoke.

We were allowed to go home this time with the happy hope that, with God's gracious help, perhaps soon the office of a traveling preacher, which is so much needed in our country, will be established; and also that Mr. Colporteur Rolf will accept our invitation and, by the grace of the Lord, bring much blessing to our Canada, which is so poor in these matters, by distributing good Lutheran books and writings. We have been longing for the fulfillment of these two hopes with sighs and prayers for years.

Pastor Chr. Hochstetter, who had been acting as president pro tempore since the departure of Pastor Ernst, was elected president of our district, Pastor I. Borth was elected secretary, and Mr. G. Renfer from Welle-Sley was elected treasurer, who had again managed our coffers with the most praiseworthy loyalty and punctuality in the past year. With the singing of hymn 346 and the prayer of the Reverend District President, this year's meeting was closed after the end of the session. The next meeting of our district shall take place, dear God, in September 1883 at Fisherville, Ontario.

It should be noted that on Sunday morning the usual synodal service with communion took place. In the afternoon, a mission festival service took place in a nearby forest, where Pastor Andres preached on Is. 57:19, and in the evening we were allowed to hear an encouraging sermon on inner mission by Pastor Borth based on 2 Cor. 8:1-15. The mission collections on this day amounted to several 80 dollars.

All glory to the Lord alone!

F. D.

Zrrr ecclesiastical" chronicle.

How worldly starry-eyed the Iowa Synod is can be seen, among other things, from the fact that it has set up a life insurance among its members. They themselves call this their child "support association"; but as is well known, it is quite Iowaish to sell their bad goods to the man under good-sounding words. Sick and old people are excluded from Iowa life insurance. The heirs of each member receive -1000 after the death of the member if single premium is paid, that is, if the member in question has paid his premium on time. "If a member dies holding two certificates, double levy and double payment shall be made." "Members must be between the ages of 20 and 55 years at the time of admission and be able to produce medical certificates of good health." Failure to join this Iowa association is described in its bylaws as negligence not to be "excused." No wonder, then, that the leaders of said synod have insured their lives for several thousands. God's Word, of course, says: "Cursed is the man that trusteth in man, and holdeth flesh for his arm, and departeth from the Lord with his heart." On this occasion the undersigned asks the aforementioned synod to spare him with their godless writings. The mendacious tract on the election of grace by Gottfr. Fritschel has also been sent to me unsolicited.

Homestead, Iowa, Sept. 13, 1882.

C. W. Baum Hilfen er, ev.-luth. pastor.

The Freidenkerversammlung, which we mentioned in the previous issue, was a deplorable phenomenon in every respect. According to its high-sounding name

"National League (Alliance) of American Freethinkers" should have been a respectable gathering. However, it was not. "Thus," reads a description according to Dr. McCarty, "at a general meeting on a fine afternoon there were not more than 300 persons in all, that is, members and guests together, and indeed this assembly presented a most strange sight. It consisted of a large number of old men with gray hair and beards, whose whole outward appearance clearly showed how bitter they were against God and the world, according to the majority people who had been able to achieve nothing, and who instead of learning something in this examination, had lived themselves into a blind hatred against life itself, against the church and society. Their appearance was shabby, partly from poverty, partly from that contempt of social propriety which is wont to please itself in the disdain of soap, comb, and sponge." - A strange thing happened at the last meeting. At the end a collection was made for the benefit of Secretary Green. Of course, no large sum was collected, but the secretary was so overwhelmed with gratitude that he completely fell out of his role as a God-denier and burst out with the words: "God *bless you all!* God bless you all! Think of the scene - the horror in a congregation where for several days they had been shouting in speeches and songs, "There is no God!"

A pastor of the Northern Methodist Church in Birmingham, Ala. published the following in a political paper: "The First Methodist Episcopal Church in this city, at which I am pastor, is for white persons only, and colored persons are not invited or expected to attend."

Birmingham, Aug. 22, 1882. E. H. King.

Confession registration.

The German "Freimund" of August 10 contains some news from the official life of Pastor Wucherer, an intimate friend of Löhe. In it, among other things, the following is communicated: He had a gratifying experience with the personal confessional. Already in earlier years he had obliged his Sunday students to register with him personally and individually, and in doing so had given them instruction and advice on worthy communion in view of their notorious ignorance. He used the New Year's Eve sermon at the end of the year 1836 to call upon all unmarried people to register for confession in the same way. And behold, at the following communions they all came without exception, although it cost some a great deal of overcoming. But when they realized that their pastor was speaking kindly to them, that he had not let them come to quarrel with them about sins they had committed, but to give them guidance for self-examination and worthy communion, to help them in a fatherly way on the path of life, many who had come with heavy hearts left with light hearts and said afterwards that they would gladly register again. And that they were serious about it was shown by the following time. In 1838 the Oberkonsistorialreskript appeared, concerning the personal registration for communion. Wucherer wrote about it: "With this the institution seemed to get a dangerous push and to make the whole blessing null and void. But just through this it became quite obvious how such a special confessional-fatherly relationship was a true need for honest souls; how deep the recognition of this confessional-fatherly authority and communion was in the natural feeling of every Christian who was not an open opponent of the divine word.

or a hardened worldling; and how unfounded, on the other hand, are the objections and suspicions that are raised against this ancient and salutary institution of our Evangelical Lutheran Church. For although I myself, after having been informed of this decree, made known its contents to my congregation at the next communion registration, namely, that the special personal registration for confession was nothing less than forbidden, but that no one could be forced to do so or be rejected from communion because he had not registered personally; Although the unmarried were free to be registered by others if they did not want to come themselves, only about three or four of the natives made use of this, the rest all came themselves and the matter went on as before. Yes, even of

those who were married, a large number came to discuss the state of their souls with their pastor and to seek advice and instruction from him, and not only one of the spouses, but often both at the same time or at different times. Others had the confessor invited to their home." - It is astonishing that Wucherer obediently informed his parishioners that they were now free to go to confession.

W. [Walther]

Baptismal custom.

In the small town of Cranichfeld, which was the widowed residence of Princess Anna Sophie von Schwarzburg (died 1652), it was decreed that at every baptismal ceremony the fourth main section of the Catechism of Holy Baptism had to be recited alternately by four boys, for which they received gifts from the godparents.

Ordinations and Introductions.

By order of the Most Reverend President Wunder, on the 15th Sunday after Trtn. Mr. Walther v. Schenck, formerly a teacher, after the congregation in Algonquin, Ill. had called him to be their pastor, and he had passed the prescribed examination, was ordained and introduced by me.

E. Steege.

Address: Rev. IV. v. Sekenok, ^IZonquIn, LIeHevr^ Oo., IU.

By order of the Reverend President Strasen, Mr. k. F. H. Reichmann was introduced. F. H. Reichmann was installed by the undersigned on September 14 in the St. Johannis parish in Town Vienna, Wis.

W. C. Schilling. Address: Uov. M. H. Rslckmurm, l'orrL IVten, LlurutvoL Oo., ^Vis.

By order of the Reverend Mr. President Schmidt, on the 14th Sunday after Trtn. Mr. P. H. Speckhard was introduced to his parish at Htllsdele, Mich. by F. HLuser. Address: Rsv. 8th SpsoLdarä, Loi 721, UMslcluls, LIiod.

On the 13th Sunday after Trtn. Mr. P. I. M. Maisch was solemnly installed by the undersigned in his parish near Georgetown, Williamson Co, Texas, on behalf of the Honorable Presidency Southern District. P. Klindworth. Address: Rsv. <1st LI. LIInsek,

Ooorxetorvn, IVIIUkunson Oo., 1'oxLS.

Church dedications.

On the 13th Sunday after Trinity, the Lutheran congregation in Georgetown, Wtlliamson Co., Texas, consecrated their newly built house of God to the service of the Triune God. The undersigned preached.

P. Klindworth.

On the 14th Sunday after Trinity, the Lutheran congregation of St. Paul in Dalton, Cook Co. Ill, dedicated their new frame church (88X60X20) to the service of the Triune God. Preaching in the morning and afternoon were ck. E. A. Brauer and F. Döder-lein preached in German, and in the evening Father H. Feiten in English.

L. Noack.

"isfionisefie.

On the 15th Sunday after Trin. the congregations in Fayette County, Ill. celebrated their annual mission festival in the congregation of the undersigned. The festival preachers were: in the morning Mr. Vice-President Wolbrecht, in the afternoon Mr. ? Heumann. The collection amounted to -78.00. C. G. Schuricht.

The Lutheran "Immanuels Gemeind" near Sterling, Nebr. celebrated its first mission feast on the 11nd Sunday after Trin. ? A. W. Bergt of Tecumseh preached on inner mission in the morning, and the undersigned gave a mtsflons- geschichtlitchen lecture in the afternoon. Collection for inner mission was -26.00, for negro mission -14.00. M. Citizen.

On the last Sunday after Trinity, the two Lutheran congregations of Washington County, Nebr. celebrated this year's mission festival. In the morning Fr. Hofius preached on external mission, in the afternoon? Bergt, Jr. on inner mission. The collection was-61.86. I. Hilgendorf.

On the 14th Sunday after Trin. the parish of Mr. k. I. H. Haake, consisting of the two parishes of Reelyville, Scott Co. and Bethel, Morgan Co. Ill, celebrated its mission feast in the church of the latter parish. The festival preachers were ck. I. T. Bötticher and I. Drögemüller. The festival collection was -6S.75. T h. Buszin.

On the solitary Sunday after Trin. the 5 congregations in Jackson County, Ind. celebrated their annual mission feast. Mr. k. Seuel preached on inner mission, Mr. P. Kühn on heathen mission and Mr. P. R. Eirich showed in an English sermon: Why we Lutherans establish parochial schools? Collected were -80.80. , Ph. Schmidt.

On the 12th Sunday after Trinity, the congregation of Altenburg, Perry Co., Mo. celebrated a mission feast in community with the neighboring congregations. The festival preachers were Father G. W. Polack and the English missionary Father A. Bähler. The collection amounted to -180.00, of which -80.00 is to be used for the German inner mission, -80.00 for the English" inner mission, and -20.00 for the emigrant mission in New Dork. The festive joy was unfortunately somewhat marred by the illness of the Ehrw, kustor loci. C. I.

On the 2nd Sunday after Trin. the congregations of Ehester and the surrounding area celebrated this year's community mission festival at Wine Hill, Ill. In the morning Mr. k. Link preached on inner mission, and in the afternoon, because Father Stöckhardt was prevented by illness from coming, the undersigned preached on negro mission. The collection was -84.00.

..C. F. Love.

On the first Sunday after Trinity, the congregations in New Bielefeld, Baden and Columbia Bottom, Mo. celebrated a community mission festival. The festival preachers were Messrs. kk. Wtnkler and BartelS. The collection was -129.88. M. Meyer.

On the first Sunday after Trinity, the congregations of Messrs. Adam, Müller, Ötting, Harms celebrated their community mission feast at West Point, Nebr. for the first time. The collection amounted to near one hundred dollars. W. Harms.

On the 14th Sunday after Trin. the congregation of Olean, R. D., celebrated its first mission feast; besides the Allegany branch and members of the Allen Lenke congregation, almost the entire Wellsville congregation attended. The ck. Krafft, Gngelder, Bernreuther and undersigned officiated. The collection, intended for Negro, inner and emigrant mission, received -88.06. The surplus from the Wellsville congregation's extra train, earmarked for the orphanage near Boston, amounted to -28.00.

God grant both "parochies" many more such celebrations. C. Zollmann.

On the 4th Sunday after Trin. the congregation in and around Alma, Kans. celebrated their mission feast, Fr. D. Stemmermann preached in the morning, Fr. F. Pennekamp in the afternoon", and Fr. F. W. Müller gave a lecture on "War and Victory of the Mission of the First Three Centuries". The collection yielded -40.10.

H. C. Senne.

On the 12th Sunday after Trinity, St. Paul's parish at Antonia in Jefferson County, Mo., together with the parishes at Ktmmswlcck, Pevely and Sandy, celebrated their mission feast. The festival preachers were Messrs. kk. L. F. W. Sapper and E. Lehman." The collection was -40.06. Chr. Bock.

On the 10th Sunday after Trin. the two Lutheran congregations at W oodworth and Buckley, Ill, celebrated their mission feast this year. The collection was -61.28.

C. F. Hartmann.

On the 12th Sunday after Trin. the congregation of Mr. k. Hoyer of Spring Valley, McPherson Co., Kans. and that of the undersigned of Supertor celebrated their first mission feast, k. Hoyer preached on inner mission and Fr. Otte gave a mis- stonsgeschichtlitchen Vorkag. Collection, intended for mission in Kansas, bekug -23.61. Aug. Rehwaldt.

On the 14th Sunday after Trin. the congregations of kk. E. Mariens, F. Schröder, C. Baumann and L. Frese celebrated their annual mission festival in Champaign, Ill. festival preachers were k. Reinke from Chicago and Fr. Mariens from Danville. The two collections amounted to a little over \$100. L. Frese.

A mission feast was celebrated at Adrian, Mich. on Sept. 3, attended by a large number of church "members" from Jackson, Toledo, Petersburg, Jda, Monroe and Sandy Creek. Ck. Francke and Querl preached, and k. Weisel gave a mtssion history precag in English. The collection was -364.28. A. Ch. B.

On the 14th Sunday after Trin. the congregations of kk. Horst, Mäurer, Lange and Vomhof celebrated this year's mission festival in the St. Johannismgemeinde of the undersigned. Speakers were the kk. Kothe and Friedrich. The collection on the morning and afternoon was a total of-67.60. W. Vomhof.

On the 14th Sunday after Trinity my congregation here at Caldwell, Nebr. celebrated its mission feast. Father R. Biedermann preached in the morning and Father Bürger gave a historical lecture in the afternoon. The collection was -80.88.

Tr. Häßler.

After-the-fact Notice.

Theses on the doctrine of original sin will be presented to the upcoming "Middle" District Synod for discussion. G. R.

For your kind attention.

Whoever presents to the ticket agent at La Porte a written certificate from the honored secretary of our district, Mr. P. G. Runkel, to the effect that he has used the l'nke 8korv L Lllodisuo SoutLorn R. P. for the Synodal trip to La Porte, will travel back for 1 cent per mile. 8. Lielcker, 190 <L 192 krospeot 8tr., vlsveluoä, O.

* **

All those wishing to attend Middle District meetings may obtain l'loLets, valid for lö days, from Fort Wayne and the Fort Wayne and Jackson RailRoad Return at-8.60. H. G. Sauer.

All Synodicals traveling to La Porte by way of Indianapolis will be assured of return passage for kare by certificate which they may obtain from the undersigned at Synod. P. Seuel.

Conference - Ads.

In order not to hinder the participation in the meetings of the Synodal Conference of our Conference members, the District Conference of Central-Illinois will begin its meetings in the morning of October 17 in Pekin.

E. Riedel, Chairman.
A. D. Greif, Secr.

The Northern District Confrimty of Iowa will meet at the congregation of Mr. Praeses L. Crämer at Fort Dodge, October 24-26.
Timely registration is requested. F. Breast.

Stugekomme* into the coffee of the Illinois - District:

For the building fund: by H. B. in Addison - 15.00.
For new construction in St. Louis: by Fr. Zahn in Nokomis from W. Redecker 8.00. From Fr. Skieter's parish in Proviso 80.00. From Chicago: by Fr. Reincke from L. Lorenz and W. Ladwig 2.00. Zing. 10.00 each, L. Hope 28.00, E. Buhke u. Hermine Plokaschke, 2nd platoon, 8.00 each, Aug. Schalm 3.00, Jul. Schalm 7.00; by P. Succop 2nd platoon from Herm. Hedder 30.00, C. Weis 18.00, Hager 8.00, H. Danker, 1st t. 5.00; by K. Wunder by W. Bader 26.00, K. Rupp 16.00, F. Koppen 25.00, L. Krüger 6.00; by P. Lochner's Gem. 7th Z. 15.00; by Karl Jeske from the Peki Gem. by Christ. Teufel 25.00, H. B. 2.00; by P. Bartling from Aug. Zink 10.00, W. Giese, 2nd t. 6.00, P. Flachsbart's Gem. in Dorsey, 2nd t. 13.00, by K. Dorn in Pleasant Ridge by C. Barthel 10.00, by Fr. Böttcher's Gem. in Mount Pulaski 128.00, by Fr. Holls in Mill-stadt by W. Buchholz 50.00, Chr. Hofstetter 20.00, H. Schmidt sen. 15.00, W. Preußner 10.00, by Fr. Merbitz in Beardstown by L. Mayreis 2.00. half of harvest festival collection by K. Kowert's congreg. in Monkose 10.00. (S. -555.00.)
For the synod treasury: Through Fr. Wagner in Lhieaao from Mrs. A. Beruhn "for the kingdom of God" 1.00. Two Äbenv- mahls collections from Fr. Flachsbart's Gem. in Dorsey 6.40, K. Hansen's congregation in Worden 8.85. (p. -16.25.)
For the English Mission: Mrs. Krage in Addison 10.
For inner mission: by Fr. Hieber's congreg. in Town Rich 10.26, by Fr. Zahn, mission feast coll. of St. Paul's.- congreg. in Nokomis, 50.00, by Fr. Love in Wine Hill, part of mission feast coll., 34.50. part of mission feast coll. in Meredosia, for Cental-Illinois 10.00. half of mission feast coll. in Collinsville, 69.52. (p. -174.28.)
For inner mission in the West: through Fr. Goesswein, part of the Mission Fest Coll. at Altamont, 33.45.
For Jewish mission: 1st of mission feast coll. in Meredosia, 10.00.
For the Negro Mission: Through Fr. Zahn, part of the St. Paul's congregation mission feast coll. in Nokomis, 25.00, Through Fr. "Lieb" in Wine Hill, part of mission feast coll. 34.50. Part of Mission Fest coll. in Meredosia 10.00. Half of Missionfest coll. in Collinsville 34.77. (p. -104.27.)
For the Negro Church in New Orleans: By? Goesswein, part of the Mission Festival Coll. in Altamont, 80.00.
For the Emigr. mission in Baltimore: part of the mission feast coll. in Meredosia 4.00.
For the Emigr. mission in New York: part of the mission feast coll. in Meredosia 4.00.
For the Emigr.-Mission: half of the missionary festival coll. in Collinsville 34.77.
For poor students in St. Louis: ? Hieber's Gem. in Town Rich for Küche 6.10; Part of Mission Festival Coll. in Meredosia for F. Drögemüller 10.00.
Through Fr. Bartling in Chicago from the Virgins' Association for Th. Kohn 21.00. (S. -37.10.)
For poor students in Springfield: From Chicago: by P. Lochner of the Women's Association for W. Walther 19.00 u. by? Engelbrecht of the Virgins - Association for Lugenhain 11.00. Part of the Mission Festival Coll. in Meredosia for Dorpat 10.00. (S. -40.00.)
To the household in Springfield: By Fr. Krebs of sr. Filialgem. in Witou Creer 10.20. By? Flaxbeard in Dorsey: Wedding coll. bet Mannshold, 5.60 & by D. Kanning 20. (p. -16.00.)
For the seminary organ in Springfield: By? Meyer in Lincoln by Fritz Berger 5.00.
For poor students in Fort Wayne: part of mission feast coll. for G. Buscher 10.00 a.m. & Drögemüller 5.00. By? Schuricht in St. Paul for Karl Albrecht of the Women's Association 5.00 a.m. & coll. prayed to teacher A. Albrecht's wedding 10.48. (S. -30.45.)
For poor students in Addison: By? Wagner in Chicago from the Virgin - Association 10.00. By? Love in Wine Hill, part of the Mission Festival Coll. for Th. Döfner 10.00. From Chicago: By? Lochner from the Women's Association for R. Gettemann 15.00, By? Wagner from the Virgin Vercin for R. Erdmann 20.00. (S. -55.00.)
To the household in Addison: By? Wagner in Chicago from the Women's Club 22.00.
For sick pastors and teachers: By? Müller in Bremen, communion coll. sr. 6.75 and surplus of conference coffee .76. By? Hieber in Town Rich from sr. Filialgem. 3.00. Part of mission festival coll. in Meredosia 10.00. By? Flaxbeard in Dorsey by T. Rewerts 1.00. (p. -21.50.)
For the widow's fund: P. Skieters Gem. in Proviso 20.00.
For the deaf and dumb: P. Pfiffels Gem. in Benson 6.00. ? Frederkings Gem. bet Dwight 17.56. By? Dorn in Pleasant Ridge by Mr. Schürmann 1.00 and by N. N. 10. By P. Haake in Chapin by H. Eckhoff 5.00. (S. -28.60.)
To the orphanage near St. Louis: ? Dorn's Gem. in Pleasant Ridge 15.25. ? Böttcher's Gem. at Mount Pulaski 23.25. By? Merbitz at Beardstown "for a friend of the Kingdom of God" 2.00. By? Hansen at Worden, wedding coll. at K. Kroeger's, 7.00. (p. -47.50.)
For the construction of the Progymnasium in Milwaukee: Chicago: by? miracle of N. N. F. Gries" Widow Lindemann and Mrs. N. N. 1.00 each, K. Redieske, H. Rickerts 5.00 each, Th. Genadt, A. Genadt and G. Fleischer 3.00 each, S. Westphal, R. Breither and K. Schwandt 2.00 each, H. Klahre 10.00 and I. Dörfler 6.00, through? Succop by Herm. Hedder 20.00, Fr. Wacken- dorf 5.00. By? Stricker in Proviso 8.00. Part of the Mission Festival Coll. in Meredosia 10.00. ? Böttcher's Gem. in Mount Pulaski 25.00. By? Meyer in Lincoln by Bro. Wittkopf 5.00. By Bro. Roder in Arlington Heights by L. Brockmann 2.00. E. u. C. Page 5.00. ? Hansen in Worden 65 u. by sr. Gem. 5.50. half of Harvest Festival coll. from? Kowerts Gem. in Monkose 10.00. from? Great Gem. in Addison: by teachers: A. Baths 29.00, L. Greve 1.00, H. B. 51.50. (S. -217.65.)
For the comm. in Logan, O.: ? Holiday comm. in Lole- hour 4.34.
For the community in Kensington, Ill.: Through? Engelbrecht in Chicago from Fr. Zimmermann Sr. 1.00.
For the Toledo, O. congregation: H. Matthews in Addison 6.00. By? Hieber in Town Rich from sr. Filialgem. 3.00. ? Böttcher's congreg. in Mount Pulaski 10.00. (S. -19.00.)
For the Gem. in Fenton, Iowa: ? Pfiffels Gem. in Benson 5.00. ? Holiday Gem. in Colehour 4.83. By? Large in Harlem of "Kkchängers" 6.00. ? Böttcher's comm. in Mount Pulaski 6.60. By? Meyer in Lincoln by G. F. Reinhardt, Ep. Rhode, Cl. Schröder, & Bro. Flier each .60, F. Dörsch .75, H. Ahrens 2.00, Mrs. H. Ahrens, Aug. Berger, & Ad. Schröder 1.00 each, Mrs. Berger 5.00. ? Wartens' Gem. in Danville 18.35. (p. -51.93.)
For the community in Philadelphia, Pa.: By? Merbitz in Beardstown from N. N. 10.00.
For the Gem. in Planitz, Saxony: By? Merbitz in Beardstown from "Unnamed" 5.00. ? Ottmann's Gem. in Collinsville 9.75. (p. -14.75.)
For the Lutheran Asylum in St. Louis: ? Pfiffels Gem. in Benson 5.00.

For poor students in the Progymnasium zu Milwaukee: Through?. Wagner in Chicago from the Virgins - Verein für A. Grambauer 25.00.
17L. New deposits for the new building in St. Louis 266.00.

Correction.

In my receipt ("Luth." Jahrg. 88. Ro 17) the item under the heading "For Negro Mission" is: by teacher Silber's pupils at Eaale Lake for the Negro Church in New Orleans, and should read: by teacher A. Albers at Eagle Lake from H. B. 5.00. In No. 18. of "Luth. read after the? under the heading "For the Progymnasium" 5.00.

Addison, Ill, Sept. 15, 1882. H. Bartling, Treasurer.

Entered the "affe of the Middle District:

For poor students in St. Louis: 1) for Ruprecht: From the Virgins' Association in? Rtemann's parish in Cleveland -10.00; 2) for F. Slate: collection at silver wedding of F. Sander in Lancaster 6.35; 3) in general: wedding coll. at Günsett 2.51. (Summa -18.86.)

To the orphanage near St. Louis: Kath. Kalzmann in La Fayette .50.?. Haffolds Gem. in Huntington 5.41. Haddie Kellermann in La Porte 1.00. Mrs. Delp in New Dettelsau 2.00.?. Schlesselmann^ Gem. in Bremen 14.00. R. N. by ?. Stetnbach in Fairfield 5.00.?. Zschoches Gem. in Marion Tshp. 14.50. Mrs. Julie Schaper in Columbia City 1.00.?. Dunstngs Gem. in Wanatah 5.48. bequest from because. Mrs. Hartmann in Lancaster 10.00, widow Mayer 1.00, widow Skolt .50, Mrs. Westerhausen .50, Mrs. C. G. Wagenhals 1.00, infant baptis. coll. atifTH. Singer 1.00, at G. Bayer 1.75.?. Haffolds Filiale 1.32. (p. -65.96.)

On the emigrant mission in New York:?. Evers' Gem. in Adams Co. 7.66.?. Evil's Gem. at Rtdge 7.38. (p. -15.04.)

For inner mission:?. Sihler's church in Fort Wayne 30.00.?. Zorn's congregation in Cleveland (West. D.) 28.30. From the missionary box of this congregation 2.57.?. Stiegemeier's Gem. at Lanesville 11.15.?. Niethammer's parish in La Porte 20.00, Mrs. Schneider 3.00.?. Schöneberg's parish in La Fayette 3.50. By teacher Bollmann in Columbus 1.00.?. Dreyer's Gem. in Lancaster 6.50. (p. -106.02.)

To the household at Fort Wayne:?. Dulitz's Gem. in Napoleon 6.25, Gem. in Lüneburg 4.55, Gem. in Flat Rock 2.05. (p. 12.85.)

For poor students in Fort Wayne: 1) forTH. Saupert: by Treasurer Roschke 4.00; 2) in general: from the Young Men's Association in?. Rtemann's Gem. in Cleveland 13.75, Hochzntskoll. at H. Büschngt Lei Fort Wayne 4.13.?. Bethke's Gem. in Reynolds 12.00. (p.-38.88.)

To the orphanage in Addison:?. Jehns school children in Van value 2.45.

For negro mission:?. Bethke's congregation in Goodland 2.70. ? Niethammer's congregation in La Porte 20.00. Fr. Husmann's congregations in Arcadia and Tipton 5.80. A. N. at White Creek 1.00. Part of mission festival coll. in Cleveland & vicinity 255.72. By teacher Bollmann in Columbus 3.00. (p. -288.22.)

For sick pastors & teachers: N. R. at White Creek 5.00.?. Schöneberg's congregation in La Fayette 20.00. Mrs. Haake and daughters in Cleveland 3.00. Wedding coll. with Mr. F. Uokey in South Bend 4.09. Miss M. Schneider in La Porte 2.00. Mr. Kampermann in La Fayette 2.00.?. Werfelmann's Gem. at New Dettelsau 29.78. Karl Froh at South Bend 2.00. N. N. at Euclid 5.00.?. Jünger's Gem. at White Creek 12.75. H. A. .50. Leonhard Lang at Nawarra 1.00, Mrs. Marg. Bad- schuck 1.50. women's club in Bremen 6.00.?. Stetnbach in Fairfield 3.00. Mrs.?. Gross in Fort Wayne, thank offering for recovery of her husband, 10.00.?. Seemeyer's comm. in Will- shire 3.00.?. Niethammers Gem. in La Porte 24.70. H. W. tn Toledo 2.00. widow Meyerding in Fort Wayne.25. N. R. in?. Michael's Gem. 1.00. (p. -150.57.)

For?. Eissfeldt's Gem. in South Chicago:?. Gross' Gem. in Fort Wayne 35.00.

For the purchase of etner Negro Church in New Orleans:?. Has- solds branch 1.50. I. Hauenstein 5.00. Mrs. Julie Schaper in Columbia Sich .50. N. N. in Euclid 2.00.?. Dulitz's Gem. in Napoleon 18.75. Mrs. Thermann 5.00.?. Evers' Gem. in Adams Co. 5.95. N. N. by?. Steinbach 1.00.?. Seemeyer's gem. in Willshire 12.00.?. Zschoches Gem. in Marion Tshp. 10.00. N. N. in?. Michaels Gem. 1.00. Reese siblings in Fort Wayne 5.00. (p. -67.70.)

For English mission:?. Niethammer's parish in La Porte 6.00.?. Evers' Gem. in Adams Co. 6.14. By teacher Bollmann in Columbus 1.00. (p. -13.14^)

For the Gem. inDavenport, Iowa:?. Årakbages Gem. 10.00.

For the Gem. in Clear Point, Ark:?. Rtemann's Gem. in Cleveland 71.45.

To the seminar building:?. Jehns Gem. in Van value 109.00. k. Rirmann's gem. in Cleveland, 2nd z., 500.00.?. Zorn's congreg. there 1001.00.?. Bethke's congregations at Reynolds & Goodland, 2nd c., 27.50.?. Michael's congregation at Fort Wayne, 2nd line, 70.00.?. Jünger's comm. at White Creek, 3rd t., 10.75. H. Ahrens Jr. at Fairfield 10.00, A. Wambsgaß Sr. 5.00.?. Diemer's commons 30.00. From?. Bergs Gem. in Adams Co. 5.00.?. Bethke's comm. in Reynolds 8.00.?. Seuel's Gem. in Indianapolis, 1st Z-, 322.00.?. Jox's Gem. in Lo- gansport, 2nd Z., 265.00, in Pulasky 15.00.?. Kühn's Gem. in Dudleytown 74.00. bequest from weil. Mrs. Hartmann in Lancaster 10.00.?. Htllers Gem. in Pomeroy, 3rd Sendg., 27.50. (S. -2489.75.)

To the widow's fund: Widow Ranke in Fort Wayne 1.00. 8th Lang in Nawarra 1.00, Mrs. Marg. Badschuck 1.50. Wedding coll. with Mr. Bostelmann by?. Dulitz 2.00.?. Seemeyer in Willshire, contribution, 5.00.?. Jungkuntz in North Jud- son, deSgl. 2.00. (S. -12.50.)

For the Gem. in Toledo: N. N. at White Creek5.00.?. Schöneberg's community in La Fayette 24.50.?. Werfelmann's community at New Dettelsau 11.91.?. Michael's church at Fort Wayne 22.00. N. N. in Iowa 3.00. Part of mission festival coll. in Cleveland & vicinity 300.00.?. Zage's parish at Fort Wayne 11.59. widow Meyerding in Fort Wayne .25.?. Ro- senwinkels Gem. in Mtshawaka 8.00. (p. -386.25.)

For the deaf and dumb:?. Dunstngs Gem. in Wanatah 6.90, Kindtaufkoll. bet Weber 1.87.?. Husmann's congreg. in Arcadia & Tipton 5.00. Etl. members in?. Michaels Gem. 10.00. Gem. in Minden 8.15. Widow v. Strohe in Indianapolis .50.?. Dulitz's congreg. in Flat Rock 2.65.?. Stetnbach's Gem. in Fairfield 17.00.?. Diemer's Gem. 13.40.?. Hamann's Gem. in Otis 1.00.?. Zschoches Gem. at Fort Wayne 17.50. R. N. by?. Evil 3.50. Missionary rifle at Toledo 4.00.?. Gross' Gem at Fort Wayne 79.25. (p. -165.72.)

To the synodal treasury: surplus of a trip by?. Jox 1.00. P. Kleist's congregation in New Haven 5.66.?. Michael's church in Fort Wayne 18.47.?. Bethke's gem. at Goodland 5.20.?. Ernst's gem. in Euclid 5.23.?. Evers' gem. in Adams Co. 17.08. By?. Stetnbach in Fairfield 2.00.?. Zschoches Gem. in Marion Tshp. 24.00.?. Germann's gem. in Peru 5.19.?. Berg's Gem. in Adams Co. 8.10.?. Nützel's gem. in Columbus Oct. 6?. Schmidt's gem. in Indianapolis 22.44.?. Dreyer's compound in Lancaster 6.40. (p. -126.87.)

For the comm. in Fenton, Iowa:?. Stetnbach in Falr- field 2.00.

For the comm. in Planitz, Saxony: N. N. by P. Steinbach 5.00.

Fort Wayne, Aug. 31, 1882, C. Grahl, Treasurer.

Revenue into the coffers of the Eastern District:

To the synod treasury: from N. N. -5.00. Cong. in Otto 2.27. Cong. in College Point 8.00.

To the widow's fund:?. Schröder 10.00. N. N. in Philadelphia 1.00. Gem. in Port Richmond 6.44.

For the building fund: communion coll. of the congregation in Wells- ville 14.70, desgl. of the congregation in Allen Centre 5.41.

On college building in St. Louis: By?. Luebker of G. E., 2nd Gabe, 20.00. Fr. St. 20.00. Mrs. W. 1.00. Mrs. F. 2.00. Gem. in Harlem, 3rd Sda., 18.39. Wm. Helmboldt in Wellsville 10.00.?. Ahners Gem. in Pittsburg 504.68. (Summa -576.07.)

For sick pastors: N. N. & N. N. by?. Ahnerje 5.00. Women's Association of the?. Frey's congregation in Albany 10.00. Cohocton congregation 8.70. Mrs. L. Boßler in Pittsburg 4.00. (S. -32.70.)

For inner mission: N. N. by?. Ahner 5.00. Gust. Eiffler 1.00. C. Voiat in Philadelphia 1.00. Out of the bell-bag of the congreg. in Allen Centre 1.65. (S. -8.65.)

For poor students in Fort Wayne: From N. N. through?. Ahner forTH. and C. E. 5.00. N. N. 1.00. Gem. in Port Richmond 5.00.

For poor students in St. Louis: R. N. 1.00.

For poor students in Springfield: From N. R. 1.00. By?. Frey in Albany, wedding coll. at Emmerich, for L. Heidelberger 2.00. Wedding coll. at Bayer for dens. 2.02. I. Uhl for dens. 2.00. (S. -7.02.)

For poor students in Addison: N. N. 1.00. Gem. in Port Richmond for A. Fricke 32.00.

For Negro Mission: part of New York Mission Festival Coll. 27.00. N. R. by?. Ahner (for New Orleans chapel) 5.00.

For daö Progymnasium in New York: part of the New York Mission Festival Coll. 100.00.

To the orphanage near Boston: Mrs. Pf. in Albany by ? . Frey 5.00. C. Kästner in Harlem 1.00. Part of the New Yorker Mission Festival Coll. 25.00. (S. -31.00.)

For the deaf and dumb: N. N. 1.00. Comm. in reserve 4.25. Dretf. comm. in Buffalo 21.00.

To the orphanage near St. Louis: Women's Club? . Freys in Albany 10.00. Gem. in reserve 2.00. Gem. in Ellicottsville 5.00.

To the orphanage at Mount Vernon: part of the New York Mission Festival Coll. 25.00.

For mission in Eric: part of New York mission festival coll. 100.00. Mrs. Januskiewicz in Harlem 2.00.

For woman? . Fleischmann: Widow Facklam in Otto 5.00.

For P. Etßfeldt's comm. in Chicago: comm. in reserve 3.30.

For the community in Planitz: By cashier Tiarks 18.00. B. H. Succop in Pittsburg 5.00.

For college maintenance: Gem. in New York 7.85.

Enrolled for college construction: ? . Ahners Gem. in Pittsburg in the whole about 1200.00.

New York, Sept. 3, 1882. J. Btrkner, Treasurer.

Income in the caste of the Iowa - district:

For inner mission: From? . Büngers Christus- u. St. Joh.-Gemeinde -7.70. Through? . Zürrer from H. Richter sen. 1.00? . Händschkes Gem. 4.00. By? . Studt from M. St. 1.00, R. Meyer 1.00. By? . Mezger from? . Horns Gem. in Bremer Co. 12.15? . Streckfuß's Gem. 2.51. By? . Crämer v. Women's Association of St. Paul's Gem. in Ft. Dodge 10.00. By? . Sigelen in Baltimore Co, Md, (for the support of ? . A. Detzer in Council Bluffs) by I. M. M. 25.00? . W. Grumm in Monticello 1.00? . Mallon's comm. in Magnolia 10.00. By ? . Rabe part etner mission festival coll., 26.00. By ? . Reisinger desgl. 28.00. (Summa -124.36.)

For the new building in St. Louis: By? . Zürrer from H. Richter sen. 10.00. By? . Fackler from parishioners in Lyons 3.00. By? . Brandt from Wilh. Sundermann 7.00. (S. -20.00.)

For poor students: By? . Fr. Eißenbeiß, Hochz.- Koll. with Fr. Hoth in Onowa 2.15. By? . Brandt from H. Herzberg 1.00, Wilh. Sundermaon .50, from the bell bag .25, from Mrs. Wilh. Hartstack 1.00. (S. 4.90.)

For the deaf and dumb: By? . Eißenbeiß from unnamed .65, proceeds of pamphlets in d. branch Floyd 1.10, from s. confirmand Anna Müller .50. By? . Händschke, proceeds of tracts, 2.55. By? . Studt, proceeds of tracts sold 3.25, F. Völz, H. St. u. R. Meyer each 1.00, Chr. Jltten.50. Heinrich Hanken at Monticello 2.00. By? . Mallon, after distribution of pamphlets, 14.00. By? . Reisinger, part of a missionary festival collation, 11.50. (p. -39.05.)

For negro mission: Geo. Vogel in Dubuque 1.00. By ? . Grafelmann by N. N. 1.00. A. Balster in Monticello 2.00. By ? . Zürrer by Ernst Richter 1.00, S. S. .50, I. S. .25, B. G. .25. By ? . Reisinger in Wlton, Tell of a Misflons- festkoll. 11.50. (S. -17.50.)

For the Negro Church in New Orleans: By? . Weber, found in the bell bag of St. Joh.-Gem., 2.00. By? . Zürrer by Marie Richter 1.00. (S. -3.00.)

For the homebound in Grtnell and environs: By? . Baumhöfener in Homestead by H. Meyer 1.00.

For the Gem. in Fenton, Iowa: ? . Erdmann's Gem. in ReoBud, Ill, 12.00. By Treasurer Bartling 20.50. H. Hanken in Monticello 5.00. ? . Fackler's comm. in Lyons 10.75. ? . Baumhöfeners Gem. 20.75. ? ! A. Rohrlack 2.00. ? . A. K. Winter 1.00. ? . Biltz's Gem. in Concordia, Mon. 5.00. By? . Brandt in Clarinda by Herm. Herzberg 2.00, W. Hartstack 1.00, Fr. Sundermann 1.00? . Wiegner's Gem. in St. Ansgar 8.00? . Riedel's congregation in Bloomington, Ill, 22.00? . Runkel's parish in Aurora, Ind., p.80? . Dank- worths St. John's comm. 12.50? . Stephen's Gem. at Waverly 19.29? . Ph. Dornseif's comm. at Elkport 5.50? . Herrmann's comm. at State Centre 9.50? . Rabe's comm. at Webster City 10.50. By? . Reisinger, tell of a mission festival coll., 10.31. ? . v. Strohe's comm. at Monticello 28.00. By? . Brandt at Clarinda, coll. sr. Gem. 11.35, by W. Küster.50, Bro. Hennemann, Marie Hennemann each .25? . Bretschers Grm. in Han- over Township 9.60. (p. -288.35.)

For the comm. in Davenport: By Treasurer Bartling in Addison 17.85? . W. L. Strobel 5.00. By Treasurer Bartling.50. (S. -23.35.)

For vie Gem. in Toledo, O.: ? . W. T. Strobel 5.00. By ? . Ph. Studt from H. St. 1.00. N. R. 4.00. By ? . Zürrer by H. Richter sen. 1.00. (G. -11.00.)

For the community in Niederplanitz: u. As gifts: by ? . W. T. Strobel 10.00; by ? . Studt from F. Bölz 1.W; ? . Streckfuß' Gem. in Davenport 2.00, together 13.00. b. For BondS: by R. N. 25.00. (S. -88.00.)

For the comm. in Logan, O.: By? . Brandt of H. Herzberg 1.00, Fr. Hinkeldey .50. (p. -1.50.)

On the orphanage in Addison: By? . Händschke, Hochzeitskoll. bei Wilh. Kedtng, 4.56. By? . Zürrer von Ph. Richter 1.00. (p. -5.56.)

To the orphanage near St. Louis: By? . Weber from Leonhard Dürr 2.50. By? . Brandt from Herm. Herzberg 2.00, Mrs. Fr. Knost.50. (p. -5.00.)

For the English Mission: By I. P. Rademacher in Boone from R. N. 2.00.

For infirm and sick pastors and teachers: George Vogel in Dubuque 1.00? . W. T. Strobel 5.00. N. R. 1.00. By I. P. Rademacher in Boone from R. N. 3.00. H. Hanken in Monticello 2.00. By? . Zürrer from Mrs. S. Richter 1.00. (S. -13.00.)

Monticello, Iowa, Sept. 1, '82, H. Tiarks, treasurer.

Incorporated into the Michigan District Caste:

To the seminary building: from the congregation in Monroe, 3rd tr., -50.00. comm. in Millers, 2nd tr., 23.00. I. Kapps in Utica 5.00. comm. in Richville, 2nd tr, 29.00. F. Rucks in Caledonia 4.00. comm. in Alpena 4.50. comm. in Monroe, 4th tr., 24.00. comm. in Bay City, 1st tr., 93.50. (S. -233.00.)

For the Negro Church in New Orleans: Bro. Rück's in Caledonia 1.00. Mrs. M. Krüger in Franconiahilf.50. I. Bech- mann in Ruth 2.00. (S. -3.50.)

On the Negro mission: part of a bequest of Joh. Hers from the Gem.? . Hueglts in Detroit 83.35. Part of coll. at mission feast in Adrian 100.00. (p. -183.35.)

For inner mission: comm. in Manistee 5.20. comm. tn Ludington 5.14. comm. in Big Rapids 8.10. Young W. in Monroe 4.00. Part of coll. of mission feast in Adrian 40.00 and 50.00. comm. in Frankenmuth 30.23. On G. L. Trlnklein's wedding ges. 7.57. (S. -150.24.)

On the Emigr. mission: part of the coll. of the Mission FestS tn Adrian -20.00.

To the widow's fund: Gem. in Sherman 10.00? . Lemke 4.00. (S. -14.00.)

For the deaf and dumb: Cong. in Fremont 3.00. Cong. tn Manistee 11.00. Cong. in Benona 1.81. Members of the Cong. in Ludington .25. By? . Wuggazer of M. Hommel 1.00. Joh. Schöneberg in Detroit 1.00. Tell of coll. of the "Mission Fest" in Adrian 20.00. (S. -38.06.)

For sick pastors and teachers: Gem. in Manistee 5.00.

For? . M. Wyneken: Gem. in Big Rapids 8.00? . K. L. Moll's Gem. in Detroit 15.00. (S. -23.00.)

For the Wyneken family: comm. in Manistee 5.00. comm. in Tawas 16.50. comm. in Frankentrost 9.50. part of the coll. of the mission feast in Adrian 20.00. (S. -51.00.)

For the community in Planitz: ? . Hüglis Gem. in Detroit 27.25.

To the orphanage near St. Louis: Gem. tn Manistee 5.W.

For the comm. in Fenton: comm. bet Reed City 5.33. comm. tn Frankenmuth 16.77. (p. -22.10.)

For poor Michigan sophomores: tell of mission feast coll. in Adrian 2 p.m.

Detroit, Sept. 15, '82, Chr. Schmalzriedt, Treasurer.

Revenue to the Wisconsin District's coffers:

For the congregation in Planitz: From? . Wichmann's Gem. in Freistadt -18.25. Tauskoll. at C. Htnz in Waystde 4.00. (Summa -22.25.)

For the maintenance of the Progymnasium in Milwaukee: Mrs. Reinke in Berlin 1.00. By? . Schneider, birthday coll. at W. Capelle Sr. in Wayside 6.00. (S. -7.00.)

For the construction of the Proaymnastum in Milwaukee: From the Dreieintgkettsgem. in Milwaukee from Fr. Wedel 50.00, Wilhel- mine Damköhler, Martin Keller, Wm. Riche, G. Matuschka, H. Petermann, F. .Pöhlmann, Paul Scheiderer, D. Rintelmann, A. Hönig 5.00 each, Herm. Schröder 20.00, Joh. Kriewitsch, W. Böthe, W. Harkert 5.00 each, Hein. Jastrow 100.00, M. Hilgen- dorf 25.00, collection at the laying of the foundation stone 168.00. I. Ebert

152

tn Waterford 2.00, Widow Bruß in Granyville 5.00, P. Geor- gits Gem. in Fredonia 2.50. Gem. in Oshkosh 47.15. (S. -479.65.)
To orphanage in Addison: Fr. Georgis Gem. in Ledarburg 2.00.
For inner mission of Wisconsin District: Fr. Geor- ails Gem. in Ledarburg 5.50. Misfionsfestkoll. in Fr. Leßmann's Gem. 18.00, the Gem. in Plymouth
and Cascade 80.00. Durckh. Osterhus of R. N. 5.00. (S. -58.50.)
For the widow's fund: Teacher 1.00, Fr. Meyer 2.00, Widow K. Zelt 1.00, Marie Reitz 1.00. (S. -4.00.)
For Negemission: Misfionsfestkoll. in Hartland 22.00, the Gem. of Fr. Leßmann 9.00. (S. -31.00.)
For the deaf and dumb: From Fr. Schumann's congreg. in Waterford 2.25. Coll. at the confirmation of a deaf-mute girl by Fr. Damm 33.00. (p. -35.25.)
To the synod treasury: baptismal collection at C. Hinz in Wayside 10.00.
To seminary building in St. Louis: Fr. Schumann's congreg. in Waterford, 3rd Sdg. 9.00, from Trinity congreg. in Milwaukee 45.00. (S. -54.00.)
For Fr. Nickels' parsonage in Minnesota: Fr. Osterhus' comm. in Williamsburg 3.00.
For poor sick pastors: Fr. Schumann's Gem. in Waterford 2.25, N. N. in Fremont 1.00. (S. -3.25.)
To the Orphanage bet St. Louis: By P. Bürger from Mrs. S. E. 1.00, P. Osterhus' Gem. 5.00, Baptismal Coll. at Mr. Anderson's in Wayfide 3.00. (S. -6.00.)
For die Negro Church in New Orleans: N. N. by k. Osterhus 5.00.
Milwaukee, Sept. 7, 1882. L. Elsfeldt, cashier.

For da- lnth. Orphanage at Lt. Louis, Mo., received since August 5: From the Junafrauen-Verein in P. Hanser's parish in St. Louis - 30.00, From M. W. in Kirkwood 2.00, Through P. A. D. Kramer from Peter Baden in Winfield, Kans. 10.00, Subsequent to the annual celebration from members in P. Hanser's parish in St. Louis 4.00, Teacher Wukasch in Frohna, Mo. 5.00, Hünig Brothers in St. Louis 2.00, From the alms box at the orphanage 6.50, From the estate of the blessed P. J. F. Büniger 2 bedsteads, clothing re. August Kastrup 1 lot of sugar, coffee, flour and potatoes, From Des Peres, Mo.: from L. Diem 15 gall. Molaffes, 12 pr. suspenders and a lot of paptkraaen; from Ph. Lochhaals 1 bushel of apples, from G. Mertz 1 bushel of apples, By Collector Hoffmann at L. Lenks Gem. in St. Louis: from Mrs. Bäumer, thank offering for happi. Delivery, 10.00, S. L. Kerls 1.00, F. Gobert 1.00, A. Gobert 1.00, Seppmeyer 1.00, Eh. Dahl 50, Gusosky 25, Wilsmeier 25, D. Hüttmann 15, from Immanuel's Gem. by Günther 5.50, by Hünig 10.20, from Kreuz- Distr. by Schumann 7.00, from Zions-Distr. by Gohmann 10.10, Heint. Schockemüller in Vincennes, Ind. 2.00, Dr. F. Schade in St. Louis 10.00, bequest of the late, Karl Wilh. Meter in Cumberland, Ind. by P. F. Zage 100.00, P. Bryer for student Ernst Holm 55.50, From the Women's Club in the comm. de- P. Schalter in Red Bud, Ills., fine lot of bedding 2c, By P. Falke in Glasgow, Mo., coll. sr. Gem. 6.50, out of love coffee 2.00, from Mr. Ströhlein 25, By P. Nething in Lincoln, Mo., from sr. Gem. 13.60, from Louis Kreisin 5.00, By Fr. Munkel from sr. Gem. in Aurora, Ind. 9.50, by sr. Gem. in Cold Spring 4.75, Wedding coll. at Adam Trpe in St. Louis 5.10, By k. Blitz in Concordia, Mo., from L. Jungklaus, Rabe sen. & Rabe jr. each 5.00, friend d. Gem. - collection 19.20, from individuals afterwards 7.80, Wedding coll. at Louis Kirkhoff in St. Louis 15.70, P. Richters Gem. in Ellts- ville, Mo. 8.00, From the women's club in Fr. Behrens' congregation in Grundy Co. Ills. 6.75, Fr. Grimm's congregation in Washington, Mo. 6.35, From Cross Distr. in St. Louis by Körner 4.50, From Trinity Distr. by Brockmeyer 4.50, Wedding coll. at Heint. Amelungs in Pilot Knob, Mo. 3.35, Mrs. Prachns in Milwaukee 1.00, From Fr. Hingst's congreg. in Wellsville, Mo. 6.25, From P. Lenks Gem. in St. Louis by Mr. Karau 5.00, Mrs. Krome 1.50, Mrs. Paul 1.00, Jobst Kasling 25, Grandmother Ude 1.00, Mrs. W. Walke in North St. Louis 1.00, 14 Ads. Calico, 4 Dos. Muslin, several worn items & 1 pair of shoes, Christine Brockmeier in Elltsville, Mo., 12 bu. Apples, 1 Bu. Pears and 15 cabbage heads, Hm. Dockter in St. Louis 1 bag of flour, F. Bäumer das. 1 Pr. shoes u. etl. worn clothes, From Des Peres, Mo., from Ph. Lochhaals 1 Bu. Apples, Mrs. Heitbrink etl. dresses, From the women's club at Collinsville, Ill. 18 shirts, From P. Willes' comm. at Brownsville, Mo., 6.65, thank offering from Mrs. B. Fredehoff 1.00, desal. from A. H. Hafemetsler 1.00, Br. Bruchroder at Sodoros, Ill. 1.00, P. Lebmann's comm. at Sandy Creek, Mo., 26.90, P. Wescke's iion comm. in Ellts- ville, Mo. 2.50, Wm. Walke at Louisville, Ky. 5.00, box soap H. H. lbmeyer in St. Louis 1.00, Flour P. Kretzmann's comm. at Farmers' Retreat, Ind. 16.35, Cath. Kuhlmann 2.00, Fried. Schütte 50, from the Virgins' Association in the congregation at Kendallville, Ind., 10.75, especially to the Bauders School on Watsen Square, from Mrs. Wege in St. Louis 1.00, from the Zions - Distr. in St. Louis by Hackmann 62.20, by Gehner 19.00, by Beiderwieden 86.50, by Gohmann 76.40, from the Virgins' Association 25.00, by Fr. Hantel in Hemlock, Mich. from sr. Gem. 2.80, s. wife 2.20, By members of P. Matuschka's congregation in New Mile, Mo., 40.00, by Mr. Millstadt 2.00, By P. Leid's congregation in South Bend, Ind., 11.04, By Schulenburg & Böckler in St. Louis 1100 shingles, worth 66.00, By P. Schieferdecker's congregation in Neu - Gehlenbeck Ills, 5.55.
Warmly thanking all dear donors on behalf of the orphans and wishing them God's rich blessing
St. Louis, Sept. 22, 1882. I. M. Estéle.

eor. 36 L Luther Street".

Received for the Castle - Garden Mission:

From Fr. Groth's congregation -4.30, Fr. W. F. Seeger's congregation -10.40, Arnhold 2.00, Fr. L. Geyer's congregation 16.55, congregation in Bayonne 14.09, Mrs. Elise Mull in Ph. 1.00, women's club k. Freys in Albany 10.00, From the Lutheran God's Box.
in Hanson by P. Neumann 14.19, Mrs. P. Weisel 3.00, L. P. Fackler 50, Wachs 1.00, W. Becker 1.00, Gem. in Port Richmond 10.00, E. 50, H. George 50, Aug. Mellentein 1.60, P. E. Frey 8.00, S. Hildebrand 3.00, P. L. F. Waldt 1.00, O. Roack 50, I. Linnum 50, Dir. W. Kraus 2.00, H. Holdmann 1.00, P. Joh. Körner 5.00, C. Radtke 5.50, Golz 50, F. Ziegler 1.00, L. P. 1.00, G. Koran 50, H. W. Mosta 8.00, C. Schmidt 2.00, D. Kornhaas 1.00, By P. C. S. W. Müller 2.00, By P. A. Kraft 24, M. Diedrich 4.00, Fr. Schulz 2.00, Franz Lüpke 1.50, Mrs. Anna Marg. Heine 6.00, D. Harms 1.00, By k. F. A. Schmidt 45, Peter Wuneck 1.00, A. P. Handtke 1.00, Hannoversche Lutheran's 2.05, Gem. in Lohocott 4.77, L. Rutschky in Olean 1.00, Gem. in Otto, N. N. by k. Bernreuther 1.00, A. G. by P. Linckel 5.00, P. C. Engelbrecht 1.50, I. Bürger 50, Rosette Dorpat 1.00, C. Kest- ner 1.00, Über by P. I. Körner 1.00, Holl 1.75, Mrs. P. Niebuhr 1.00, Mrs. Saxer 2.00, G. Feindt 1.50, k. I. A. Schmidt 75, p. Hüschen 1.00, e. Schumann 50, k. Kirmis 3.00, Joh. Mergmann I. W. Fr. Wiedenhoff 1.00, R. Kretschmar 1.00, W. Stunkel 1.00, Gem. in College Point 4.75, F. H. Kupferschläger 2.00, W. Freye 2.00, N. H. 5.00, L. P. Germann 50, P. W. E. Seeger 5.00, N. N. 1.00, F. W. Bauer 1.00, Dr. Rose 1.50, C. H. Glens- mann 1.00, By P. Weiser 9.22, F. A. Jttner 50, P. F. Lochners Gem. 4.00, E. Laatsch 1.00, G. Höppner 67, Mis- fionsfestkoll. in Pittsburg 25.00, Karl Schmidt in Maynard 2.00, D. Quapius 45, W. Dieck 100.00, N. R. 87, F. Bauer 1.50, Karl Wetnhauer 5.00, I. Gerding 2.00, F. Bade 45, H. Naget 1.00, Kaspar Schmidt 2.00, Franz Roth 4.00, P. Waldt 50, Misfionsfestkoll. in St. Johannis- burg 10.32, comm. in Olean 6.58, comm. in Allegany 5.14, N. R. in Harlem 5.00, comm. in North Gast 3.72, Schenkin 1.00, W. Reinke 2.00, F. S. Scheitle 1.00, F. Hansen 25, L. Hargke 2.00, P. E. Zahm's confirmation 2.25, Bade u. Feist 1.60, E. Seimeier 1.00, Kaspar Schmidt 2.00, k. E. Frey .50, a. o. Gertenbach 2.55, P. L. Schmogrow 5.00, W. Selle 2.00, Fr. W. Hermann 1.00, Straube .55, B. Bleschke 1.25.
New York, Sept. 6, 1882. I. Btrkner, Treasurer.

For the church building of the congregation in Toledo, O., was further received: From Fr. Dulitz's congregation at Napoleon -24.65, at Flat Rock 3.65; by Treasurer Bartling 16.75, from Heint. Kruse at Hampton, Iowa, 1.00, from Fr. O. Spehr 2.00, from Reichmuth by P. Stevers in Minneapolis, Minn., .50, from himself .50, from Mr. Wilh. Sallmann and daughter in Baltimore, Md., 2.00, by cashier Grahl 61.40, from P. Ste- aers Gem. 10.00, from P. Hetzitz Gem. 2.00, from E. Siek in Taylors Creek, O. 2.00, of N. N. by P. Keyvl 10.00, by Treasurer Thiarks 10.00, by Treasurer Elsfeldt 10.00, by Treasurer Btrkner 66.91, by Treasurer Bartling 12.00, by P. Strieter's Gem. 10.00, by P. Krebs' Gem. 8.60.

With heartfelt thanks
Toledo, O. Sept. 6, 1882. H. W. Querl.
With heartfelt thanks to God and the dear givers (Mr. k. Ch. Löber's Bible Society), the undersigned certifies receipt of a Bible and a copy of the Altenburg Bible for the Milwaukee College Library.
May the Lord awaken the lords of all friends and patrons of our young institution, so that they may also be mindful of its library. E. H.

Received for the English Lutheran Mission in the West: By Mr. P. B. Sievers of the congregation in and near Cape Girardeau, Mo., (one fifth of the Mission Festival collection) -20.15, By Treasurer Roschke of the congregation in Iron Mountain, Mo., (a portion of the Mission Festival collection) 10.00, By Rev. C. L. Janzow a portion of the Mission Festival collection at Altenburg, Mo., 50.00, By Rev. M. Meyer of the Mission Festival collection at New Bielefeld, Mo., 25.00.
St. Louis, Sept. 26, 1882. F. Lange, Treasurer.

509 krnnkUn Lvs., 8t. l-oull, IAO.
For inner mission: part of the collection at the mission feast of St. Paul's parish at Antonta and vicinity in Jefferson County, Mo., -19.50. k.. G. Link. Get

00 for Stud. Chr. Otto. Günther.

For poor students received with heartfelt thanks from Mr. Friedrich Haker in Cleveland, O., -2.50.

C. F. W. Walther.

New printed matter.

Second Reader. Illustrated. Concordia Publishing House, 8t. Ix)ms. Price 30 cents.

We hereby bring to your attention something that will come as a surprise to some readers. For years the friends of our dear youth have been waiting for the fulfillment of a wish which not only had a very good purpose, but also seemed easy to realize. We had long since come to the conclusion that the children in our Christian schools should be offered something better for heart and mind than the non-religious state schools can and may offer. The hope of one day receiving a series of English reading books that would meet our needs and desires was vividly cherished, but seemed to remain unfulfilled and has probably already been completely spent here and there. We can now report that the long wait has come to a happy end. We have before us an English reading book that will be warmly welcomed by all who see it, young and old. And indeed the book deserves it. Nothing is wrong with the decor of the same has been saved. It can hardly be surpassed by any other book of its kind. Printing, paper, binding, everything is excellent and exquisite. A large number of fine pictures, made especially for the purpose, illustrate what is to be read and are in the highest degree suitable to keep the childish mind "with pleasure at the subject". Lessons in cursive writing have also been woven into the whole. More difficult words are prefixed to the individual lessons with their pronunciation and German translation. The sentences are light and short. Everything is understandable and comprehensible for the child reader. The book is designed not only to teach our children the art of reading, but also to instill in them a love of reading. It is a fresh, lovely, cheerful, graceful life into which the book lures the young reader. There is no false morality, no sowing of error, no suppression of divinely revealed truth by self-inflating human wisdom. The teacher will not be able to look back on the time he spent reading this book with his young students without special satisfaction. It is therefore to be hoped that the book will receive such recognition that the considerable expenses for its production will not appear to be a misguided undertaking. The publication of the last two books, which will follow this one in stages, is now in prospect. R. L. [Lange]

American calendar for German Lutherans for the year 1883 after the birth of our Lord Jesus Christ. "Lutheran Concordia Publishers." St. Louis, Mo.

Perhaps some people, reading the above title, will ask in astonishment: What does this escort for 1883 want already now, while it is still more than three months before he has to start the new annual journey with us? The answer to this question is easy; it is this. Unfortunately, there are now many calendars, which offer themselves every year also to the Lutherans to Geletsmänner, but which either lead a wrong way, or on the serious life way

only läppische things chat. That is why our "American Calendar for German Lutherans" has set out in such haste to forestall those dangerous leaders. As most of our readers know, our Lutheran travel companion has so far carried many splendid things in his carpetbag every year for his refreshment on the journey; but we can assure you that he has provided himself with extra fine provisions just for the next year, which, as is well known, is the four hundredth year of the birth of our "Luth". We therefore advise every Lutheran to order the old friend as soon as possible. He comes without delay to anyone who calls him; for he has the rare quality that he can accompany not only one person or only one company traveling together, but "many" thousands "on quite different ways" wanderers at the same time. The price is 10 cents. W. [Walther]

Third Synodal - Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio and other States, Anno vovini 1882.

The present report contains important negotiations on the question, **"What shall move us to establish and faithfully use Christian schools for our children?"** The words with which the venerable district president begins his synodal address apply not only to Iowa: "If the young Iowa district is to flourish and strong, is to succeed in its high calling to build us" dear Lutheran Zion in this our state: he must from the outset be anxious, among other things, to become clearly aware of the duty he has with regard to the establishment and promotion of Christian parochial schools, and must then faithfully strive to fulfill his vividly recognized sacred duty with all seriousness and zeal. The report should therefore be distributed quite widely wherever the need to establish and keep Christian schools is not recognized, or where interest in them threatens to wane. The report contains 96 pages and costs 30 cents. G.

The Golden ABC. On following Christ for our youth. Pilgrim Bookstore, Reading, Pa.

This is a tiny booklet of 48 pages, but it is a wonderful, tastefully decorated booklet, which always contains on one page a "neat" picture of an event from the life of the Savior and on the opposite page a Bible passage referring to it together with a beautiful song verse, with headings arranged alphabetically. Although it is initially intended for our youth, it can also be used by adults as a small vade mecum in their vest pocket. The price is: bound entirely in muslin with gold quilt and gilt edges 25 cents; in hundred 16 cents. W. [Walther]

Changed addresses:

Rsv. L. Hslnemann, Levemss, Henr^A Oo., Ill.
 Rev. 6.1'osnjcs, Orelxdton, Loox Oo., Issedr.
 Rev. L>. vald, Otts, l," körte Oo., lml.
 Rsv. 8olioette, 8peooer, bkuratko" Oo., A"i".
 O. Ute""', 3741 8. venrdorn 8tr., OLloaxo, Ill.
 k. O. ^ppelt, 890 ^est 21 "t 8tr., Olüosxo, Ill.
 L. Loptttke, 890 IVest 21st 8tr., OkleaAo, Ill.
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Volume 38. St. Louis, Mo., Oct. 15, 1882, No. 20.

Preliminary news don the last meeting of the Synodal Conference.

A detailed report on this year's meeting of the Synodal Conference, which ended this year, will appear in the next issue of the "Lutheran". For the time being only a short message, since our readers would certainly like to know as soon as possible whether these negotiations have had a favorable success. This was the first meeting of the Synodal Conference since the outbreak of the doctrinal controversy over the election of grace, which has penetrated so deeply into the flesh and blood of the synods that make up the Synodal Conference. This serious, difficult struggle naturally gave the meeting held in Chicago from the 4th to the 10th its character. The opening sermon by Professor Ernst of Watertown already pointed to the conflict and the consolation in the struggle. After the conference had been organized, Rev. Bading, president of the Wisconsin Synod, elected president, Rev. Tirmenstein, vice-president of the Minnesota Synod, vice-president, Rev. Great of Addison secretary, the delegates of the various synods immediately felt compelled to give expression to the doctrinal position taken by themselves and their synods. We point out here only provisionally a twofold statement and decision. The former is in itself distressing and depressing. The conference found itself compelled by conscience to reject a delegate, an old comrade in the faith and in the struggle. It is unfortunately all too well known to all of our readers that Professor Schmidt has for years publicly disparaged the pure, scriptural and confessional doctrine of election by grace, as it was and is known by the Missouri Synod and by the other synods which have fraternized with it, as an abominable Calvinistic doctrine, as a "gruesome" and "atrocious" doctrine, especially in his journal "Altes und Neues". His way of acting also corresponded to this hostile attitude. For years and days he has been practicing the shameful trade of a rottier. He has broken into several congregations of our Synod, as well as the Wisconsin and Minnesota Synods, inciting the members of the congregation against each other and against their pastor, and causing confusion and division. So he belongs obviously belongs to the false teachers and false spirits, against whom the apostle Rom. 16,17. warns the Christians: "But I exhort you, brethren, that ye take heed to them which cause divisions and offences beside the doctrine which ye have learned, and depart from them." Now, for these two reasons, for blaspheming the confessional doctrine and for his rottenness, the delegates of the Minnesota, Missouri, and Wisconsin Synods had protested at the outset against the unconditional admission of Professor Schmidt. These protests were then justified in detail, in writing and in the oral proceedings. Since, however, Professor Schmidt did not fulfill the set condition and denied the question whether he recognized it as a grave wrong to have written and acted in this way, thus maintaining his hostile position until the end, the conference, unfortunately, bound in conscience by God's Word, had to pass the final judgment that it could no longer recognize Professor Schmidt as a fellow believer and therefore could not grant him a seat and a vote in its midst. The second thing, which we would like to point out here only briefly, is the pleasing fact that the entire conference (with the exception of only one vote) confessed the pure, unadulterated doctrine of the Word of God and the Concord Formula of Grace Election and made the testimonies already given by the individual synods, the relevant declaration of the Wisconsin and Minnesota Synods and the 13 propositions of the Missouri Synod their own. It is truly a great thing, that is, a great grace of God, that in the present day so great an ecclesiastical body as is represented by the Synodical Conference should joyfully teach, confess, and in the struggle, in the decisive hour, hold fast and affirm by a common doctrinal deed, the very comforting doctrine of election by grace, which is offensive and vexatious not only to the unbelieving world, but to the whole modern world of theologians. Truly, God has helped us that we have passed a severe, serious test of obedience. Surely the Lutheran Church of North America will have no harm but only blessing from it. Surely, by God's grace, this common witness, strife and suffering will bind the synods of the Synodical Conference ever closer together and ver brothers. Finally, it should be remembered for the time being that the Synod of Concord, which was formed last year by former pastors and congregations of the Synod of Ohio on the basis of the pure confession, took the place of the withdrawn Synod of Ohio in the Synodal Conference. More detailed news will soon follow confirming and explaining in more detail what has been indicated here.

G. St.

(Submitted.)

About the worldly dancing.

Sermon preached at Immanuel's Lutheran Church, Rock Island, Ills. by C. A. Mennicke.

(Continued.)

Now that I have said this, let me talk about the worldly dance today. The words of holy scripture, which we will take as a basis, are excellent

2 Tim. 2, 22.

Timothy, to whom the apostle Paul first addressed these words, had already accepted the gospel of Christ in faith as a young

man; he was an assistant of the apostle Paul and finally bishop of Ephesus. To this Timothy Paul now mft: "Flee the lusts of youth." This is a word of fatherly admonition to all young men and virgins. Paul is not naming a particular sin, but is using it to warn against all the sins of youth. Among the lusts of youth today, however, is indisputably also the worldly dance. Therefore let me show you now:

Why can't a Christian participate in the worldly dance? I answer: that is why not,

1. because he argues against the Christian profession;
2. because by the same God is robbed of His glory.

I.

The Christian, beloved, has a double profession, a profession as a citizen or his earthly business and a profession as a Christian. The earthly profession concerns the bodily well-being, but the Christian profession

the eternal welfare. The earthly profession must not contradict the heavenly one, i.e. a Christian must not pursue such an earthly profession, in which he cannot remain a Christian. Therefore, the Christian must refrain from everything that contradicts the Christian profession, if he does not want to lose his blessedness. Now I say: The worldly dancing is against the Christian vocation. I do not say: the dancing itself, i.e. the mere jumping and hopping, as it is done by children and denotes an expression of joy. Here we are talking only about the worldly dance, as it occurs over and over again, which is contrary to our Christian vocation.

The basic rule of our Christian profession is to deny worldly lusts or, as our text says, "to flee them." Now I would like to ask what the worldly dance is respected for, even by those who seek pleasure in it? Obviously, they do not want to serve God, otherwise the children of the world would certainly flee the dance floor just as they flee the place where God's word is preached. No one would want to use it as an expression of joy in the Lord, otherwise the unbelievers, who despise our Lord Jesus, would not like it. No one will want to call it an expression of joy over God's good deeds, otherwise the scoffers would not seek their joy in it, who do not acknowledge God's good deeds at all, but rather attribute everything to themselves and to nature. The worldly dance, no one can deny, is nothing but a worldly lust, a lust of the flesh; the old man, who does not want to know anything about God, is amused by it, the sinful impulses of the heart are satisfied by it, the old flesh is given pleasure by it. But God's word says that we Christians should deny the ungodly nature and worldly lusts and live chastely, righteously and godly. Furthermore, God's Word says: "the flesh lusts against the Spirit," that is, what the flesh desires to do is contrary to what God requires of us. Since the worldly dance is only a lust of the flesh, it is also contrary to the Christian vocation, which requires the constant denial, fleeing and shunning of these worldly lusts.

Our Christenberuf demands that we should follow Christ. Christians are God's followers. Paul calls to the Ephesians (5:1), "Be ye therefore followers of God, as the dear children." Christians are also Christ's followers, for Christ says: "Whoever does not take up his cross and follow me cannot be my disciple." Christians must give up their own will, honor, love, and usefulness and surrender themselves wholly to Christ's service and will; crucify their flesh along with evil lusts and desires, grow daily in sanctification, curb and overcome sin through Christ's blood and death. Christ is to be not only a Savior but also an example to Christians. Christ's sense must dwell in Christians. Christ's purpose was to avoid all worldly pleasures and to do only the will of his heavenly Father.

Now I ask: Is the worldly dancing a following of the Lord? Then, if we Christians danced, the children of the world would laugh at us just as they do not laugh at us for going to church. I further ask: Is the will of Heavenly Father fulfilled by the worldly dancing? If so, the children of the world would visit the dance halls as little as the houses of worship. Or has worldly dancing ever been counted as a Christian's pious walk? Then the unbelievers would

soon be ashamed of dancing. Surely no one would want to claim that worldly dancing promotes, entices and drives the following of Christ, because then only true Christians would dance. But now it is clear that those who are faithful in following Christ flee the worldly dance as a deadly poison, since such distraction of the spirit as occurs in dancing hinders the following of Christ. But Christians should follow Christ at all times, not just once in a while; but since the worldly dance hinders this following, it follows that it is contrary to our calling as Christians.

The Christian vocation requires that the love of the world should not be given up halfway, but completely; that one should fight and win against it not only once in a while, but continuously, because no sin should rule over the Christian. God's word says: "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and prideful living, is not of the Father, but is of the world."

Now I ask again: What drives one to dance? Is it love for God? love for Christ the Savior? love for His Word? Who has ever heard that someone rushes to dance in order to reveal his love for God? How the world would laugh at him and mock him! Nothing else drives to the dance than the love of the world, the love of carnal pleasures. Put away, you who love to dance, the worldly sense, and you have put away the desire to dance. Begin to love God from the heart, and the love of dancing will be gone. Only those who love the world seek and love dancing. But God's word says, "He who loves the world does not have the Father's love in him." So one cancels out the other here, for no one can serve two masters. To love God and the world at the same time is an absurdity. He who is filled with the love of God flees the worldly dance. But our Christian vocation demands that we also become more complete in the love of God every day, and that is why he also fights against the worldly dance.

The Christian vocation requires that the Christian not only avoid sin, but also guard against every opportunity to sin. He who avoids the opportunity to sin avoids sin itself, but he who seeks out such an opportunity has already sinned against God. Christ commands us to pray, "Lead us not into temptation." But is not the worldly dance a cunning temptation, a tempting opportunity to sin? Some may say that this is not the case with them. But I doubt that such people have already recognized themselves correctly. Oh, how weak man is, how soon he has fallen! What can be more tempting to sin in such human weakness than when persons of both sexes meet with all kinds of gestures, positions of the body, embraces, etc.? The world then wants to be pure as an angel and know nothing of any evil desire; but if it were to confess the reason of its heart, it would have to confess something quite different if it ever investigated it otherwise. He who is blind, of course, does not see the bright sun; he who is still spiritually blind, of course, does not recognize his carnal thoughts as sin. But, poor man, not that is sin which you only want to recognize as sin, but what God has called sin in his word.

But even if one or the other were not given the opportunity to sin by the usual worldly dance, can he know whether he does not give the other part, with whom he dances, the opportunity to sin, if not outwardly, nevertheless inwardly? Surely no one can deny that countless sins are committed while dancing. What then drives a Christian for need that he puts himself in such danger to sin and seeks to amuse the flesh, which he should crucify? How can such worldly lust stand with a righteous earnestness and with the fear of God? If one has fallen into sin and disgrace, then one excuses oneself with human weakness, one warns against temptations, then one wants to be strong and at every opportunity to sin, to know well how to beware of sin and not to feel sinful irritation and evil desire.

Oh, it is a ghastly hypocrisy, if one takes the worldly dancing thus in defense, as if it goes thereby completely honorably, demurely and chastely, yes, probably even Christian. Of course, completely Christian, only according to a self-made Christianity,

which is not based on the word of God, but on all kinds of ideas of the flesh. According to such Christianity one can be a good Christian and at the same time a cheerful and funny man of the world. One can live to one's heart's content and at the same time have the comfort of dying blessed. This is the religion of the flesh, which unfortunately has countless admirers.

Of course, it is also said that faith cannot be danced out. Yes, of course, there is a kind of dancing, as already mentioned, which does not extinguish the light of faith. But as far as the worldly dance is concerned, true faith cannot be danced out either, but why not? Because a true believing Christian does not take part in such dancing pleasures. He who seeks his pleasure in the worldly dance certainly does not have the right faith, which he then certainly cannot dance out. But it would not be difficult to give examples of those whose faith has suffered shipwreck especially on the dance floor. And everyone knows that faith cannot be danced in, and such dancing does not strengthen faith either. Certainly, if you look at the worldly dancing in the light of the divine word, it must become clear to everyone: a Christian cannot take part in it.

Finally, the Christian profession requires that one give no offense to anyone. God's Word says, "But let us give no man any offence." And, "Let us no more judge one another; but rather let us judge, that no man give offence or offense to his brother." And further, "Dam, if the food offends my brother, I would never eat meat, lest I offend my brother." A Christian does not give offense. Even if it were an indifferent thing, at which this or that weak person was annoyed, the Christian is nevertheless prepared to refrain from it. Now it is obvious that the worldly dance is an abomination to Christians; if a Christian takes part in it, he always gives offense. He thereby encourages the unbelievers in their sins; for as soon as a Christian also commits the sin that the children of the world do, the children of the world think they have a double right to do so and then refer to the Christians. We Christians live in the world like sheep in the midst of wolves, like plants among weeds. We are surrounded by the world, which has no knowledge of God, no faith, no fear of God, nor can it have any; for it is spiritually blind and

and willingly serves the devil with all the powers of body and soul. The world does not consider even the noisy and raging dance parties as a sin. And these children of wrath and unbelief are powerfully driven by their prince to set nets and snares for us Christians in all our ways, to draw us into shame and vice and especially into the carnal nature of dancing. Oh, and this lust for the worldly dance does not only come from outside, it is already hidden in the heart of man, so this seduction is so easy for the world, so many fall prey to it. Oh, woe to him who does not fight earnestly in the face of such temptations, who does not then seize the sword of the word and the shield of faith; who does not then flee in haste from that which wants to tempt him to the lust of the flesh and does not turn to God in fervent prayer and call upon him for help and assistance in his fight against himself. Even a few drops, which he is tempted to drink from it, are enough to stupefy him, to intoxicate him and quickly transform him into a slave of worldly lust and worldly joy, so that all proofs from God's word are no longer convincing for him and he now rather rejects God's word than fights his lust for dancing. But all this proves that the worldly dancing is not compatible with the Christian vocation, rather it is in conflict with it.

(Conclusion follows.)

(Submitted.)

Ohio and the Hahn trade once again.

As the "church paper" of Columbus goes to all possible lengths to justify Ohio's conduct in admitting Hahn, we are compelled to raise our voices once again.

Therefore, let us again cursorily survey the whole trade. On June 15, Prof. Schmid (in Columbus) reported the admission of the aforementioned Hahn to the Western District of the Ohio Synod. He did so, justifying his and his fellow Synod members' conduct, with the words: "After a thorough investigation it turned out that the attempts made to suspect him (Hahn) have no basis."

This disgraceful procedure, this public lie and slander we punished and refuted, as the reader also knows, in the number of this paper of July 15. One expected Prof. Schmid (in Columbus) to take up his pen again, either to correct his false report or to defend himself; but instead of him, his colleague Stellhorn puts himself in the middle. And how does the latter behave? - (It should be noted here that Prof. Stellhorn knew quite well what was going on against Hahn, because Fr. Sauer's letter to him, which we recently had the opportunity to hear, not only told him the truth, but also urged him to be extremely cautious about Hahn's admission). But how does the professor behave despite this knowledge, despite this admonition? First, he helps him to be admitted without having any testimony for his, namely Hahn's, repentance. Secondly, he calmly lets Schmid's report be printed and sent out into the world. - The "Kirchenzeitung" is not edited by Prof. Schmid, but by the faculty at Columbus. - And thirdly, he also seeks to defend the same. Regarding the one

In the second part of the report, namely that the attempts made to suspect Hahn proved to be groundless, he freely admits that there were things about Hahn that one could justifiably accuse him of. Thus he admits, albeit somewhat bluntly, that the "Church Newspaper" had slandered the relevant officials of the Missouri Synod in the above-mentioned report.

Regarding the "thorough investigation", however, he does not think he is allowed to deviate; there he wants to keep his position, even to agree with the officials of the Missouri Synod who have investigated Hahn's matter. He thinks that because he asked "someone", i.e. Father Sauer, and received correct information from him, nothing else was necessary. - We ask: What did Father Sauer report about, not even on behalf of the community in question and those who investigated the matter, but only privately? Only about Hahn's sins. Or also about his repentance? - he could not report about that and did not report anything about that. But to a "thorough investigation" belongs above all to investigate, to investigate exactly, whether the person concerned, who desires admission, has done righteous repentance. - But whom did the Ohio Synod ask about this? Did it ask St. Peter's parish in Adams County, Ind., which surely has something to say about this and could have given the safest answer? Nevermore, nobody asked them. Now think: Father Sauer, whom Prof. Stellhorn surely trusts, not only paints the poor rooster at the latter's request, even if with few, but nevertheless with quite clear features, but also admonishes to the utmost caution. Despite all this, however, no one is asked about Hahn's penance. This behavior, already judged by every respectable man of the world, is not only called "thorough investigation" by the "church newspaper", but it also seeks to defend it! - If one had asked the congregation in question at that time, or if one had asked them today, one would have discovered in Hahn such a repentance as it is only peculiar to a boy.

Well - "thoroughly" Ohio has investigated the Hahn thing; thoroughly it will be called to account for the same one day!

Since it is not only about Hahn's sins, but mostly about his impenitence, which we have emphasized again and again, the officials of our synod, who had to deal with us in this matter, also agreed with us completely and still do, but Prof. Stellhorn declared that they agreed with him, we called this a vain lie and slander. Regarding this, we declare that only if one does not take Hahn's entire condition, which everyone who wants to judge him correctly must do, but only considers his sins in themselves, that only then is it not a lie and slander what Prof. Stellhorn says about our officials. We ourselves have always stood by the matter just like that.

Logansport, Ind. in Sept. J. H. Jox.

O man, do not sin, for God is above you, the angel of God with you, the evil enemy behind you, a thousand witnesses within you, the hellish fire below you.

(Luth. Friedensb.)

History of Concordia Seminary.

Our institution - unlike most American institutions - had a small beginning, a beginning of its own kind. It was founded towards the end of 1839 in the midst of the settlement of German Lutherans in Perry County, Mo., who had immigrated from Saxony at the beginning of that year and had settled there in the spring. The day of its founding was Dec. 9.

In spite of the great difficulties and obstacles with which a new settlement has to struggle, and in spite of the poor conditions of the Saxon immigrants (often not even what was necessary to satisfy hunger was available), pastors and congregations not only provided Christian instruction for the youth soon after their arrival by establishing congregational schools, but the idea of founding a high school also soon became active. At that time there was no lack of candidates for the holy preaching ministry, but the three candidates Brohm, Fürbringer and Bünger, who were in Perry County at that time, felt it was their duty to start immediately with the

establishment of an institution for the education and training of teachers and preachers. After all, it had been one of the main intentions of the Saxon emigration to snatch the children from an unchristian education and to provide them here with orthodox teachers and preachers. The pastors C. F. W. Walther, then in Dresden, G. H. Löber in Altenburg and E. G. W. Keyl in Frohna gladly accepted the plan of the candidates and promised their active assistance. Joyful in their faith, moved by the love of Christ, and sparing no effort, the candidates took up the cause. Together with Pastor C. F. W. Walther, they bought 6 acres of land in the settlement of Dresden and also provided for the erection of a log cabin. Some members of the congregation helped, but they could not help as much as they would have liked, since they themselves had to struggle with great poverty. So the candidates did the main work themselves in clearing the land and building the log cabin. The money for the materials, which the virgin forest did not offer, they got from the congregation left here in St. Louis, at which the blessed pastor O. H. Walther stood. The joy at the dedication of the No Log Cabin was great. For the celebration Blessed Pastor O. H. Walther had sent the following exceedingly lovely poem:

Come in, come in, Consecrate this house, O JEsu!
Come, here is a Bethlehem that poverty has built for you.
Come, it is pleasant for you, your eye looks after faith. Today there is no room for you in the hostel of this earth;
You can hardly find a shelter where you can be born. But the earth remains yours, if you are not given it right away.

Come in, come in, Consecrate this house, O JEsu!
Here, O Lord Jesus Christ, you shall choose a resting place for yourself in the souls of young children, chosen as your own. Gather here a small army
for you in these last times, Who fight for your name's honor, As once their fathers did, Shouting hosanna to you, When the enemies devour you.
Come in, come in, Consecrate this house, O JEsu! Here all shall greet thee alone as the one Master,

You alone shall be lord here, Everything lies at your feet; Even the wisdom of this world Shall bring you gold and incense; Let your praise - if it pleases you - Sound here in all tongues. O Lord, thou art pleading in" heart, Knowing what our desire alone.

Come in, come in, Consecrate this house, O Jesu!

Come, here is a Nazareth, Nazarene, be welcome! Here the old inscription stands: "What good can come from this?" But you don't let this disgrace deny you entry here, You still use to stop under the roof of the reviled. Come with your certificate of grace, always go out and in here.

Come in, come in, Consecrate this house, O Jesu! Come, let the pure image of thy holy youth shine. Pious and wise, chaste and mild, Quiet, humble, without boast, That here every child, like thee, Most holy of all, Increase in grace and wisdom, To please God and man. Therefore, O Jesu, come in, Live in all you alone.

Come in, come in, Consecrate this house, O Jesu, in! Come, let it be Bethany here, Where quietly, separated from the world, Martha and Mary both serve you in peace. Where diligence and piety As two sisters faithfully join, Far from vain and vanity, Free from the yoke of the cloister cells. One thing is necessary, come, my lady, it will be lovely here.

Come in, come in, Consecrate this house, O Jesu, a I Yes, let it be Bethany here, Where lusts of life blow for us, Where, O Prince of life, many dead rise for you; Where young men, pious and free, Strive for the highest, most beautiful, And without hypocrisy offer themselves to the Lord. O Lord, grant this thy prosperity, Thine also be the honor alone!

The lessons were opened cheerfully with 7 boys. Among them were the present pastors F. Z. Biltz, J. A. F. W. Müller and Ch. H. Löber.

This is the wonderful beginning of our dear dear institution. In the midst of a settlement that has just come into being, which has to struggle with the most bitter poverty, in the middle of the jungle, in a small log cabin, a few preachers and candidates, the latter laying hands on the construction of the log cabin themselves, begin the learned education of young people for the church ministry.

(To be continued.)

Groundbreaking at the new Concordia Seminary.

October 1 was a day of great joy. It was the day of the laying of the foundation stone for our new seminary building. Undoubtedly, many readers who knew that it would take place at that time, thought about it and shared in our joy. Certainly, all the members of our congregations, when they hear of this joyful event, will give glory to the Lord and rejoice: "The Lord has helped us this far!

Although it seemed that the weather would completely disrupt the joy of the celebration, this was not the case. Long before the appointed hour, crowds of happy festive people flocked to the place. When the celebration began, it started to drip, and although it sometimes drizzled quite a bit, the festive people remained in good spirits, convinced that God was looking down with favor on our celebration, even though it was drizzling.

The floor made on the foundation walls with raw boards did not provide enough space for all the festive people, also in front of the same a large number stood and also some brick walls already 8 to 10 feet high were occupied. On the speaker's stage, which was erected near the tower and decorated with green branches, besides the present professors Walther, Schalter, Lange and Günther, also members of the building committee took their seats: E. F. W. Meier, C. Heintz, Behrens, H. F. Müller.

At 3 o'clock the celebration began. Cheerfully the crowd sang: Ein feste Burg ist unser Gott 2c., accompanied by a trombone choir. Dr. Walther then gave a speech to which everyone listened with the most rapt attention. The dear speaker and the listeners were not disturbed in the least by the rain that fell from time to time. We omit to give a short content of the speech, since the readers will not be satisfied with it, but will undoubtedly demand that it be communicated to them in its entirety in the "Lutheran".

Then, after the students had recited "Praise and Worship 2c." Schreiber read a history of the institution. Because of the shortness of time, some remarks had to be made, the names of all who have completed their studies in the institution and have entered the preaching ministry. Thereupon the students sang: "Praise the Lord, the mighty King of Glory 2c.". After its completion, Prof. Schalter indicated which writings and documents would be placed in the cornerstone. They were the following:

The History of Concordia Seminary, The Synodal Report of 1881,

The appeal to all members of our synodal congregations of June 15, 1881,

The last numbers of our journals, The Evening School of October 5, 1882, The Catalogue of the Teaching Institutions of the Missouri Synod 1882,

The Constitution of the Synod,

The images of the first and the second seminar building,

The house rules of Concordia Seminary, The catalog of the theological library of Concordia Seminary,

The Concordia Book, Jubilee Edition, The Program of the Ceremonial Laying of the Foundation Stone.

While the necessary preparations were being made for the laying of the foundation stone, the singing choir of the local Kreuzgemeinde, under the direction of teacher Erck, sang: "Jauchzet Gott, alle Lande"; whereupon Prof. Schalter performed the ceremonial laying of the foundation stone with the following words:

"This is the day the LORD is making; let us rejoice and be glad in it. O Lord, help, O Lord, let it prosper! - No other foundation can any man lay, save that which is laid, which is JESUS CHRIST. And there is salvation in no other, neither is there any other name given unto men, whereby we must be saved. Jesus Christ, truly God, born of the Father in eternity, and also truly man, born of the Virgin Mary, our Lord, the only foundation of our salvation, together with the Father and the Holy Spirit, highly praised in eternity, shall continue to be and remain the chosen and precious cornerstone of our faith, of the entire Lutheran Missouri Synod, and therefore also of this dear institution of ours. And of this as a sign and testimony we place hereby lay the foundation stone of 1>a new Lutheran Concordia Seminary here in the name of the holy and most blessed Trinity, God the Father, God the Son, God the Holy Spirit! Amen."

At the last words, the usual three hammer blows took place.

An English speech by Prof. Lange followed, in which he explained our position and our goal to the strangers present. This was followed by the reading of a dispatch from Pastor Bühn in San Francisco: "The California Concordia Conference, consisting of Concordians, helps to lay the Ebenezer *). Blessed be our *alma mater*. Also in the future may she fulfill the word: Her sound and her

speech have gone out into all lands to the end of the world."" After Pastor Stöckhardt said a prayer and the congregation sang "Now give thanks to God", the congregation closed with the Holy Our Father.

Before the beginning of the celebration and after it, the guests inspected the building, visibly satisfied by the solid work and the beautiful interior (as far as it can be seen already) according to the excellent plan of the architect C. May.

Up to this point, the Lord has helped us. May He continue to help for the sake of His name's glory. G.

To the ecclesiastical chronicle.

Luther's works. Every year, the booksellers in Leipzig hold a fair. The "Börsenblatt" of the booksellers discusses the newly published books in No. 141 and Luther's works are mentioned first. It says: "The exhibition of scientific works was quite extensive, and of these, especially worthy of mention are: Dr. M. Luthers sämtliche Schriften, herausgegeben von J. G. Walch. 1st and 2nd volume. 4°. St. Louis. Concordia Lutheran Publishers. It is a strange phenomenon to see the writings of the great reformer printed in such a splendid edition on the other side of the ocean. Yes, we gladly put up with this reprint, which does not violate any property rights." (Pilger a. R.)

Among the Purified Brethren, a Methodist community, there is a move to gather all those who think they have attained perfect sanctification into special associations with constitutions and officers. Even the "Happy Messenger" finds this "in one respect questionable". According to God's Word, however, this procedure is "questionable", even reprehensible, not only in one respect, but in every respect. According to God's word, Christians must confess daily: "Who can realize how often he is mistaken; forgive me my hidden faults", ask daily: "forgive us our trespasses as we forgive those who trespass against us". According to God's word, not only some should occupy themselves with sanctification as a matter of association, but all Christians as a matter that concerns everyone, not in such a way that they think they have attained the goal, but still in such a way that they daily pursue sanctification and strive to become more and more complete.

Descent of man. To those who believe that man is descended from the ape 2c. an English preacher at Cambridge, Burgon, recently made the apt remark: "For my part, I am quite content to seek my ancestors in the garden called Eden; let others, if they will, seek theirs in the garden called the zoological (the animal garden)."

*) 1 Sam. 7,12.

157 Luther's Reformation - God's Cause.

During the Diet of Worms, Luther prayed, among other things: "O God, O God, O my God! O my God, help me against all the world's reason and wisdom. You do it, you alone must do it. It is not my business, but yours. For my own part, I have nothing to do here and nothing to do with these great lords of the world. I would also like to have good, peaceful days and not be sworn to anything. But thine is the matter. O Lord, which is just and eternal. Help me, thou faithful, eternal God; I rely on no man. It is in vain and for nothing; everything that is carnal and tastes of flesh is limp." (64, 289.)

In the "Admonition to guard against sedition and outrage" he writes: "Look at what I have done; have I not broken off more from the pope, bishops, priests and monks with my mouth alone, without any stroke of the sword, than all emperors and kings and princes have broken off from him with all their power? Why is that? Because Daniel chapter 8 says: This king shall be destroyed without hand. And St. Paul: He shall be destroyed with the mouth of Christ. Now I and every one that speaketh the word of Christ may freely boast that his mouth is the mouth of Christ. For I am sure that my word is not mine, but Christ's; so my mouth also must be that of which it speaks. Therefore you must not desire a physical rebellion. Christ himself has already begun one with his mouth, which will be too difficult for the pope; let us follow him and continue. It is not our work that is going on in the world now. It is not possible that one man alone should start and lead such a being. It has come so far even without my concern and counsel; it shall go forth even without my counsel, and the gates of hell shall not hinder it. It is another man who drives the wheel; the papists do not see him and blame us. (22, 53.)

Deification of Mary in Pabstacy.

Gabriel Viel, papist theologian, died in 1495, writes: "The Heavenly Father has given half of his kingdom to the Queen of Heaven, as is illustrated in the story of Esther, ch. 5, 3, to whom King Ahasuerus promised half of his kingdom. Thus the heavenly Father, to whom both justice and mercy belong, has kept justice for himself, overburdening the exercise of mercy to the virgin mother."

When Pope Pius IX determined as a doctrine of faith that Mary had been conceived without sin, the prayer of the ultramontanes was, "Immaculate Virgin, good Pius has remembered your glory, will you not also remember his triumph?"

The same said at times to a supplicant, "Pray to the Mother of God, and all will yet be well."

He declared in a circular letter of February 2, 1849: "Our salvation is founded on the Blessed Virgin, since God the Lord has placed the fullness of all good in her, so that if there is any hope and spiritual healing for us, we receive it solely from her."

God's Word and Luther's Teach.

The gospel is mine to distinguish from all other preachers' teaching, who otherwise do not have my teaching. Therefore I say: This is my, Luther's, teaching; and yet I also say: It is not my teaching, it is not in my hand, but God's gift. For, dear Lord God, I did not invent it out of my own hand.

In my head, it did not grow in my garden or spring from my well, nor was it born of me, but it is God's gift and not a man's foot. So both are true: she is mine, and yet is not mine either; for she is God's, the heavenly Father's, and yet I preach and teach such doctrine."

(Luther, E. A. 48, 135.)

The Abandoned Lutherans.

"If I were to become a Lutheran, I would have to die of hunger," said Dr. Eck (one of Luther's main opponents) to Melancthon. (Luk. 8, 14.) - In our days some still say it, even if they are not exactly doctors, and in addition none of Luther's main opponents.

"Who keeps it with the Lutherans?"

- No one but the good Lord," a Jesuit once said. And this time he had hit it!

(Luch. Messenger of Peace.)

When Luther once wanted to go up the castle stairs in Mansfeld, where he had spent his youth and attended school until 1497, he was met by a whole stream of wine. When he asked how this happened, he received the answer: the counts had feasted together. Then he lifted his eyes to heaven and said: "God will not let this abuse of his gifts go unpunished, but the time will come when grass will grow in this place where so much wine is now being trampled underfoot. - The castle has long since fallen into ruin and desolation!

(Lutheran Messenger of Peace.)

Ordinations and introductions.

In accordance with commission received, on the solitary Sunday after Trin. Mr. H. Hamm, candidate in theology, was ordained by the undersigned and installed in his congregations at Tracy and Walkerton, Ind. H. Schlesselmann.
Address: Uev. S. Summ, Iruc^A, La kort^A 6o., Incl.

By order of the Reverend Presidium, Candidate Julius Frtck was ordained and inducted by me in Htllsboro, Dak. on the 9th Sunday after Trinity, with the assistance of Father C. Engel. I. Krüger.
Adreffe: Rev. "1. krick, SMSdoro, Irulll Oo., vuk. kerr.

By order of the Honorable Mr. President Biltz, Father C. R. Kaiser was installed in the "newly formed" St. John's Parish on Bullfood Creek, Lincoln Co., Kans. on the 14th Sunday after Trtn. by the Subcouncillor.

E. Moravian.

Adreffe: Rev. O. U. Lulser,
Lincoln Osnre, Lincoln Oo., Lews.

Church consecration.

On the 17th Sunday after Trtn. the first Lutheran church (a frame building 26X40) at Gowen, Montcalm Co., Mich. was dedicated. Festive preachers were W. Burmester (in English) andH . lüangel.

School dedication and mission festival.

The 16th Sunday after Trinity was a day of great joy for the Trinity congregation in Lowden, Iowa. On this day, the congregation was able to

dedicate its impressive school building; at the same time, a mission festival took place. The congregations of PP. Reisinger and Alexander were present in large numbers, and also individual members from the community of the Unterzethneten were present. In the morning Mr. k. Streckfuß held the Weth sermon and in the afternoon Unterzeicher the mission sermon. The two collections amounted to -82.16.

Fr. von Strohe.

Mission Festivals.

On the 14th Sunday after Trtn. the parishes of the kk. Seuel, Rathjen and Holst celebrated a joint mission festival in the parish of the latter. The festival sermon was preached by Messrs. kk. Leßmann and Rathjen. Mr. P. Seuel held a misflons- geschichtlichen lecture. The collection was -48.00. Of this -30.00 was for the inner mission, -10.00 for the outer mission and -8.00 for the emigrant mission. C. Holst, k.

On the 17th Sunday after Trin. the first mission feast was celebrated at Aurora, Ill. attended by guests from Ottawa, Plain- field, Long Grove, Squaw Grove, Batavia and Willow Creek. The sermons were preached by Messrs. kk. F. H. Stebrandt and H. Sieving. The collection was -107.00. W. Krebs.

On the solder Sunday after Trtn. my congregation at Chandlervtllle, Ill. held its mission feast of this year. Mission preachers and guests were prevented from coming. The undersigned preached in the morning and Mr. Student Kämmerer of Springfield in the afternoon. The collection was -62.L0.

A. D. Griffin.

The second joint mission feast of the congregations of Messrs. kk. Link, Lenk, Wartens, Mayer and the undersigned" was celebrated on the 16th Sunday after Trtn. in O'Fallon Grove, St. Louis. A crowd numbering in the thousands had turned out from near and far. The net proceeds of the collections made amounted to -610.17. With the exception of -2S.00 for the Negro Mission, the entire sum was earmarked for the inner mission in the West. In the morning, Father E. A. Brauer preached a splendid sermon, which will soon appear in print. In the afternoon a historical lecture was given by

C. C. E. Brandt.

On the Fourth Sunday after Trin, the congregations of the Churches of St. Mary, St. Schröder, St. Baumann and St. Frese celebrated their joint mission feast in Champaign. Mariens, Schröder, Baumann and Frese celebrated their community mission feast in Champatgn, Ill. kk. Reinkr from Chicago and Mariens from Danville preached. Collections yielded one hundred and some dollars. L. Frese.

On the 14th Sunday after Trinity, the congregation at Humboldt, Kans., celebrated a mission feast with several members from the sister congregations at Independence and Owl Creek. Speakers were ck. Matthias, Flach and undersigned. The two collections made resulted in -54.00.

A. D. Krämer.

On the 12th Sunday after Trtn. the Lutheran Immanuel congregation at Hermannsburg, Marshall Co., Kans. celebrated its second mission festival. In the morning Mr. P. A. W. Bergt sen. preached and in the afternoon Mr. P. C. H. Lüker. The collection was -56.77. G. Polack sen.

On the 16th Sunday after Trinity, the St. Paul Lutheran congregation in Hanover Township, CrawfordCo., Iowa, celebrated its first mission feast. Festival preachers were ck. Th. Bräuer and undersigned, Fr. Haar gave a mission history lecture. The collection was -28.25. L. A. Bretscher.

On the 1St Sunday after Trtn. the Lutheran Jmma- nuels congregation at Laneaster, O., celebrated its mission feast in the local Fatr-Ground. Many members from the "Trinity" and Jacobi congregations of Father Rauchs attended. In the morning the undersigned preached. In the afternoon Fr. Rauch preached an English sermon on inner mission, after which the undersigned preached again in German on outer mission. Half of the collection (-28.25) was for negro mission, half for inner mission in the Middle District.

L. Dreyer.

On the 12th Sunday after Trinity, the Lutheran St. John's congregation at Olive Branch, Laneaster Co, Nebr. celebrated its second mission feast. The festival preacher was Father Endres. In the afternoon the undersigned gave a historical lecture. The collection was -20.80, of which -10.00 was for the Negro Mission, -5.80 for the Inner Mission and -3.00 for Omaha.

L. Huber.

On the 15th Sunday after Trinity, my branch congregation held its first mission festival. The festival preacher was Father Bode. The undersigned gave a historical lecture in the afternoon. The collection was -12.35, which was allocated partly to the Negro and partly to the inner mission.

L. Huber.

On the 15th Sunday after Trin. the congregation at Ltme- stone, Peorta Co., Ill, celebrated its first mission feast. The festival preachers were Messrs. kk. G. Traub, H. C. Witte and undersigned. The collection was a little over -68.00. F. P. Merbitz.

On the 16th Sunday after Trin. the congregations of ck. Wilder, Behnken and those of the undersigned celebrated a community mission feast at Spring Creek, Harris Co.,Tez. Feast sermon! were the kk. I. Trtnklein, traveling preacher for: Texas, and A. Wilde! Fú! Texasmlsston winden collectivized -96.83.

E. H. Wischmeyer.

On the 16th Sunday after Trtn. the St. Paul's parish in Warren Township, Bremer Co., Iowa, celebrated a mission feast. Preaching were ck. G. Mezger and I. Horn. Collection: -75.70.

M. Stephan.

158

The congregations of kk. Brakhage, Runkel and Kretzmann celebrated a mission feast on the löten Sunday after Trtn. at Farmers Retreat, Ind. The kk. Brömer, Brakhage and undersigned preached. Collection: -81.25.

C. Kretzmann.

On the first Sunday after Trinity, the congregation in Ef- ftngnam, Ill, celebrated its mission feast, to which the neighboring pastors also attended with some of their congregation members. Celebrators were the kk. K. Th. Grüber and D. Gräf in German and P. G. Wegener in English. The collection amounted to -46.81. W. Lewerenz.

The Lutheran congregation in New Melle, Mo., celebrated a mission feast on the 14th Sunday after Trinity, at which the Catholic priests Sapper and Richter preached and Fr. Sapper and Richter preached and Fr. Sandvoß gave a missionary lecture. The collections were for Reger and inner mission- 75.00. W. Matuschka.

On the 17th Sunday after Trinity, the Lutheran congregation of St. Peter's in Nebraska Township, Livingstone Co., Ill, celebrated its annual mission festival, in which members from the congregations in Secor, El Paso and Benson also participated. Festival preachers were Messrs. kk. Gteseke and Pifsel. The collection amounted to -227.00. H. Dageförde.

The congregations at St. Joseph, Mo., Leavenworth, Millwood and Atchison, Kans. held their mission feast at Atchison on the 16th Sunday after Trin. Fr. Hafner preached on inner mission, Fr. Große on heathen mission, Fr. Zschoche gave a lecture on the Negroes and mission among the same. Collection -81.67. !

On St. Michael's Day, the Lutheran Cross congregation in Warda, Tex. celebrated a mission feast. The festival preachers were Messrs. kk. Süß and Lange. The collection, intended for inner mission, amounted to -74.15. G. Buchschacher.

On the 12th Sunday after Trtn. the congregations in and around Fort Wayne, Ind. celebrated a community mission feast in the Fair Grounds near the city. K. Sauer preached in the morning, P. Kleist in the afternoon, and P. Schütte gave a talk on his experiences as a traveling preacher in Wisconsin, after which the undersigned closed the celebration with a prayer. The collection was -274.00, of which -200.00 was designated for the congregation in Toledo, O., and the remainder for the mission in the West. C. Gross.

On the 16th Sunday after Trin. the congregation of Mr. k. Merbitz in Beardstown, Ill, celebrated their annual mission festival. The festival preachers were kk. Erdmann Sr, A. Sievtng and the undersigned. The collection for the benefit of the mission was between \$106 and \$107. T h. Buszin.

On the 15th Sunday after Trinity, the two Lutheran congregations in Quincy, Ill, St. Jacob's and St. John's congregations, as usual, celebrated their annual mission feast in community, in which quite a few guests from the neighboring sister congregations participated. Preachers were Messrs. kk. F. Lochner, Th. Busztn, H. Haake and C. Zlomke. The mission collection for the benefit of the inner and outer mission amounted to -111.10. W. Hallerberg.

On the 17th Sunday after Trinity, the congregation of the undersigned celebrated a mission festival with members from neighboring congregations. In the morning Fr. L. Lange preached, in the afternoon the undersigned. The collection for the mission in Texas was -62.00.

I. Kaspar.

On September 17, the Lutheran St. Step Hans congregation at South Ridge, O., in fellowship with their sister congregation at Drfiance, O., celebrated their annual mission feast. In the morning Professor Zucker preached on John 7:38, and in the afternoon Father Diemer gave a lecture on John Eliot, Apostle to the Indians. The collection was -74.20. C. Evil.

On the 13th Sunday after Trin. the congregations in and near Cape Gtrardeau, Mo. celebrated a blessed mission feast. Mr. k. Obermeyer preached on inner mission and Mr. Missionary Blpler gave a lecture from the history of Indtanernmis- sion. The collection was -100.75. B. Sievers.

On the 16th Sunday after Trinity, the congregations in Strasburg and Stewardson, Shelby Co, Ills, celebrated a community mission festival. In the morning Fr. Schlechte preached on external mission, in the afternoon the undersigned on internal mission. The collection was -44.50. Bro. Brunn Jr.

On the 15th Sunday after Trtn. the Lutheran Zion congregation at Town Olive, Saline Co, Nebr. celebrated their mission feast. Mr. P. I. Meyer and undersigned preached. The collection was -14.00. S. Meeske.

The Progymnasium at New York.

According to the resolution of our Eastern District (see Synodal Report of 1882, p. 53, No. 3 and 4), the supervisory authority of the Progymnasium in New York was instructed to issue to Principal Edm. Bohm an appointment as principal of this Progymnasium, then: "to take the necessary steps for the employment of another teacher at this Progymnasium as soon as possible."

On behalf of the above-named supervisory authority, the undersigned hereby indicates that both have been done.

Mr. Principal Edm. Bohm has been appointed principal of our Progymnasium and he has accepted.

Mr. P. O. Hanser jr., until now assistant preacher of Father Sieker at St. Matthäi, N. I., has been called to teach at our Progymnasium, and has accepted the call in God's name with the consent of the St. Matthäi congregation.

May the Lord give his Amen I to these vocations. May he give his spirit, gift and grace to the dear brothers to carry out their ministry faithfully and in blessing, to the archpastor for all his pleasure and for the joyful flourishing of our young school of prophets.

He also directs the hearts of our Christians, especially in the congregations of our Eastern District, to whom the Lord has first entrusted this young planting school, that they pray diligently for the prosperity and blossoming of our dear Progymnasium; that parents entrust their gifted, pious sons to our institution; and that, finally, the necessary gifts flow to pay our newly appointed teacher.

New York, Sept. 23, 1882, Br. Secretary.

To the note.

Since it is our repeated experience that many of our church members, even some of our pastors, are under the mistaken impression that our Emigrant Mission is still connected with the "Emigrant Home" (No. 16 State Street) as in former times, the undersigned members of the "Emigrant Committee" feel compelled to recall the following passage from the Synodal Report of the last Synod of Delegates, which was assembled in Fort Wayne last year:

"It should also be mentioned here that our mission in New York is no longer in the same connection with the Emigrants' House as before; firstly, because of its ecclesiastical position, since it is connected with the General Council and is run in the spirit of the same. Secondly, because through the Emigrant House the work of our missionary is neutralized, in that many of our people consider our mission and that of Kensrn! kouldi to be one and the same work. Thirdly, because, in the opinion of our Mission Commtsflon, the Emigrant House is not conducted in the most expedient manner, and it does not possess the influence there to remedy so many evils which it has repeatedly noticed and brought up." (See page 75 of the aforementioned BertchtS.)

At the same time, the undersigned note that, as committee members, they had nothing to do with the various recently published correspondences of the "Rundschau" concerning the "Emigrant House".

Br. King.
I. Birkner.

Jakob Morch.
C. I. T. Frincke.

Reminder.

The undersigned has again received a number of bonds of 50 Marks (-----12 Dollars) and 25 Marks (^ 6 Dollars) each, and asks for a favorable acceptance of the same - (see "Lutheraner" of this year No. 11. Page 86). As Fr. Willkomm explains, the congregation is counting mainly on America to provide these bonds, since some of the sister congregations in Germany are struggling with great hardship.

Now, dear brethren, in the price reports of the large financial institutions these bonds, as well as many others issued in recent times by our own congregations, are not listed, and no great trade can be done with them. - On the other hand, they are not subject to fluctuations, they are not high or low, but each bond always represents its full value and will undoubtedly be paid on time when it matures.

Therefore, one grasps cheerfully, and is glad of the opportunity to be able to make such a good capital investment.

I. Birkner,

139 NUUrull 8tr., Nerv?ork.

Conference display.

The Southern District Conference of Iowa will meet, w. G., on November 7, at the parish of Bro. Aron.

C. W. Baumhöfener.

Incoming to the Snffe of the Western" DistrStt:

To the synodical treasury: From the Dreiteintgkeits-Distr. in St. Louis -8.95.

For inner mission: part of mission feast coll. in the parish of P. Matuschkas in New Melle, Mo., 28.00. Mij- fionsfest coll. in the parish of P. Hovers in McPherson Co. Kans. for Kansas 21.91. Two-fifths of mission feast coll. in u. at Cape Girardeau, Mo. 40.30. Part of mission feast coll. at P. Meyers comm. in New Bielefeld, Mo., 85.25. Part of mission feast coll. of northern comm. at O'Zal- ion Grove, St. Louis, 585.17. Part of mission feast coll. at Humboldt, Kans. by P. Krämer for Kansas 80.00. (S. -790.63.)

For Negro Mission: By H. Vogel in Scherrills Mt. Iowa, .15. Part of Mission Feast Coll. in the Gem. k. Meyers at New Bielefeld, Mo., 10.00. A part of the Mission Festival Coll. of the Northern Gem. at St. Louis, 25.00. For New Orleans, P. Polack's Gem. at Uniontown, Perry Co. Mo. 4.30. Through same by E. Wambsganls 1.00; thanksgiving offering for bountiful harvest by N. N. 4.00. k. Kuhlmann in St. Louis 5.00. Part of mission feast coll. in comm. P. Matuschkas in New Melle, Mon., 47.00. I. Müller in Frohna, Mon., 1.66. (p. -97.45.)

For heathen mission: part of mission festival coll. by k. Krämer at Humboldt, Kans., 15.00.

For the deaf and dumb: Fr. Bergt's congreg. at Tecumseh, Neb. 11.00. Fr. Wesch's congreg. at Jefferson City, Mo., 9.25. Whose Zion's congreg. at Jefferson City 4.25. From the congregation's collect. coffee Fr. Weseloh's at Kimmswttck, Mo., 5.00. From the women's club of the same congreg. 5.00. Dietr. Harms at Eole Camp, Mo., 1.00. (S. -35.50.)

For poor sick pastors: child baptismal coll. at E. Hopser by Fr. Polack in Uniontown, Mon., 75. coll. at C. Wier- flg's wedding by Fr. Spehr at Appleton City, Mo., 6.50. By Fr. Krämer a part of the mission feast coll. bet Humboldt, Kans., 9.00. John Hirtlein at Reynolds, Ind., 10.00. Coll. of the congregation by Fr. Grupes at Eisleben, Mo., 9.50. H. Kammeyer by Fr. Biltz at Concordia, Mo., 2.00. (S. -37.75.)

On new construction in St. Louis?: Polack's Gem. in Uniontown, Mo., 6.50. Meizer & Bruchhäuser's in Jonesboro, Ill. 10.00. F. Jsemhagen's in Swampscott, Mass., 70. Trinity Distr. in St. Louis 600.00. By A. Knige from N. R. of Ruffels Grove 20.00. P. Wesche's Gem. in Jefferson City, Mon, 20.00. Provisional payment from Duppemell's Gem. in Perth Co, Can., 20.00. P. Sweet's Gem. in Schulenburg, Tex., 11.00. F. Sackewitz's in Manor, Tex. 1.35. (S. -701.55.)

For Fr. M. Wyneken: Fr. Links Gem. in St. Louis 26.06.

Correction.

In No. 18 of the "Lutheran" for the new building in St. Louis read: Bon Ernst Kießling in Buenos Ayres, South America, 20.00, not 2.06.

St. Louis, Mo, Oct. 8, 1882. E. Roschke, cashier.

Revenue to the Illinois Districtt's coffers:

For new building in St. Louis: by Fr. Burfeind in Rich -3.00. By Fr. Große in Harlem from H. Hülmer 10.00. From Fr. Böttcher's parish in Mount Pulaski 70.00. By k. Mertner in New Berlin from H. Luken Jr. 5.00. From k. Brauer's parish in Brecher 6.00. By teacher Kammann from k. Steege's parish in Dundee 75.00. From Chicago: by? Wunder from I. Jensen 5.00; by P. Reinkc from David Bauermeister 50.00. Ferd. Abraham, Rud. Zielke u. Karl Saaert 10.00 each. Ernst Stelant u. Dora Gron 5.00 each. G. Eheim 0.00; by P. Succop from H. Lohmann 15.00. first Zahlg. from Joach. Voß 2.50. Joh. Frahm u. H. Seemann 5.00 each. 2te Zahlg. vo' C. Gladt 5.00 u. 3te Zahlg. von Theoph. Lzoch 7.00. (Summa -311.50.)

For the synod treasury: By Fr. Nachigall in Wartburg 5.00. By Fr. Lochng's congregation in Chicago 9.36. By Fr. Mueller's congregation in Ehester 12.25. By Fr. Mennicke in Rock Island in reimbursed travel expenses 9.70. By Fr. Mary's congregation in Dau- ville 16.00. (P. -49.31.)

For inner mission in the Northwest: part of the Mis- ionsfest coll. of Fr. Lewerenz' congreg. in Effingham -12.00.

For the mission in Omaha, Nebr.: Durchk. Fresein Champatgn one-third of Mission Fest coll. 06/27.

For inner mission: By Fr. Schieferdecker 2 Third! of the mission festival coll. in New Gehlenbeck 120.00. Half of the mission festival coll. by Fr. Martins and Fr. Döderlein's congregations in Bremen and Homewood 31.58. By Fr. Wunder in Chicago by Mrs. Orth 1.00. By Fr. Frese in Champaign one-third of the mission festival coll. 27.07. One-third of the mission festival coll. by the Gemm. in Woodworth & Buckley 20.41. (S. -200.06.)

For Negro Mission in New Orleans: part of Misfions- est coll. in Fr. Lewerenz' congreg. in Effingham 12.00.

For the Negro Church in New Orleans: by Fr. Schmidt in Schaumburg from Christian Teyler 5.00. By Fr. Frese in Champatgn one third of the mission festival coll. 27.07. (Summa For-eidenmission: half of the mission festival coll. from k. Martins u. P. Döderleins Gemm. in Bremen u. Homewood 31.58. Part of the mission festival coll. of? Bangerter's u. ? Traubs Gemm. in Peoria 4.00. (S. -35.58.)

For Negermission: By Fr. Schieferdecker in New Geh- lirnbeck one third of the mission festival coll. 60.00. By Fr. Dö- derlein in Homewood of Joh. Teacher Kammann's pupil in Dundee 1.75. Part of the mission feast coll. from Fr. Bangerter's and Fr. Traub's gemm. in Peoria 10.00. One third of the mission feast coll. from the gemm. in Woodworth and Buckley 20.41. (p. -142.16.)

For the Emiar. mission in Baltimore: part of the Missionsfest coll. of Lewerenz' Gem. in Effingham 5.00.

For the emigrant mission in New York: part of the Miß konsfest coll. of Fr. Lewerenz' gem. in Effingham 5.66, and of Fr. Bangerter's and Fr. Traub's gem. in Peoria 10.66. (p. -15.06.)

ForPoorStudentsin St. Louis: half of wedding coll. bet Fr. Hettendorf in Trete 8.00.

For poor students in Springfield: By? Döderlein in Homewood 14.30. One-third of the mission feast coll. of the congregations in Woodworth & Buckley 20.41. By? Miracles in Chicago by the women in sr. Gem. for H. Spanuth 4.00. By? slaters in New Gehlenbeck, collected at C. Bien's wedding, for I. K. Ambacher 2.00. ? Marlen's Gem. in Danville: for Wtt 10.00, for Hubert 10.00, for washer 10.00. (S. -70.71.)
 For the Hausball in Addison: By? Burfeind in Rich from Widow Stünkel 1.00. By? Succop in Chicago from Mrs. B. 2.00. By? Steege in Dundee from I. Eckstein. On Sternberg: Albrecht, u. C. Hennings 1.00 each. F. Wolbrecht. SO. Mrs. Pitzlaff in Milwaukee 5.00. (S. -12.50.)
 For poor students in Addison: Through? Miracles in Chicago for Th. Deffner from the women in sr. Gem. 10.00, from the virgins 7.00. E. in Chicago for Aug. Eichmann 5.00. ? Schieferdecker in New Gehlenbeck for Th. Schmidt 2.30. (S. -24.30.)
 For sick pastors and teachers: By? Drögemüller in Arenzville for? I. L. Hirschmann: from the congregation in Arenzville 15.60, I. Dorpat 10.00 and N. R. 1.00. (S. -26.60.)
 For the deaf and dumb: By P. Döderlein in Homewood "by a stranger" 57.
 For the orphanage near St. Louis: part of the wedding collection from Mrs. Hettendorf in Crete 4.21. Through?.. waiting in Danville, thank-offering "for happy delivery" from Mrs. I. Polls 5.00 (p. -9.21). Delivery, from Mrs. I. Polls 5.00. (p. -9.21.)
 For the Progymnasium in Milwaukee: By H. B. in Addison 11.00. By? Wunder in Chicago by August Heuer 50.00, L. Brauns 20.00, F. Heinberg u. G. Müller 8.00 each, E. Rose 2.00. ? Böttcher's Gem. in Mount Pulaski 40.00. By? Suctop in Chicago by Mrs. B. :50.?. Lewerenz's Gem. part of Mission Festival coll. at Effingham 12.60. (p. -142.10.)
 For studying orphans from Addison: Georg Goehringer and Anna B. Ries in Accident, Md. each 1.00. By ? Engelbrecht in Chicago by N. N. 1.00. (p. -3.00.)
 For the Peoria, Ill. comm.: By Treasurer I. Birkner in New York 2.00.
 For the Gem. in Toledo, O.: ? Böttcher's Gem. in Mount Pulaski 10.00.
 For the Gem. in Planitz, Saxony: ? Müllers Gem. in Hester 16.00.
 For the Gem. in Fenton, Iowa: By? Mertner in New Berlin from N. N. 2.00. ? Koch's Gem. in Wheaton 2.60. (p. -4.50.)
 For the congregation in Logan, O.: part of the mission festival coll. by? Banaerters u. ? Traub's gem. in Peoria 8.00.
 For the congregation in Philadelphia, Pa.: Part of mission feast coll. of? Bangerters u. ? Traubs Gemm. in Peoria 8.00.
 For the congregation in Omaha, Nebr.: part of the mission festival coll. by ? Bangerters u. ? Traub's congregation in Peoria 8.00. By ? Mary's in Danville by N. N. 2.00. (S. -10.00.)
 dis. New deposits for the new building in St. Louis -196.00.
 Addison, Ill, Sept. 30, 1882. H. Bartling, Treasurer.

Entered the Middle District's coffers."

For the orphanage near St. Louis: From the congregation in Minden -14.91. Mrs. Beitenbrock 2.00. ? Mertz's congregation in Brownstown 7.60. ? Sauer's congregation in Evansville 15.00. Elisabeth Blumenschein in Neu-Dettelsau 5.00. ? Schöneberg's parish in La Fayette 19.00. ? Mohr's parish in Ingfield 10.30. R. N. 1.00. Teacher Arnold in Cleveland 1.00, of some sr. Schüler 1.50. From Richard Zismer's piggy bank 50. (Summa -77.81.)
 For the emigrant mission in New York: ? Hafford's parish in Seymour 2.00. ? Zager's comm. at Fort Wayne 10.00. (S. -15.00)
 For student Drögemüller in Fort Wayne: F. Kocklaum in Cleveland 4.00.
 For student Mertz in Fort Wayne: Chr. Mertz in La Fayette 25.00, Louise Mertz 5.00, I. Schnaible 10.00. 1". Schöneberg's Gem. das. 10.00. (S. -50.00.)
 For the orphanage in Addison: Ktndtaufkoll. at F. Wittenberg in Koutts 4.81.
 For poor students in Springfield: part of Mission Fest coll. in Van Wert 14.00. Mrs. Julie Schaper in Columbia City 25. (p. -14.25.)
 For sick pastors and teachers: ? Huges Gem. in Vincennes 13.00. ? Schmidt's congreg in Seymour 12.00, W. Schulte in Evansville 1.75. Mrs. K. Bippus 2.00. ? Lohmann's Gem. in Akron 8.00. ? Kretzmans Gem. at Farmers Retreat 10.00, H. Niederbauer das. 1.00, Mrs. E. Rullmann 5.00. (S. -39.05.)
 For Mrs. ? Crämer: Wedding coll. at I. H. Leopold in Cleveland 10.00.
 For the widow's fund: I". Huges Gem. in Vincennes 18.00. Mrs. K. Bippus in Evansville 1.00, Unnamed 1.00. I. Wtenck in Cleveland 1.00. ? Lohmann's Gem. in Akron 5.00. Mrs. W. Husermann in Farmers Retreat 5.00. (S. -26.00.)
 For Toledo: part of Mission Fest coll. in Van Wert 27.85. ? Sauer's comm. at Evansville 15.00. Part of Mtssionsfrst. coll. at Fort Wayne 200.00. ? Schroeder's parish at Gar Creek 4.15. ? Kolbe's gem. at Newburgh 6.00. ? Kretzmans comm. in Farmers Retreat 10.00, H. Niederbauer 1.00. (Summ -264.00.)
 For the deaf and dumb: ? Gross' Gem. at Fort Wayne 79.25. ? Sauer's Gem. at Dudleytown 28.50. I. Hafendörfer at Evansville 5.00. G. Bippus .50. H. Zursadt .50. Unnamed at Akron 1.00. Mrs. Bremer at New Haven 2.00. Christine Mack 1.50. By? Kleist the, for tracts 2.95. (p. -120.50.)
 For the synod treasury: ? Werfelmann's congregation at Neu-Dettelsau 15.25. ? Zager's congreg. near Fort Wayne 8.50. Pe- trigemeinde near Columbia City 11.51. ? Frankes Gem. in Leslie 3.73. ? Jox's Gem. at Logansport 18.70. (p. -57.69.)
 For inner mission: E. Fohl in Cleveland 1.00. ? Sauer's Gem. in Evansville 16.15. Part of mission festival coll.
 at Fort Wayne 74.42. ? Shier's Gem. das. (Mission's rifle) 25.00. Half of missionary festival coll. in Jackson Co. 38.25. (S. -154.82.)
 To build or purchase a Negro church in New Orleans: N. N. in Seymour 1.00. W. Rebber the .50. Mr. Rueter Sr. in Farmers Retreat 1.00. Half of the Missionary Fest coll. in Jackson Co. 38.25. H. Hafford's parish in Seymour 2.00. H. Lüberting 2.00. (S. -44.75.)
 For the congregation in Fenton, Iowa: ? Kolbe's Gem. in Newburgh 16.00. ? Kretzmans Gem. in Farmers Retreat 3.00. (S. -19.00.)
 For the Gem. in St. Joseph, Mo.: ? Brakhage's Gem. 5.00.
 For the building fund: I. Pottebaum by? Brakhage 25.00. ? Sauer's church in Evansville 130.00. ? Werfelmann's Gem. in Neu-Dettelsau, 3rd z. 31.00. ? Siek in Taylors Creek 1.60. By the same of Pöhlmann, I. C. Seim, König, H. Seim I, Schwarz each 2.00, C. Seim I, C. Seim II, Forster, M. Ritsch, H. Ritsch, Bauer, Schneuker, Reinke, Hader, Wetdnerje 1.00, H. Seim II, Daniel, Rohr, Weigel, Grether each .50, Hagen, Brauer, Seibert each .25. Röser .15. (S. -211.00.)
 For Negro Mission: part of mission festival coll. at Van Wert 13.85. Mrs. G. K. Scheiderer at Neu-Dettelsau 8.25. F. Lindhorst at Cleveland 5.00. Unnamed at Akron 1.00. E. Bruggemann bet Columbia City 1.50, I. Bade .25, Fischer .25, W. Dormann .50. Mrs. E. Husemann at Farmers Retreat 5.00. (S. -35.60.)
 Fort Wayne, Sept. 80, 1882. C. Grahl, Treasurer.

Entered the Sasse de" Nebraska District":

For the synodal treasury: By? Fischer from W. Arndt 1.00. John Brock 5.00. ? Bergt sen. .50; by dens. of K. 1.00. ? Oetting's Gemeinde 5.50. Collected in d. J. Sitzg. of Nebr.-Dist. from d. ??. 25.75. from the deputies 12.00. By? I. Meyer from the Bethlehem congregation 2.50.
 For the widow's fund: ? Biedermann contribution, 4.00. By? Endres, collected on G. Gockes wedding, 4.50.
 For the orphanage bet St. Louis: ? Biedermann's children, from their savings fund, 2.20. By? Hoffman" by C. Dittberner.60. Mrs. ? Hoffman", thank offering 2.00.
 For poor students in St. Louis: By? Hoffman" by Ph. Scheer .50. ? Biedermann's Gem. 3.44.
 For poor students in Addison: ? Biedermann's Gem. 3.44.
 For inner mission: From? Biedermann's congregation 3.83. From? E. I. Frese from Mrs. Anna Sautter 5.00. From I. F. Göbner, mission festival collection to Middle Creek 74.10. From? Hilgendorf, mission festival collection to Belle Creek, 46.86. From? Bürger, mission festival collection in Sterling 26.00. From ? Huber from its congregations, 15.00. S. Meeske in Alexandria, 7.00. By ? Müller from W. Hamann, 2.00.
 For Negro Mission: Unnamed 5.00. P. Kipple in Logan Creek 1.00. John Sautter in Papillion 15.00. By? Bürgers Gem. by Jürgen Keiser 5.00. By? E. Frese by Henriette Burlage 1.00, Martin Haug .25. By? Hofius by W. Lalleman .50, Kath. Jetter .25. By? Bürger, Mission Festkoll. in Sterling 14.00.
 For mission in Nebraska: ? Häßler's gem. in Caldwell 20.25. ? Bergt's Jr. gem. in Logan 20.73. ? E. I. Frese 2.00. Henriette Burlage 1.00. Kath. Jetter 25. Wart. Haug, 25. John Sautter 1.00. By? Harms in Bancroft, mission festival coll.: 57.75.
 For the deaf and dumb: ? Harms Gem. in Cuming 7.35. By ? Hoffman of the Gem. at Battle Creek 7.17, N. N. .24. ? Frese's Gem. in Omaha 23.15. By ? E. I. Frese of John Sautter 1.00, Ph. Zwiebel .50, Hermann Weiss and Martin Haug each .25.
 For heathen mission: From? Bürgers Gem. by Jürgen Keiser 5.00. By? Harms in Bancroft, Mission Festkoll., 28.00.
 For the Negro mission in New Orleans: By ? Endres from W. Uffelmann 5.00. from Johannitsgem. 7.75. By ? Huber from its congregations 15.00.
 On the purchase of a Negro church in New Orleans: By ? Hilgendorf, Mission Festival Coll., 15.00.
 For the new building in St. Louis: By? Hoffmann by C. Bräuner 2.00. By? I. P. Müller by Noack u. Milz 5.00. Engelbrecht 7.00, W. Hamann 18.00.
 For English Mission: By? Hoffmann by C. Bräuner 3.00.
 For the community in Logan, O.: By? Catenhusen by A. & H. Gakemeier 2.00.
 For old & sick pastors: By? Catenhusen v. A. and H. Gakemeier 2.00. ? Endres' Joh.-Gem. from the collection bag 5.00.
 For? Willkomm's Gem. in Planitz, Saxony: By? I. P. Müller von Englbrecht 3.00.
 For the congregations in Omaha: By? I. H. Grüber of W. Commers 1.00. By? Huber of its congregations 3.15. ? Schulte in Colon 7.00.
 For the congregation in Toledo, O.: ? Endres' Joh.-Gem. (from the bell bag) 7.00.
 Further:

By? L. E. Kntef in Golden, Ill, collection of a missionary hour, 3.00. F. C. Festner, Treasurer.

Entered the Sasse de" eastern district":

For the synod treasury: From the Trinity congregation in Buffalo -11.50. Congregation in Uork 16.25.
 For the orphanage near Boston: School festival collection in Paterson 7.64. Congregation in St. Johannsburg 4.00. Through? Tilly 2.00. Surplus from the extra trip to the mission festival in Wellsville 28.00. Trinity congregation in Buffalo 14.65. Wedding collection bet A. Dettbarns through? Schulz 5.00. Summa -61.29.
 For the deaf and dumb: School Festival Coll. in Paterson 10.00. By? H. Hanser of Widow Scbäfer 2.50, Miss S. Grimert 2.50, E. Burman 1.00. St. Paul's Comm. in Baltimore 42.86. (S. -58.86.)
 For college construction in St. Louis: I. Arnold through ? Zollmann 5.00. Gem. in North East 42.00. Subsequently by ? Senne 9.00. By ? Her by I. Dietz 5.00, I. Pillhöfer 10.00, W. Wirsing 15.00. By ? Grains by Julius Behn 10.00. (S. -96.00.)
 For Negro Mission: By? King of Ohlandt 1.00. Mission Festival Coll. in Olean 30.00. Miss Mina Flutschmann by? Sieker 2.00.
 For the congreg. in Planitz: Fr. Schär in New York 3.00. M. Dietrich in Atchison 5.00. Hochzett's coll. with W. Naumann in College Point 4.75. Of members of the Dreieinigk. congreg. in Buffalo 16.00. (S. -28.73.)
 For college maintenance: St. John's Parish in Williamsburg 11.00.
 For the Progymnasium in New York: By? Frincke in Ueberschul von Retsegeldern, 65.
 For the congregation in Hudson: Women's Club in Haverstraw 5.00. From the Benevolence Coffee of St. Matthew's congregation in New York 20.00. N. N. in Harlem 5.00.
 For the Erie Mission: from the St. Matthew's Parish Benevolent Fund in New York 50.00. Mission Festival Coll. in Olean 80.00.
 For poor students in Fort Wayne: North East Community 2.90.
 For poor students in Springfield: Gem. in North East 2.90.
 For poor students in Addison: Gem. in North East 2.90.
 For the congregation in? St. Johanns-Gem. in Williamsburg 25.06.

For the congreg. in Philadelphia: Wefliner in New Fork 1.00. R. N. in Beardstown 10.00.
 For the Negro Church in New Orleans: Gem. in Eden Valley 14.00.
 For sick pastors: ? O. Hanser Jr. 2.00.
 For emigrant mission: one-fifth of mission festival coll. of congregations in and around Cape Girardeau, Mon., 20.15. Mission festival coll. at Olean 23.70. Squat festival coll. at W. Naumann's at College Point 5.25 (of which one-fourth for Baltimore).
 New York, October 1, 1882. I. Birkner, Treasurer.

For the enlargement of the orphanage at St. Louis, Mo. the undersigned received the following kind gifts: By? I. Pflantz in Memphis, Tenn. from s. pupils -2.00; by C. A. Brandt in Fulda, Minn., 10.00; by? C. F. I. Johannntng in Braurrsville, Mo. from I. Meuschke 10.00; by Ernst Fischer in Hancock, Mich. 2.00; by? G. Landgraf in Decatur from the Women's Association sr. Gem. 26.00; by? L. W. Dornseth in Denver, Col. from Mrs. Kirschbaum 1.00 and N. N. 1.00; by? E. Jehn in Van Wert, O., coll. sr. Gem. 13.10 & on Mr. Gottl. Etrich's wedding 12.35; by? W. Lothmann in Akron, O., coll. sr. Gem. 5.00 & by K. Feiten collected 10.85; by? K. F. Schulze in Courtland, Minn., wedding coll. on H. Renasdon 5.00 & on Fritz Becker's child baptism 5.00; by Past. N. P. Lavier in Camp, Minn; 1.00; by? A. Leuthäuser in Norfolk, Nebr. coll. sr. Gem. 7.00; by? O. Spehr of sr. Gem. in Appleton City, Mo., 2.00; by? C. F. W. Sapper in South St. Louis, Mo., of the Women's Association sr. Gem. 10.00; by? I. G. Schaefer at Waymansville, Ind. coll. sr. Gem. there 11.60; by F. D. bet New Boston 5.00, pathengeld by U. Hübsch 1.40; by? F. W. Franke in Leslie, O., coll. sr. Gem. 7.80; by? I. D. Warns in Weltis, Ind. by members of sr. Gem., himself and sr. Family, 13.70; by? W. Matuschka in New Welle, Mo. by members of sr. Gem. 35.00; by? F. Erdmann at Red Bud, Ill. coll. sr. Gem., 25.00; by? C. F. W. Brandt at Clarinda, Iowa, from women's & virgins' association sr. Gem. 7.80 and from Page City by W. Husemann, H. Severing, Herm. Handorf 1.00 each, Johann Hartmann, Heinr. Unland, Ed. Hartmann, John Drees, John F. Aman, Herm. Müller each 50, M. H. Meyer 45, Aua. Hartmann, W. Driehaus, I. H. Meyer, Heinr. Salomon, Friedr. Lange each 25, Aug. Unland, Elisabeth Heidsiek each 20, Elisabeth Meyer 10; by? I. v. Brandt bet New Albany, Minn. from sr. Jmm. comm. 1.00, himself 60; by? G. Endres at Ultra, Nebr. coll. sr. Gem., 24.15; by? F. Rohlfing in Alma, Mo., coll. at harvest festival sr. Gem., 7.00; by? H. Bartels in Beckville, Mo., from sr. Comm., 10.00; by? G. W. Behnken, coll. s. St. John's Comm. in Little Cypress, Tex., 7.25; by? I. Moses in Saude, Iowa, 5.00; by? E. Mahr of s. three comm. in & near Ellsworth, Kans. whose Harvest Festival coll. 15.00; by? L. Huber in Creje, Nebr. on the double wedding of Gerlach and Jahnsen coll. 2.60, by himself 40; by Mr. C. Helwig here 3.00; by? C. L. Janzow in Frohna, Mo. from Aug. Schröter 5.00; by? F. W. Richmann in Pittsburg, Pa. from himself & etl. members of sr. Gem., 15.00; by R. N. from my Gem. 20.00; by Emil Bahmann of Richardson & Co. here 5.00. (Summa -370.30.)

Furthermore, for the construction of a small frame house, which we will use as an interim school, we received from some members of the St. Louis parishes and other Watson friends: several thousand feet of lumber, five loads of bricks, iron goods, about 175 pounds of paint, one door, 8 window frames and shutters, 4 boxes of window panes, the gutters and sprinkler pipes and some labor free of charge.

N. St. Louts, Mo., Sept. 12, 1882.
 C. C. E. Brandt.

6or.2ratri" Lve. L Hutektnscm 8tr.

Spa La" ev. - luth. hospital i" St. Louis

received with heartfelt thanks: From Mr. C. Umbach, at the bill of an institution ru a home pharmacy donated -15.00. Mrs. Schenkel in Lowell 5.00. St. PaulsGem. in North St. Louis 8.35. Dr. Rohlfina the 15.00. Mrs. Geisel in St. Louis 1.00. By the lobl. Jungfrauenverein in Dreiernicketsdistr. that 10.00. Mr. Dr. Schade 10.00. Mr. Scheer 79 bushels of coals, worth 7.00. By Mr. Treasurer I. Birkner in New Dork 9.25. N. N. in?. Brändt's comm. in North St. Louis 10.00.?. Lehmann's Gem. to Sandy Creek, Mon. 20.00.

St. Louis, Oct. 9, 1882. F. W. Schuricht, cashier.

For the Deaf and Dumb - Institution in NorriS, Mich:

By Treasurer Eißfeldt -185.08. By Mr. A. Paar in St. Paul (Minnesota Synod), 40.50. Bon? Tramm's congregation in Rondout, N. U., 8.75.?. Flax's comm. at Defiance, Kans. 3.00. By? Germann at Fort Smith, Ark. part of Christian Teaching Coll. 4.90, by Mrs. Hechln .75, Mrs. Wegemann 1.50, Grandmother Trtesch .50, Mr. Braun 1.00. By Treasurer Bartling at Addison 77.83.?. Rupprecht's comm. in North Dover, O., 16.75.?. ". K. W. Th. Siek 1.85, whose gem. on Taylor Creek 4.65. By G. Barth in Sandusky, Wis. of Mrs. Brand .42. "By? Karth in Worden, Ill. of sr. Gem. 10.90. By Treasurer Schmalzriedt in Detroit 13.65.?. Albrecht's Gem. in Bremen 7.19, N. N. 5.00. By I. Conrad ges. on dn wedding of A. Schulz 8.14. Father Bearer in Tyeresa, Wis. 1.00. Wtlb. Wendt in Martinsville, N. H., 2.00, Aug. Görlitz .25, Gottfried Schulz .50, Lorenz .25, Christ. Fritz 1.00, Bro. Bentel 1.00, L. Rüdgersdorf .25. by Treasurer Bartling 25.30, for poor children 5.00. 1?. Schumann in Waterford and etl. parishioners 5.00. by I. Wilhelm in Cortick, Pa., by Widow Merte 1.00. Widow Herkmann 1.00, I. Haslbom 1.00, T. Schulz 1.00, P. Dewald 1.00, F. Waidmger 1.00, H. Schaper 1.00, L. Lutz 1.00, R. Necker 1.00, C. Musung, H. Schmidt, F. Linn, M. Uhr, M. Zeilen, S. Hellenbrecht, F. Abicht, H. Matthias .50 each. I". Schulz at Faribault, Minn. 3.50. by? Bohm at East Saginaw by sr. Gem. 1.60.?. Waiting at Fort Dodge, Iowa, 3.50, by sr. Gem. 11.50. By T. H. Menk, treasurer of the Minnesota and Dakota Distr. 75.96. By? Schroeder at So- dorus, Ill, 19.25. By? W. Endeward by sr. Gem. 3.50. ?. M. H. Pankow at Norfolk, Nebr., .75, by Mrs. A. Rasch 1.00, Ferd. Berges 1.25. By?. G. Johannes at Des Plaines, Ill, by sr. Gem. 10.25. By? Jungkuntz in North Judson, Ind. by sr. Gem. in Medaryville 5.00, by M. Ringhand.25. By?. Menke in Stover by sr. Gem. 16.85. Mrs. Kar. Feth in Cleveland, O., .30.?. C. Purznrr in Wittenberg 2.00. By? Hügli in Detroit from Martin Hummel in Roseville 2.00. By Treasurer Bartling 31.28. By H. Berger in Waldenburg from sr. Gem. 45.53. By Treasurer Eißfeldt 24.32. By?. Luecke from sr. Gem. in Jefferson, Ill, .50. by ? Gutknecht in Caledonia, Minn. from the comm. in Caledonia 9.00, G. Hekat 7.50, G. Porkand 8.00. by ? Bernreuther in Oleav, N. A., by sr. Gem. 5.25. By ? Düver in Petersburg from Mrs. Bekler 1.00. By cashier Birkner in New York 164.50. ? Bartels in Beckville, St. Louis, 10.00. Treasurer G. Renfer ii Wellsley, Ont., 10.00. By ? Lüker in Aroma, Kans. by sr. Township 9.50, A. Schmidt 1.00, W. Kandt 1.00. By H. Zeile of John A. Louis in Vincennes 5.00. By?. Pieper in Manitowoc, Wis. by P. Miller 2.56, Benkele 2.00, N. N. 1.00, N. N. .50. Mrs. B. in Cleveland, O., .45. by H. L. Fischer in Elk- hart, Ind. by Bro. Meyer 5.00. by Treasurer Bartling 55.00. George Goedinger 1.00. Anna Ries 2.00. by H. Tiarks, treasurer of Iowa district, 42.00. by?. A. Rehwaldt in Superior, Kans, By I. Staahe 2.00, C. Ratheke 1.00, Mrs. Hillmer 1.00, Mrs. Ratheke, Bro. Pope, Bro. Harting, Mrs. Manon Rompofsky, I. HermS, I. Schliekau, H. Meyer, H. Miller, W. Scheele, H. Scheele .50 each, I. Schaff .40, Aug. Baumann .25, I. Volgart .25. By?. Detzer, Jr. in Evansville, Ill, by the comm. at Glencoe .28.

Correction.

In the receipt in the "Lutheraner" No. 16 of Aug. 15, instead of "C. Serrel" read: C. Seuel; instead of "in Mayvtlle": bei Mayvtlle; instead of "Frau Schlag": Frau Schley; instead of "Jm- manuels-Gem. 10.85; Johannisgem. 12.45"; lower Jmm.- Gem. 10.85, upper 12.45.

0, 1882, C. D. Strubel,

Treasurer. 207 ckeksrsoo ^vs.

The undersigned received with heartfelt thanks: By?. I. G. Nützet for G. Fischer from the women's club of the community -4.70, from the community 6.19; by?. F. Düver from N. N. for F. Hahn 5.00, for F. Müller 5.00; by?. W. Zschoche for E. Scheibe, Osterkoü. of the community 20.50, from widow Taden .50; by?. I. G. Nützel! ges. on the wedding of Mr. F. Höltkke, for H. Guckenberger 10.75; by?. F. I. Biltz, ges. on the wedding Kücker-Frerking, for Theo. Claus 6.00; by?. H. Sauer from W. Blekr 5.00, for orphan boys from Geo. Göb- ringer 2.00, by Anna B. Ries 2.00; by?. Niemann for I. Neubert 10.00; by?. I. G. Nützel for G. Fischer from the Women's Association of the Gem. 7.00, by the Gem. 6.92, for Mertz 5.00; by Mr. C. Westenfeldt for Engelbert 2.00; by Mr. H. Niemann of?. Ahners Gem. for I. Schröder 23.00; by?. Dr. Sihler for poor pupils, sent at the wedding of Mr. W. Meyer, 13.50, by widow Meyering .50; by Mr. Fr. Tormählen in Brownstown, Ind. for metzmann 5.00; by ? Brömer for Klausung from the women's club of the parish 20.00; by Mr. H. Niemann from ?. Ahners Gem. for Gebr. Engelder 10.00, from Matthäusgem. in Allegheny City 13.00, by Mr. Schellhaus ibidem 5.00; by ? Dr. Sihler, ges' on the wedding of Mr. Lee, for poor pupils 5.00; by ? W. Zschoche for E. Scheibe, Abendm.-Koll. sr. Gem. 31.00; by?. Th. Wichmann for G. Wichmann, ges. at the wedding of Mr. C. Wetzel, 8.60; by?. A. Reinke from the Jünglingsverein sr. Gem. for I. Meyer 16.00; by?. I. G. Nützel from sr. Gem. for G. Fischer 13.30; by Frauenverein 6.00.

Fort Wayne, 25 Sept. '82.

H. Dümpling.

For poor students cold: By Mr. Langhoff of the Concordia Verein in Effingham -2.50; by Mr.?. Weisbrodt of the Jünglingsverein sr. Gemeinde 10.00; by Mr.?. Barth from sr. Gem. 2.00, from his branch .55, from himself 5.00 for Grimm; by Mr.?. Matuschka 15.00; by Mr.?. F. Erdmann 40.00, half of which to Hanzer; by Mr.?. Kntef von sr. Gem. 3.70; by Mr.?. Stärken from the Frauenverein sr. Gem. 10.00 for Her; by Mr.?. D. Gräf from sr. Gem. 14.18 for Hornung to cover his previous year's cost money; by Mr.?. Leweren, 9.46; by Mr.?. Blanken from sr. Gem. 18.00 for Heidelberg; by Mr.?. Hansen, ges. on Mr. W. Neuhaus'wedding, 7.65for Lienhardt; by Mr.?. Schieferdecker from widow Schröder 3.00, H. Jsen- berg 5.00, Widow Spannuth, W. Sievers, Bro. B., H. Stahlhut, Bro. St., F. Wolf, W. Blase and Teacher Bornemann 2.00 each, Hunzinger and E. Wolf each 1.50, Widow Lückner, W. Wolf, K. Wolf, W. Dirckhaus, Mrs. Redecker, H. Brase, K. Jsenberä, W. Bettmann and G. A. Sch. each 1.00, H. Schumacher and F. Renke each .75, F. Redecker and H. Brumwarth each .50 for M. Grüber and Cämmerer; by Mr.?. Lewerenz, coll. sr. Gem. 6.05 for Hornung; by Mr. Geist of the Brooklyn Gem. 15.00 for Heidelberg; by Mr.?. G. E. Ahner, communion coll. sr. Congregation, 5.00 for Schauer.

For the household treasury: by Mr.?. Strikter from A.Heidorn 5.00; by Mr. Niefler from the sick club of the local parish 5.00; by Mr. A. Düver from the parish in Holland 4.00; by Mr. Konrad Hartmann from Brecher 5.00; by Mr.?. Liese from s. Sonntagsschülern 10.00.

A. Crämer.

The following gifts have been received by the undersigned for poor Iowa students: By?. Maüon from his. Gemeinde -1.50; from?. Strobel through G. Stephan 2.00; through?. Crämer from the young members of sr. Gem. and etl. other friends by A. Bobm 36.00; G. K. .40; ?. Studt 1.00; by ? Stretching foot of members of sr. Gem. 8.10; by ? Studt, s. at the teachers' conference, 8.60; by ? Strobel from sr. Gem. 6.30; by?. Weber from L. Dürr 2.50; by?. Bünger from E. Borchus 4.00; by?. Zürrer, baptismal coll. at E. T. 10.00; H. Richter 1.00; by?. von Strohe 18.00; by?. Weber .(per Riek in Add.) 2.00; by?. Baumhöfener of D. Wie- bold and H. Schäfer 1.00 each, thank offering of Mrs. A. M. Maas 5.00; by?. Bretscher of B. 3.00; by?. Rabe, part of mission feast coll., 13.75; ges. on?. M.8 wedding 12.78; by ? Brandt by H. Herzberg 3.00; by?. Mattfeld by sr. Gem. 12.88; H. Tiarks 20.00; by ? Crämer from 13 members sr. Gem. 34.00, from the Women's Association of the Gem. 10.00 by A. Böhm.

May the Lord, who has opened hearts and hands, be to all givers a rich recompense here temporally and there eternally.

G. Mezger, cashier.

Since April 1 of this year the following gifts of love have been received for the student fund of the Southeastern Missouri Pastoral Conference District: From my congregation -15.00; from F. R. in St. Paul, Minn. 3.00; by?. L'nk from Zions congreg. oahter 9.00; by?. Lenk dahier, -vutkollekte sr. Gem., for a studying orphan 21.25; by?. Fackler in Canton, Mo., mission service collckten for a studying orphan, 8.20; by?. Th. Mießler in Des PereS, Mo., from sr. Gem. 8.65; by my congregation's women's club for studying orphans, 10.00; by Mrs. Schenkel, 5.00; by my congregation's JünAngsverein, 3.00; by congregation's women's club?.. Sappers in South St. Louis 10.00; from an unnamed person from Hampton, Iowa, 1.00; from?. Matuschka's Gem. in New Melle 16.00; from N. N. from my Gem. 45.00; from my Gem. 20.00.

Many thanks to the generous donors. May the Lord repay them in mercy for time and eternity.

N. St. Louis, Mo., Sept. 12, 1882. c. L. E. Brandt.

For Mr. Pastor om. F. Brunn in Steeden and forwarded to the same: From Mr. voet. mock. F. Schade in St. Louis 50.00;?. G. Barth at Sandusky, Wis. 3.00; from?. C. L. Wuggazer at Big Rapids, Mich. 2.00; from Wai- senvater E. Leubner at Des Peres, Mo. 1.00.

With the friendly request to remember this faithful worker for our synod in active love, we thank you in his name cordially

N. St. Louis, Mo, Sept. 12, 1882. e C. E. Brandt.

For the preachers' and teachers' widows and orphans' souls

(of Iowa District)

have been received:

1. contributions:

From the?: I. Horn, G. Reisinger each -4.00; F. von Strohe 2.50.

2. gifts:

By Mr. Director Krauß 3.15. By?. Baumhöfenrr, collected at the wedding of Mr. E. Schürmann, 10.60. By?. Baumhöfener by H. Schäfer 1.00. By?. Günther by R. N. in his country parish 1.00. By H. Hanken 1.00. (Summa-27.25.)
Monttcello, Iowa, Sept. 26, 1882.

F. von Strohe, cashier.

For the preachers' and teachers' widows' and orphans' coffers

(of the Illinois District)

have been received:

From?. L. Lochner -4.00. From Mr. W. Kolb 4.00. From
of the Chicago Teachers Conference 23.50.

30.00 were delivered by Mr. H. Bartling, cashier.
(Summa -61.50.)

Chicago, Ill, Oct. 2, 1882. H. Wunder, Treasurer.

Received:

For student M. Temming: From the Young Men's Association in the Cross District in St. Louis -25.00. From the Zions congregation at Sandy Creek, Mo., 27.10. From the Immanuel's congregation bet Pevely, Mo., 12.00, and half of the mission festival collection of the same congregation of 1881 11.50. From the congregation of ?. Bock at Herz Creek, Mo., 1.75. From ?. Maak 5.00. Bon ?. Stöckhardt 1.00.

Sandy Creek, Mo, Sept. 12, 1882, E. Lehman."

For the building of the church in Fergus Falls, I have also received the following gifts of love: Bon?. W. Friedrich's congregation in Waconia -5.00.?. F- Sievers' confirmands in Minnea- polis 17.00.?. Kollmorgen in Atwater 1.00.?. R. Winkler 5.00.?. Vomhof 2.00. May the faithful God bless the Gebr in soul and body.
I. Krüger,?.

New printed matter.

American Lutheran Epistle - Postille. Sermons on most of the epistles of the church year and on free texts by Karl Ferd. Wilh. Walther, pastor of the first German Lutheran congregation at St. Louis, Mo. - Concordia Publishing House (M. C. Barthel, Agent). 1882. p. 496. price -3.00. postage 30 cts.

It is with great pleasure that we hasten to inform all dear "Lutheran" readers that this second, long desired collection of sermons by the Reverend author is, by God's grace, ready for dispatch in our synodal printing office. Although it was not possible for the dear author to give a complete volume of epistle sermons, he offers a rich substitute for the missing ones by sermons on free texts and by the fact that he has given several sermons for some Sundays and especially for the three high feast days. Thus, the reader has a more than complete volume in hand and this Postille surpasses his Gospel Postille by 92 pages, which increased its price by only 50 cents. - That the dear author did not of his own accord, as we see from the preface, let this new collection of sermons go out, but only with great reluctance finally consented to its printing, will not seem strange to those who know him. But all those who have grown fond of his Gospel Postil through diligent use will also welcome this Epistle Postil as a precious gift from God with the most grateful joy. And we can assure them in advance that they will not find themselves deceived in their hope and joy. This volume is a worthy companion to the Gospel Postil, which God has published in its eighth edition and sold 33,000 copies in its eleven-year course through the Church. Therefore, let every lover of the Word of God reach for this book; for a small sum of money, he will receive an immeasurable treasure of heavenly wisdom and blessed joy in his house. Yes, with great joy we testify: Whoever desires the richest refreshment of his soul on the green, fresh pastures of the pure Word of God, ever deeper fortification and foundation in the pure doctrine of the Evangelical Lutheran Church, mighty strengthening of his faith against the unbelief and false faith of this present evil age, ever greater assurance of his eternal blessedness with ever more vivid knowledge of his own unspeakable ruin of sin, and finally ever new powerful revival and encouragement in his Christian walk, - Whoever desires this, we say, should grasp this book of sermons with both hands, and he will soon experience in his heart that streams of living water truly flow in it, and he will feel impelled to join us in giving praise and thanks to God from the depths of his soul for this new precious gift.

That the decoration of the book, printing, paper and binding are also excellent, hardly needs a reminder; it is the same as in the Gospel Postillon, of which it can justifiably be regarded as the second volume.

May God then also place His richest blessing on this book of sermons and help to build up His dear church through the widest dissemination of the same, to which alone the same has been published by the dear Lord author for love and service. O. H.

First Synodal Report of the Minnesota and Dakota District of the German Lutheran Synod of Missouri, Ohio, and other St. 1882.

This report contains connections about the doctrine of the **perfection and denutlichkeit of the holy scripture**. We will first show what we mean by calling the Scriptures perfect and clear. "When we say that the sacred Scriptures are perfect, we understand by this that the same contains all that is necessary for us men to know for the attainment of blessedness." "By the distinctness or clarity of holy Scripture we understand that quality of it according to which it expresses clearly and intelligibly to all all that is necessary for us to know for the attainment of blessedness." Secondly, this truth is proved, and finally it is shown how this truth is contested by papists, enthusiasts 2c. and how and why we must hold to it. The content of the report is therefore an extremely important one. It is 82 pages strong and costs 30 cents.

G.

Changed addresses:

Rev. 6. blustMI, 150 Loven 8tr., Oskkosk, A^is.
"ov?. Lielck, 340 8oott 8tr., 8outk Seock, lock.
kev. trioklelo, sooklszr, llurrls 6o." Txs.
Rev. 6. loetm, 61 lexns ^ve., Houstoo, ^"x.
3. v.?r. Llolor, 140 5tū 8tr., Oskkosd, V^is.
?. L. Liberi, 593 18tb 8tr, HMrvaukee, V71s.
4.?. Iss. Leckcker, Lox 304, 8tmrp8burF, ^UeMeozt Oo."?s.
6. 8. 8obu1te, 28 vuoo lloutsu 8tr.,? "tersoo, 8. ck.
8.?. Lebrwuno, Box 105,l-ovvcken, Oeckur 6o., lon-".

The "Lutheran" appears twice every month for the ilbrlichen subscrtx- tontpee! of one dollar for the aurwartigen signatures" who have to pay the same "oraudzubaublen. Where the same is brought by carriers in" Hau", the subscribers have 25 Lent" Lrägerlvhn ertra >u pay".

Räch Germany, the "Lutheran" is sent by mail, postage paid, for fl.25.

Only letters containing information for "da" paper are to be sent to the editorial office, but all other letters containing "business", orders, cancellations, money, etc., are to be sent to the address: „Dutd. (?<moorckin-Verlag" (Lä. 0. Lnrkel, ^xent), Oorner o5 bllnmi Street äd lvüinll" ^verroe. St. Llo. to be sent to. - In Germany, this" sheet can be obtained from Heinrich 3. Naumann. 36 Pirnaische Street, Third.

Lobereck ut tde?osb Oko""b 8t. l^ools, ülo., kts sscoock-clLss routtvr.

Volume 38. St. Louis, Mon., Nov. 1, 1882, No. 21.

On the day St. Martin Lutheri.

Mel.: Run danket alle Sott.

Now all give thanks to God, who know his name and, according to pure doctrine, call themselves Lutherans, This is the day of honor, which brought us the hero, through whom God's arm made us free from the pope.

Oh, what misery the church has not experienced, since Word and Sacrament were darkened in her.
There sat great and small in thick darkness, Until a heavenly light tore them from such misery.

God has done for us what he made us feel gloriously when Moses had to lead Israel out of Egypt, and what the people of the Lord enjoyed through Joshua, who led them into the land where milk and honey flowed.

(4) As God remembered them at Babel, and brought them to Zion by Zerubbabel: so hath he done his work of grace upon us, when he delivered us from the priest by Luther.

We do not honor Luther as our savior;
If the evil adversaries slander us, God knows our mind. God alone is honored, who taught us the way to salvation through him.

How shall we not turn to God Most High with open hands and heart, to praise now and ever the deeds of his glory, that he has redeemed us to the people of the possession?

7. pray, all of you, pray, young and old, that God will keep his pure word unwavering for us; since many a spirit of the mob, since many an anti-Christian, is fierce enough to storm our stronghold.

8. let that which does not hold break; let that which does not stand fall.
Whether he or she goes to Babel again and drinks the chalice of whoredom: Those who are constant, Jesus Christ leads into the kingdom of heaven.

Give thanks to God, all of you, and praise his name, who are Luther's children and a righteous seed. Speak joyfully: God's word, and with it Luther's doctrine, despite Pabst and Belial, never perish.

E. Neumeister.

(Submitted.)

About the worldly dancing.

(Conclusion.)

Now let me show you, secondly, that no Christian may take part in the worldly dancing, because through this dancing

II.

God is robbed of His glory.

We are guilty of giving all glory to God alone. We also confess this by beginning every Sunday service with the hymn: "Glory to God alone in the highest". In all the teachings we profess, we give glory to God alone. And all doctrines through which glory is given to God alone are indisputably right. But the teachings by which God's glory is robbed or diminished are wrong. God also requires that we give all glory to Him alone. This is already shown to us by the first commandment. And through the prophet Isaiah God says: "I, the Lord, that is my name; and will give my glory to no other, nor my glory to idols." Just as we owe it to God alone to give all glory in all our teachings, so we must also seek God's glory in all our actions. Paul says, "Eat ye therefore, or drink ye, or whatsoever ye do, do it all to the glory of God." Through our whole life, God's glory is to be glorified. We are to let our light, the knowledge of our God, and the works of our faith shine before men, that thereby God may be glorified, that is, honored.

Let us now ask: Is God's glory sought through the worldly dancing? Certainly no one dares to claim that, no matter how much he protects dancing. It is true that in the Middle Ages there was a sect that danced half-naked and garlanded in the streets, in churches and in houses, in a blind dance frenzy, calling on demons in their chants; but surely no one would want to say that these enthusiastic dancers honored God in this way? But if God's honor is not sought through what we do, then it is unchristian, and God's honor is robbed through all unchristian beings. The worldly dance is something unchristian, because only the lust of the flesh is fulfilled; one does not serve God, but the flesh; one does not fulfill a commandment of God, but satisfies the lust of the flesh; one does not seek God's honor, but only a fleshly pleasure. But if one cannot seek God's glory in the worldly dances, they are done to the dishonor of God. God's honor is thus robbed.

Another reason that shows us that the worldly dance is against the glory of God is this: We owe to do everything in the name of our Lord Jesus Christ. Paul says: "All things whatsoever ye do, in word or in deed, do all in the name of the Lord JEsu." This is what every Christian professes. This is why the church sings:

"Get up with JEsu in the morning, Go to sleep with JEsu.
Lead with JEsu thy course, Let JEsu create."

And our fathers used the proverb: "Begin with God, end with God, that is the best course of life". So the Christian says: I will do what I can do in the name of my Lord Jesus.

Let us ask: Does anyone go to the dance in the name of Jesus Christ? Can anyone invoke the command of the Lord Jesus, His word, His cooperation and help, when dancing as is customary in the world? Can a Christian with a good conscience call upon the Lord Jesus to lend him his assistance in dancing? Certainly not. The children of the world, who usually organize such dances and invite Christians to them, do not want the Lord to be present at all. Would it not be a terrible delusion of a Christian to think that he could dance in the name of Jesus? What word of God would he cite for this? "Flee the lusts of youth" shows too powerfully. Let such carnality as the worldly dancing is, cannot be done in the name of JESU, or the apostle would not have warned against it. But, saith not Solomon, Rejoice, young man, in thy youth, and let thine heart be good in thy youth. Do that which lifts up thine heart, and pleases thine eyes"? Yes, so says Solomon, and in order to justify carnality, one cites this saying only so far. But Solomon adds something else, which, of course, those worldly-minded people like to leave out, namely this: "And know that God will bring you to judgment for all this." So God will one day in his strict judgment demand an account of all our doings, also of our dancing. This very saying calls out to us so powerfully: "Flee the lusts of youth!" For he who always thinks of accountability in all his actions will certainly be careful not to do anything that is contrary to God. O poor world, if you would take a look at this truth, how soon you would forget the vain dancing!

Behold, beloved, since no one can dance in the name of Jesus, neither can it bring glory to God; but by not giving glory to God, a Christian deprives Him of it.

A third reason why worldly dancing robs God of glory is also this: We Christians are guilty of confessing Christ always and everywhere. Christ says: "Whoever confesses me before men, him will I also confess before my heavenly Father." He who confesses rightly gives glory to God. To confess Christ is to praise, extol and glorify him as our Savior and Savior of salvation, as our only help, as our only comfort, as our delight and joy, as our God and Lord. To confess Christ means to testify everywhere that God alone has had mercy on us through Christ and has adopted us as his children. With this we confess at the same time our powerlessness, sinfulness and complete ruin. And with this we give glory to God alone.

Does anyone go to the dance with the intention of confessing Christ there? Does anyone go there to praise what Christ has done for him out of pure grace? No, such a person would soon be removed by the children of the world, who would shout: "We do not want such people. One would like to answer me here: The dance floor is not the place to confess Christ. Well, then do not go there either. I know that in such places there is mocking, blaspheming, cursing, shameful speeches are made, God and his word are despised; for all kinds of people, fine and coarse mockers, are found there; but may the Christian keep silent in such company, if he still deliberately goes to it? Should he not confess there frankly and freely? But, says one, what would that help, would one not from be laughed at? If this is the case with the dance company, then every Christian should recognize that he should avoid such company. But if he goes and remains silent when others blaspheme his Savior, he denies Christ and robs God of His glory.

If someone wants to claim that the worldly dance is permissible and not a sin, I ask in conclusion: To whom is it permissible and not a sin? To the raw children of the world? To them everything becomes a sin, even their walking and standing, their eating and drinking, because they do all this without faith; but what does not come from faith, that is sin. To the unbelieving and unclean nothing is pure. So a thing may be lawful in itself, but if you look at the person who does the thing, it becomes evil if the person is evil, or good if the person is good. If, then, the worldly dance were a permissible thing, it would become a sin for the worldly children. We further ask: Or is the worldly dance permissible to believing Christians? Such believers are either weak or strong believers. If they are only weak in faith, that overcoming the devil, the world and their own flesh becomes difficult for them, would it not then be the greatest imprudence to make such overcoming even more difficult for themselves, even to want to put themselves in danger of being overcome? But those who are strong in their faith have died to the foolish lusts of the world and never seek their joy in such dances; their joy is Christ and His Word. Faithful Christians adhere to Paul's rule (1 Cor. 10:23.): "Though I have it all mighty, yet it pardoneth not, neither mendeth all things." Every Christian, whether strong or weak in faith, must be certain in his heart that what he does is pleasing to God in heaven; if he does not have this certainty and does it anyway, it is sinful for him. But where does the Christian get such certainty concerning the worldly dance? Ah, they say, one must not be so scrupulous, otherwise one would not be allowed to do many things. But such speech only shows that one is not accustomed to ask God's word in what he does, but only consults the lust of the flesh. Of course, it is sour for the flesh to renounce the desire to dance, but the Christian crucifies his flesh together with the lusts and desires and also flees the worldly dancing.

I know that some will join in that worldly verse:

"The priest, he is not to be praised, that he wants to forbid this thing. The youth must first be banished, then it will be set and quiet. One knows: Youth has no virtue! We did it the same way in our youth."

But know, my beloved ones, only the love for your own welfare has moved me to warn you once publicly altogether against this sin, by which so many young hearts have already been corrupted.

Oh, then, with God's word, with firm faith, with unceasing prayer, prepare yourselves all for battle and victory against this sin. Flee, flee everything that could awaken the evil desire that also dwells in your limbs and bring you down. Flee the familiar contact with the lewd world. Therefore, also flee from the pleasures of the dance, the houses of the spectacle, the parlors of the drunkards, for all these places are schools and nets of Satan. O, keep your eyes, hands and feet! With Joseph, rather leave the cloak of love to the tempting world than groan with it in the lust of sin, and with it the true happiness of this life and finally lose God's grace and heaven and bliss.

O, my Christ:

Hold your crown tightly, hold what you have manly; rightly persevering is best, backsliding is an evil guest.

Do not let the flesh have its will, Do not give lust the reins, If you want to satisfy the desires, Then the light of grace goes out.

Is not all the world in evil?

Is not Sodom standing in the embers?
Soul, who shall deliver you?
Haste, haste is lüer godd.

Amen.

(Submitted.)

How does Aegidius Hunnius teach about conversion?

In the "Lutheran" of August 15, it was declared that Aegidius Hunnius had spoken correctly of conversion in earlier writings and in sermons preached before the people, but in later writings had set forth propositions which were not in harmony with Scripture and the Confession. Now a Mr. J. C. H. comes upon this in the "Columbus Church Gazette" of October 1, and calls it "a discovery that could only be made in St. Louis, Mo. and deserves to be patented." Mr. J. C. H., of course, means to say that it is a lie and a fraud what the "Lutheran" writes. He will by no means allow that Hunnius first taught "Missourian" and later "Ohioan of conversion."

However, let us listen to Hunnius himself, what he says "in his sermons before the people about conversion". When he was a professor in Marburg, he also preached on various prophetic books of the Old Testament "before the people," and these sermons were printed in 1587; they were therefore not published by someone else after his death, but he himself writes towards the end of the preface thus: "I have overlooked these sermons, which in their first concept were almost short, for the past six months, supplemented them and prepared them for the eyes (of God, the Lord, for the propagation of his blessed Word and to serve his beloved churches for Christian instruction)." Then he attributes them to the "whole Christian community of this laudable city of Marburg", "because these sermons are held for your Christian love allhie in the parish churches", thus "before the people". Only one passage, which hits the point, is singled out here. On page 361 he speaks of the fact that we should "learn to recognize the groundless deep corruption of human nature and of our perverse flesh". Then he immediately continues: "Which is to be noted against those who praise the powers of free human will, as if man were able by natural powers to do something in spiritual matters, but which is refuted by such examples and overthrown by the testimony of Scripture. Who teaches that we are not able to do anything by ourselves, but that all that we do and are able to do in spiritual things is the work of God, who alone is able to give permanence and to accomplish the good work that he begins, as he who gives the willing and the accomplishing. ... **Therefore, the greater our infirmity and weakness, the higher the praise of God's grace.**" Is probably in these

Is there any room for the doctrine of our opponents that man can "refrain from wilful opposition" by his own efforts and that it "does not bring glory to God" if we attribute this to the grace of God? Or does "refraining from wilful reluctance" not belong to "spiritual things"? But the words of a Hunnius are clear and need no explanation. And if Mr. J. C. H., who has not "forgotten that the world is round and revolves," declares the doctrine preached by Hunnius "before the people" to be "Missourian," we have absolutely nothing against it. But if the same Hunnius in 1598 "ascribes to man left to his powers the power to remove the thorns and thistles which hinder conversion" (cf. "Lehre und Wehre" 1882 page 338), Mr. Z. C. H. may see how he can rhyme this with the above confession. In this an Ohioan can do more than a Missourian. By the way, we have nothing against Mr. J. C. H. declaring this doctrine to be "Ohioan". Nor can he deny that Ohio and its confederates lead this doctrine, whereby not "God's grace is the more highly praised." - In spite of all this, however, Hunnius is not "abgethan" with us, as Mr. J. C. H. says, but he still applies what he always applied: he is one of the otherwise dear fathers. And in this Hunnius agrees completely with Missouri; he himself certainly does not want to be valid any longer, as we see from the preface of the aforementioned book, where he writes on page 1: "First of all, outside of the canonical books of the dear holy Bibles, all other drudges, however excellent they may be, are not of authority, reputation, dignity and glory, that one should badly give credence to them without all contradiction." Behold, Ohioans, what one of your chief "fathers" says of the writings of the "fathers," to which, after all, you are now committed, even those who know the fathers but little, perhaps not at all? A. W.

(Submitted.)

A bit of Rockville church history, Connecticut, and a request.

In this factory town of 6000 inhabitants there has been a congregation served by pastors of our synod since the end of the sixties. For about nine years it has also belonged to the synod, without, of course, ever having sent a deputy to the synodal meetings, except on one occasion. One part did not want to be Lutheran, one part did not want to be Missourian, another part wanted to have a free congregation. If things did not work out as they should, then, in true French fashion, a scapegoat was at hand; there was no one else to blame but the respective pastor and the synod; if it had not been for the two, oh, in what peace and what brotherly love the congregation would have been built up!

From the following, the reader may now understand how terribly the synod and pastor have behaved against these innocent lambs. - In the first congregational meeting of this year, in January, it was emphasized and insisted that everyone should see to it that in the coming year there would be more peace and harmony between preacher and congregation. - The writer of this, although he had already been at this congregation for 64 years, believed that the speakers were really serious about this. And so that the peace would not be disturbed again, he tried to bring about an agreement on the question of the lodge. There he gave everything only possible after, yes unfortunately more, than he should have yielded. In fact, he set up the following sentences:

We recognize that Freemasonry and Odd Fellowship is not in harmony with God's Word; therefore resolved:

1. That henceforth we will not accept any Mason or Odd Fellow as a voting member of the congregation;
2. that anyone who excludes himself from one of these two societies thereby excludes himself from our community;
3. In the event of the death of a Mason or *Odd Fellow* who has otherwise led an orderly life, the respective pastor shall deliver the funeral oration in the house of mourning. If the order comes without regalia, the pastor may go with them to the God's Acre; if, on the other hand, he comes with regalia, he shall not go.

Individual principals expressed their satisfaction with this.

These sentences were then submitted to the whole board in February. The whole board was man for man in favor. - A few days later there was a congregational meeting. Here it was expressly stated that the Freemasons and Odd Fellows, who were now with us, could remain with us, and furthermore that one did not want to put anything in the way of the German Harugari Lodge here. That was certainly a lot of conceding on my part. - The executive committee also represented the sentences here. The chairman, himself a lodge brother, became so indignant when a few did not want to put up with these sentences that he made an effort to leave his chair. The sentences were accepted in this meeting. - On this occasion, however, something happened that is probably only possible in Rockville. One of the presidents had not only spoken in favor of the propositions, but had also demonstrated by means of a real-life example that the Lodge system was a sin; and when it came to the vote, **he voted against the propositions.**

The meeting is over, most of the people go home thinking that peace has been restored in the play. But already after a few days, the clerk received the news that a leader was calling on the members of the congregation to come to the next meeting, because the resolutions would have to be overturned again. However, since other presbyters had not heard anything about it, I thought it was a mere rumor, all the more so because not a word was said about it at the March board meeting. So the March meeting came, and behold - the rumor proved to be true. In this meeting all the sentences were thrown over the pile again. It was not enough for the lodge brothers and their followers that we wanted to tolerate them, they wanted to exist rightly.

Since it was now obvious to all who the troublemakers were and that the lodge brothers did not want peace, a motion was made at the April meeting to revoke their voting rights. Even this could not be accomplished. - In order to finish off the pastor with one blow, a person of very bad reputation declared that he could bring the pastor to the penitentiary. Another gave the explanation that he, the pastor, had embezzled money for Sunday school books, Mr. So and So had said. Since the congregation did not interrogate these two fellows, I had no choice but to sue them in the secular court, and they will be brought before me this month in the county court. I had to answer all questions. - I realized that in such a society I could no longer administer my office with a clear conscience (and besides, there was the danger that as a Zuchrhauskandtdat I could seduce those honest, sincere, pious people on top of it) - so I announced my resignation on one of the coming Sundays and set my farewell sermon for May 28.

When I was at the synod in York at the beginning of May, another congregational meeting was held there. The gentlemen do not

seem to have felt quite sure of themselves, and so a dozen people of their own persuasion, among them some who had been excluded, were admitted without further ado. There was a decision that one could only be admitted after a month's probation, but what a decision! It was simply rescinded.

The June meeting was even more colorful - thirty new members were accepted. Throughout the city, people ran around and rounded up scoffers, deniers and people who had never seen the inside of the church. - At present this congregation has a preacher from Canada, who was introduced some weeks ago, after a previous test sermon, by the emigrant Monar Berkemeyer from New York, on behalf of President Baden of the New York Ministry.

The undersigned, however, in spite of his resignation, in spite of the threat of imprisonment, in spite of the devil and fine sheds, is still in Rockville and intends to stay there longer, if God grants life and health. Of course, he has experienced more than enough sad days, but God willing, he will now also experience joyful days. - Immediately after the farewell sermon, a meeting was called for May 29 in the evening for the purpose of founding a new congregation; and behold, some forty of the old voting members appeared immediately. At present, with the widows, there are eighty contributing members and good prospects for further growth. And the most beautiful thing is that on Sundays I have my old audience before me, with few exceptions, in addition to new faces.

We have lost all property, indeed, we have been treated like a gang of thieves; for immediately after the farewell sermon, everything in the old church was locked up, which had never happened before. - At present we have to be content with Sunday afternoon services, which we hold in the Episcopal Church, for the use of which we pay \$150.00 a year. But we are of good cheer; God has helped us so far beyond our request and expectation that He will not let us be disgraced in the future. We already have our own building lot, which has already been paid, and the contract for our new church has already been concluded. The work has already begun, and by Christmas we hope to be able to hold our services in the schoolroom (in the lower room of the church to be built). Praise be to God for giving us the courage and joy to start the construction. May He continue to encourage the work of our hands.

With this, the writer would like to close his article; only necessity drives him to add one more. Almost all of our members here are weavers, and the wages they receive are small. Our opponents know this as well as we do, and therefore they triumph that we would get stuck with the church construction. That is the only consolation left to them now, because **they** fear our church building.

and do not expect anything good for themselves from it. - Therefore I would like to add the request: If you, dear reader, through God's blessing, perhaps still have a mite left in this time, when you are, however, already so much taken up, and if you have to say to yourself as you read through these lines: Thank God! that my congregation is not one in which God's Word, Christian discipline and order are trampled underfoot, then occasionally also think of the newly founded congregation in Rockville, Conn. which has come to lose its property for the sake of the Confession. Soon help will be of double value to us. Any gifts of love are requested under the address of the treasurer: Mr. John

Hetzler, 20-, RrrskvW", Ovvv.

In the name and on behalf of the congregation and the Honorable New York District Conference.

In September 1882.

N. Sörgel, P.

Brief report from the building committee on the new seminar.

The last "Lutheran" has brought to the dear Synod members the pleasing news of the ceremonial laying of the cornerstone of our new seminary, and the committee feels it its duty now to give a brief report on the progress and cost of the building. Tuesday, May 30, the tearing down of the old building was begun. This work, as well as the excavation of the basement, which we hoped to complete in 30 working days, was delayed by various incidents, especially by the fact that we encountered a sinkhole on the north wing, which had to be excavated almost 30 feet until we hit the rock. While we have not been entirely happy with the contractor for this work and have had many a displeasure and stay, we may, on the other hand, give the assurance of all the other contractors that they are equally competent as reliable people; the main clay contractors for brick masonry and carpentry are members of the congregation who are among our largest contractors in the city. We have been equally fortunate in the choice of our architect, Mr. Karl May. He corresponds perfectly to the brilliant recommendations given to him by three of our most experienced and respected local architects, as well as to our own expectations, which we had placed in him from the beginning due to his excellent plans. Not only did his first plan unanimously receive the second prize among 18 plans, but when he drew up two new plans for the building committee, one in which the three prize plans were united with their advantages, and one which was to be an improvement of his own plan, the latter in particular turned out to be so satisfactory and excellent that the committee immediately accepted it and we can assure that with God's help we will erect a building thereafter which deserves to be called exemplary in every respect, both inside and out. This plan is therefore our architect's own bet except for a small annex for washrooms, the idea of which he had taken from the third premium plan. - However, the dear synod members will be eager to know something about the costs of the individual contracts and the whole building. Well, here they are in order: 1. tearing down the old seminary and digging the cellar -3500; 2. building the cellar walls -8600; 3. hewn stones -16,000; 4. *brick contract* -25,600; 5. carpenter work with iron pillars, etc. -44,400; 6. gutters and cornices of galvanized iron -8600. These contracts have already been issued. Still to be awarded are the following, with an indication of the probable cost: 7. plasterer -7000; 8. slate roof -1500; 9. painting -7000; 10. steam heating -7500; 11. gas, plumber and flue work -4500 - total -133,200. Approved by the Synod for our St. Louis buildings -100,000; of which -8000 has been spent on other buildings and thus -92,000 is left for the seminary building.

This sum, of course, exceeds the amount determined by the Synod by a considerable amount, and we feel alive that we owe our dear Synod members information and an account of this. However, we would like to say in advance that we do not want to absolve ourselves of all blame, although we can assure you with a clear conscience that we have not carelessly and arbitrarily exceeded the construction sum determined for us. The causes of the increase in cost were partly beyond our calculation and control. First of all, building materials and especially labor costs have risen since the plans were accepted. Just how high the latter is can be seen from the fact that a brick layer earns -4.75 per day. Another reason for the increase in cost was that our architect had not calculated the first cost estimate with the accuracy that one observes when one really wants to proceed with construction, and also used more hewn stones than he originally planned. But the main cause is the following: If, at the time of the approval of the plan, we had received completely reliable offers for the **entire** construction, we would have been able to change and reduce it as soon as we saw that our plan exceeded the amount granted to us by such a significant amount. However, we were advised by very competent people to draw up the contracts individually, so that we would gain the percentages that the main contractor usually makes on the subcontractors, and thus build more cheaply. We did so, and were encouraged by the fact that the contract for the foundation walls was several hundred dollars cheaper than we expected from the first estimate. So we confidently started to build and of course we could not change or go back when the following contracts revealed that our construction exceeded the limits of the amount we had been granted. We could have reduced the sum by using inferior building material and less work. But in doing so, we would undoubtedly have acted even more against the will of the Synod, which wanted this seminary building to be built for all time, even for our children's children. Therefore, we chose not only the best material, but also the best workers. We did not award the contracts to those who had submitted the lowest bids, if they did not appear to be completely reliable, but to those among the lowest who were known to us as completely and totally competent and reliable. That this is not an insignificant sum for a construction of such a large scale needs no proof. - Finally, we could have reduced the sum by building a building without any external ornamentation. But even this would have been against the express provision of the Synod, which had set aside 10 percent of the total building sum for external decoration. We will probably still try to save money by

We will only complete the interior of that part of the building which must be used immediately - nevertheless, the sum remains higher than was approved and we ourselves hoped, and we felt it our duty to inform our dear synod members of this from the outset. We do it not only in the hope of your brotherly indulgence, but even more in the confidence of your brotherly cooperation. We can confidently assure you of this: When this building will be completed under God's blessing, it will be such an ornament and decoration among all the ecclesiastical institutions of this country, both in its internal arrangement and in its external appearance, that every member of the Synod will rejoice, and even thank God, that he has been allowed to contribute his mite to this beautiful monument of faith and love. - And should it really be so difficult, dear brothers, for our great Synod to raise the sum of -133,000? -

How many individual congregations build a church from 30 to 50,000 or a parsonage from 4 to 6000 dollars! And why so expensive, so precious? - Answer: Undoubtedly out of grateful love for God and His precious word. It wants to give a factual testimony of it before all the world for God's glory. When Nebuchadnezzar once ungodly said: "This is the great Babylon, which I have built for the glory of my name!", such a sacrificial congregation rather humbly says: "You have built this beautiful church for us, not for us, not for us, Lord, but for your name alone be the honor and glory! Can the love and sacrifice of a congregation do such great things, what can not the eight hundred congregations of our entire synod do? Have our 11 St. Louis congregations cheerfully underwritten almost one-fifth of the entire building - -23,000 - what else can't the other hundreds of Synod congregations do? There are really no great sacrifices required. If everyone gives a mite, the necessary sum will be collected. What a rich harvest blessing God has showered upon us again this year, what good earnings in trade and commerce! How pleasing it will be to the Lord if we now also offer Him a new willing sacrifice of thanksgiving for this His house! Let no one say: It is not right for you to build so splendidly; the money must be raised by many poor people. A simple building would serve the same purpose, and the rest of the money could be usefully spent elsewhere. - No, not so, dear brethren! - It was perhaps also a poor maid who once anointed the Lord Jesus and to whom Judas cried out: "Why was this ointment not sold and given to the poor?" But what does Christ answer? He says: "She has done a good bet on me." So the Lord calls this apparent waste a good bet, because it was done out of love for Him. This word of Christ therefore also applies to us. We are building this seminary to serve the Lord Jesus, his pure word, his holy and dear church - God willing, we will not build another one - so let us build it in such a way that it will stand before the whole world as a powerful and loud testimony of how dear Christ, his word, and his church are to our hearts, just as once the glorious temple of Solomon, which was built so precious by God's command, was a mighty preaching of the true God among all the nations of the Gentiles who lived around Israel. No community in Christendom is so despised and blasphemed as the pure Evangelical Lutheran Church, and especially ours

Synod. Nevertheless, even our bitterest enemies confess that in no community is there such a great, never tiring activity of love and willingness to sacrifice as among us. Therefore, according to the words of the apostle Peter, this work of ours and this beautiful building will also help to block the ignorance of the foolish people who so blaspheme us and our synod (1 Petr. 2,15.). - But enough. - May the Lord Himself make this word of ours take a good place in your hearts, and may our oversight find grace in your sight! - —

Since we hope to bring the construction under roof this fall, if God gives us good weather, and we therefore still have large payments to make, we sincerely and urgently ask for abundant payments of the signed funds. So far, H48,325 has been paid in, and H13,300 has been paid out. What we still have on hand is not enough to pay the contracts that are still due this fall. - Our general treasurer has often been offered funds without interest for the synodal treasury, without being able to accept them, since we had no need for them; now, however, such an offer would be most desirable to us, and we ask for it.

But may the Lord our God be kind to us and promote the work of our hands; yes, may he promote the work of our hands for the sake of his goodness and faithfulness. Amen.

St. Louis, October 14, 1882.

In the name and on behalf of the Building Committee

C. J. Otto Hanser, Secretary.

(Submitted.)

The ninth meeting of the Evangelical Lutheran Synodal Conference

is over. With what anxious fears did our dear delegates travel to the conference, and with how heartfelt thanks to God, who was above pleading and understanding, they were able to return to their professional work at home! Yes, even our dear brothers in faith in the Norwegian Synod, who were facing a hot and hard battle, did not have to leave the place of the conference without receiving strengthening and fortification for it.

But let the important negotiations once again pass before our eyes for the benefit of those who have delegated us and could not be present at the meeting themselves.

Some time before the synodal conference it had been announced that Professor Schmidt would be present as a lay delegate of a district of the honorable Norwegian Sister Synod. Of course, all kinds of thoughts must have come to those who knew how for 2-1/2 years Prof. Schmidt had made a name for himself by fighting the biblical-Lutheran doctrine of the election by grace, and by brazenly breaking into previously orthodox congregations of the Synodal Conference, as well as by seducing and tearing them apart. What will this man want at the Synodical Conference? Will he come as their friend? Impossible, otherwise he could not have invaded their congregations like a wolf and false prophet. Does he come as their enemy, does he consider them heretical? But then what is the purpose of his coming? Can he, who considers us heretics of the worst kind and cries out, sit in council with us? - And if his conscience is wide enough to do so, can we, who consider him to be a have seen a false teacher and zrrgeift become manifest? - —

In order to come to a unanimous and unanimous conviction about this last question, the delegates of our Missouri Synod met for a preliminary consultation already on the day before the negotiations, namely on October 3. Since it was clear to all that we could not sit with Mr. Prof. Schmidt as with a fellow believer, it was only a matter of protesting among ourselves against the recognition of Schmidt and his motivation. Dr. Walther had prepared a draft for this end, extensive and solid. It was read out, thoroughly discussed in two meetings, and the protest contained therein was made by all delegates their own. We draw the attention of our dear Lutheran readers to this most important document, which will soon be printed in the report to be published. You will convince yourself from it with how great and most moderate gentleness the unconditional recognition and admission of Prof. Schmidt has been protested against.

After Professor Ernst of Watertown preached the opening sermon early on October 4, as reported in the last number of this paper, the congregation constituted itself in the first session Wednesday afternoon. - The following were present

1. from the Honorable Minnesota Synod: Mr. P. Tirmenstein and Mr. Paar.
2. from the Honorable Missouri Synod, namely: a. from the Canada District: Fr. Hochstetter; b. from the Illinois District: PP. Wolbrecht and Achenbach, Professors Selle, Häntzschel and Krauß, Teacher Brase and Mr. H. C. Zuttermeister; c. from the Iowa District: Messrs. Crämer and Fackler and Messrs. Tiarks and Weiss; d. from the Michigan District: Mr. PP J. Schmidt and Mr. H. Koch and Mr. H. A. Christiansen and teacher A. Beyer; e. from the Middle District: the Honorable General President H. C. Schwan, Mr. P. J. A. Niemann and Mr. Gerh. Walker; f. from the Eastern District: Messrs. J. P. Beyer and C. Groß and Messrs. I. F. Birkner and E. A. Mayer;

g from the Western District: Professors Dr. C. F. W. Walther, Pieper and Stöckhardt, and Mr. P. O. Hanser, and Messrs. C. F. Lange, Th. Estel and H. Göhmann;

h. from the Wisconsin District: Messrs. Strafen Sr., C. H. Löber and Sprengeler and Messrs. H. C. Fischer, C. Eißfeldt and F. Nagel.

3. from the Honorable Norwegian Synod:

a. from the Iowa District: Messrs. PP. V. Koren and T. A. Torgerson;

b. from the Minnesota District: Messrs. PP. Muus and Thorsen and the- Messrs. Professors Stub and Schmidt.

4. from the Honorable Wisconsin Synod: Messrs. Bading and Adelberg, Prof. Ernst and Mr. O. Schröder.

In addition, the meeting was attended as guests in various sessions to 100 people.

No sooner had Prof. Schmidt of the Norwegian Synod submitted his credentials as a delegate at the constitution of the Assembly than, in accordance with a resolution passed at the preliminary meetings mentioned earlier, Mr. P. O. Hanser of St. Louis arose and made the unanimous protest of the Missouriian delegates against Prof. Schmidt's

The first one, on behalf of the Wisconsin Synod, and the second one, on behalf of the Minnesotan Synod, announced a similar protest. Immediately, Father Adelberg and Father Tirmenstein, the former on behalf of the Wisconsin Synod, the latter on behalf of the Minnesota Synod, announced a similar protest.

After brief debate, it was generally agreed: first, that Prof. Schmidt's right to resign as a deliberative and voting member of the Synodal Conference was, of course, suspended until the validity of the protest was decided by the Assembly; second, that the investigation of whether the protests were well-founded was the first task of the Synodal Conference. - —

Mr. Bading was elected President, Mr. Tirmenstein Vice-President, Mr. T. J. Große Secretary, Mr. Christiansen Treasurer, and Mr. Achenbach Chaplain during the session, and the reading of the protest of the Missouriian delegation began immediately. This completely filled the time allotted to this afternoon session. With high attention the assembly followed the remarks of this protest, and adjourned hereunto. - —

When now on Wednesday also the protests of the Honorable Minnesota and Wisconsin Synods were read, it appeared that the tendency and opinion of the three protests were the same. The said Synods were ready, as was expressly stated in the Missouri protest,

"to withdraw the protest as soon as Professor Schmidt 1. publicly retracts his accusation of Calvinism made against us without reservation, and 2. publicly acknowledges as an injustice on his part the steps taken by him to blow up our Synodal Conference and to tear apart our and other congregations belonging to our federation." - Now there were also some members of the honorable Norwegian Synod present at the meeting, including one who was entitled to vote, who shared Prof. Schmidt's position with regard to doctrine. These in particular wanted Schmidt to have the opportunity to present his doctrine at the Synodal Conference, so that he could defend himself. But no matter how much the Synodal Conference agreed to negotiate again the doctrine of election by grace with such members of the Conference as brethren in the faith, who up to now, without publicly blaspheming our doctrine as Calvinism and without tearing our congregations apart, stood on Schmidt's side, the Conference could not possibly recognize the public blasphemer of its doctrine and tearing apart its congregations as a brethren in the faith and as a righteous representative of its brethren in the faith within the Norwegian Synod and negotiate with him as such.

The conference did not deviate from this position and could not deviate from it without sinning against the word of holy scripture Rom. 16,17. Long, long negotiations were held on this matter, and the justification of this procedure was clearly shown in the face of a number of objections. All members of the honorable Norwegian delegation, with the exception of one, also considered this to be the correct course of action commanded by God's Word to the conference. They asked Prof. Schmidt whether he had come here as a brother or as an enemy of the Synodal Conference? To this, however, he would not give a short and round answer.

Finally, in the fifth session of the conference, on Friday afternoon, the following questions could be submitted to Professor Schmidt for his answer:

Do you confess that you have rashly and without having taken the necessary negotiations and steps publicly blasphemed our doctrine as Calvinism and publicly disgraced us as new crypto-Calvinists before all the world?

2. Do you confess that you have done wrong, that you have broken into congregations of the Synodical Conference and caused division and confusion there?

Are you willing to publicly apologize for this?

Professor Schmidt had already been allowed to speak beforehand, as was only fair, if he wished to set something right with regard to the facts mentioned in the first and second questions. In particular, after Mr. Bading had explained in detail how Schmidt had broken into the Oshkosh congregation in gross violation of the biblical Lutheran doctrine of vocation, one could have **thought that** Schmidt might want to correct something here. But he always declared that he could not and would not comment on the above-mentioned accusations without going into the principles that had led him to act. - Of course, this was a request as if a person accused of theft wanted to say to the question of the judge whether he had done what he was accused of: I cannot give an answer to that; I demand to be allowed to state my principles first.

If Professor Schmidt had now declared - and he could have done so without first abandoning his teaching in any way -: "Yes, I have declared your doctrine to be Calvinistic, because I consider it to be so; but I have done wrong in that I have hurled this accusation publicly, rashly, and without first wanting to establish unity of spirit by way of oral discussion, out into the church and into the world; I have also done grave injustice by breaking into congregations of the Synodal Conference without a profession; I am heartily sorry for this, and I will also confess this honestly and publicly in my 'Old and New'" - now the protests would be withdrawn and Prof. Schmidt's exhibitions against our teaching would have been thoroughly considered. After the forceful arguments about what one must demand of a brother in faith within the Synodal Conference under all circumstances according to Christian equity, one might have expected that Professor Schmidt would stoop to such a confession.

But unfortunately this was not to be thought of with him. Rather, in answer to the first question put to him, he pointed out that he could not possibly confess to having publicly blasphemed our doctrine as Calvinistic, 2c. for in doing so he would have to admit that he had wrongly called it so. To the second question he answered with a round "No." Thus the third question became unnecessary. -

The Synodal Conference had received these answers with heartfelt sadness; and this sadness was now expressed in a series of addresses to him by Professor Schmidt's older friends and fellow delegates. One cannot deny that many a word crept into these speeches that would have been better left unsaid, just as many a word was recanted. In general, however, it was clear the pain from which they had sprung was to be led out of each of them.

At the end of that meeting, Professor Schmidt, who had diligently noted down the essentials of these speeches, took the floor again and said that one should not misunderstand his postscript as if everything that had been said to him left him ice-cold; he knew well what the Missouri Synod and Dr. Walther had been to him. But he must remain at the post which God has assigned to him and continue to fight. But no Arius and no Zwingli had been treated like he was here, who had been coldly rejected when he had only wanted to speak a short word. He did not want to hold anything against the truth of God, but he should be shown what this consisted of. -

After Professor Schmidt was told that he was not recognized as a member of this Lutheran Synodal Conference, but that he was rejected because of his answers to the above questions, the meeting adjourned.

The remaining sessions of the conference were partly filled with the execution of the usual proposals and partly with the confession of the election of grace made by the various synods. Thus to the confession of the Venerable Wisconsin and Minnesota Synods published in the "Gemeindeblatt" and then to the 13 theses which the Missouri Synod of Delegates had already made in the previous year with the remark to their own that if something contradictory to these theses were found in our publications, this should not be recognized by us but rejected.

With all but one vote, that of the Rev. Muus from the Norwegian Synod, these sentences were also adopted.

But this very circumstance, that at least one member of the Conference capable of voting had voted against the acceptance of the theses, as well as the certainty that Professor Schmidt's doctrine still has several adherents in the Norwegian Sister Synod, and the request of the delegates of the said Synods to give these brethren an opportunity to come to clarity by negotiating the doctrine, led the Conference to the decision that a colloquium should soon be held - when and where? The Venerable Norwegian Delegation, together with the President of the Conference, Pastor Bading, shall determine this - and all district presidents of the synods belonging to the Synodal Conference and all teachers of their theological institutions on the one hand, and opponents from the Norwegian Synod on the other hand, shall be the disputants at the same.

It was especially Professor Larsen, who had just returned from Norway, who, by his heartfelt address, made all the members of the conference quite willing to take this decision, which was taken at the last hour.

The Synodal Conference had listened with great participation to the report of the Missionary Committee on the work of the Lord in the Negro Mission and had decided to approve the purchase of a church for the purpose of this mission in New Orleans, as recommended by the Committee. The expenses of this mission and other undertakings of the Synodal Conference will be met jointly by the various Synods.

With thanksgiving and praise to God, who, through supplication and understanding, gave his blessing to the negotiations of the conference, it over the apostasy of the Ohio Synod comforted and rejoiced with the accession of the Concordia Synod, and the bond of love, based on the same faith and confession, made stronger among us, the session could be closed Tuesday, October 10; and certainly no member of the Conference could leave Chicago without giving thanks to the Lord, who, though he has grieved us, has also rejoiced us, though he has chastened us, yet he has not killed us. - To Him be glory forever and ever. E. A. W. K.

Western District.

So now the blessed days of a synodal assembly for the Western District are over again. The synod resumed the theme begun in 1873: "That by the doctrine of the Lutheran Church alone all glory is given to God." In this year's meeting this was proved from their doctrine of the invocation and worship of God. The dear speaker presented 5 proofs in 5 theses. These are: "1. our church teaches that only the true God, Father, Son and Holy Spirit, is to be invoked and worshipped, not Mary, not the deceased saints, in a word no creature. 2) Our Church teaches that Christ, God and man in one person, is to be invoked and worshipped, not His divinity alone. (3) Our church teaches that only that prayer is pleasing to God and worthy of hearing which is based solely on God's command and promise and is made in the name of Jesus, but that such a prayer, even if it is only the most fainthearted groaning, is delicious before God and will certainly be heard. (4) Our Church teaches that grace is not obtained through prayer, which a man does, but only through the Word and the holy sacraments; that therefore prayer is neither a meritorious work nor a means of grace, but an exercise of the faith of one who has already been pardoned, to recognize and obtain God's gifts of grace and all other good gifts of God. 5. our church teaches that the highest pattern of all prayers is the prayer of the Lord or the holy Lord's Prayer; therefore she teaches to use the same most diligently." The last thesis could not be done because of lack of time.

An important subject of the meeting was also the inner mission; after all, our district has the widest mission field. The report of the commission was most gratifying. God has blessed the work abundantly and opened many doors for us. Only there is still a lack of suitable men. After the meeting had made a survey of the various mission fields, it was decided that the commission would again substitute one missionary in the state of Kansas and one at Kansas City, Mo., procure laborers for the state of Arkansas as soon as possible, and give some assistance to the mission of the Southern District in North Texas. The different mission fields are to be visited from time to time by a member of the commission, of which the district president is now a member.

Furthermore, the synod also wants to support the English mission strongly. English tracts are to be published. As soon as the necessary money is available, the Mission Committee will begin printing. Whoever has a mite for this, send it to the treasurer for the English Mission, Mr. C. F. Lange, 509 Franklin Ave, 8t. Louis, ÜLo, with the note, "for the printing of English tracts."

The following were also discussed: the Negro Mission, the Jewish Mission, the Widows' and Orphans' Fund, the establishment of a Progymnasium in our district, the support of the Free Church in Germany 2c. The resolutions passed by other districts concerning the presidency of our educational institutions, the admission of persons not sufficiently known to the synodal association, a proposal of the general mission commission, were joined by our district.

Although two new districts have been branched off from our district this year, namely the Southern District and the Nebraska District, it still has over 100 pastors and over 50 teachers. Admitted were 14 pastors, 7 teachers and 8 congregations. Present were: voting pastors 65, advisory 33, teachers 35, deputies 56. Total 189. Total of all members of the district: voting pastors 70, advisory 49, teachers 50.

G.

To the ecclesiastical chronicle.

Inauguration of a Jewish temple by Protestant preachers. The German newspaper "Concordia" writes in its issue of October 1: In Bromberg, according to the church newspaper, the Protestant "believing" clergy participated in the laying of the foundation stone of a Jewish temple, while the Catholic clergy rejected it. Paul says (1 Cor. 12, 3.): "Therefore I make known to you that no one curses JEsu who speaks by the Spirit of God, and no one can . JEsu be called a LORD, without by the Holy Ghost." Evangelical "believing" clergymen should speak cheaply by the Spirit of God and not curse JEsu. What have they to do at the dedication of a Jewish school, in which JEsu is cursed? What does the temple of God have in common with idols? (2 Cor. 6, 14-18.) Oh, how one has lost all feeling for Christian and ecclesiastical decorum (respectability) as a result of the indifferentist union! God grant that those who have done so may repent of this public nuisance. The authorities also took part in it and the church newspaper does not seem to disapprove of it, as if the authorities had power to give "public nuisance". It is already a great public nuisance that Protestant princes hold legations with the pope in Rome, whom our confession calls the Antichrist, and thus actually acknowledge the abomination of the papacy. But what does it mean that so-called Christian and evangelical authorities participate in the erection of Jewish temples, by which our Lord Jesus is cursed? The authorities are and should be God's servants. But if it is, it cannot Pabsttum 2c. . yes, build Jewish synagogues and help consecrations. Or are the chiliastic gushers, missionaries to the Jews - one who takes part in it is said to have been a former missionary to the Jews - 2c. right when they say that the present Jews are the right Israel and we Christians are nothing but goyim (Gentiles) - (as well as the pope and his creatures now, according to the newspapers, scold those "illegitimate" who are born of marriages which are not made by them)? Well, then our faith would be vain; for the present Jews curse Christ crucified and risen, our only hope. Our hope, however, is not vain; but Jesus of Nazareth is the Christ, and has been mightily proved to be such since he rose from the dead. And what the Jews are, who reject Christ, says the Lord John 8 and Revelation 3. If the Pope wants to exalt himself above God and God's kingdom (2 Thess. 2), and if the Jews want to curse Jesus, they and all who are of their part may do so on their own fist and responsibility! But **what** have Christians, Christian authorities to do there?

(Submitted.)

Obituary.

Again it has pleased God to receive a young, spry preacher of our synod into eternal rest after a short run and struggle. On October 21, Pastor Friedrich Eisenbeiß died in Sioux City, Iowa. The same was a native of Zwickau in Saxony. His parents belonged from the beginning to the Lutheran association which came into contact with Pastor Brunn in Steeden and with the Missouri Synod, and from which the Lutheran Free Church of Saxony, which is fraternized with us, later emerged. In his hometown Friedrich Eisenbeiß already attended the learned school. With sour sweat his parents earned the costs of his studies. Through the mediation of that Lutheran association he came for a short time to the seminary of Pastor Brunn and in 1870 to our high school in Fort Wayne, whose three upper grades he graduated. From the year 1873 to 1876 he studied theology in the theological seminary at St. Louis. After passing his examinations, he once more visited his aged parents and his old friends in Germany, and was also present at the foundation of the Lutheran Free Church Synod of Saxony. With joyful courage he entered into his first work in the north of our fatherland. On Nov. 30, 1876, he was ordained at Ponca, Dixon Co. nebr. later, on Nov. 17, 1878, he was introduced to the congregation he had gathered at Sioux City, Iowa. He had special qualifications for missionary work. By his joyful testimony of Christ, by self-sacrificing love and hospitality which new immigrants experienced from him, by the example of patience and self-denial in the face of great hardships, he won the hearts of many German compatriots. In the area where he pastored, he formed three parishes. He also fought a serious battle against the invading world, against enemies, scoffers, lodge brothers, against false brothers and evil slanderers, in which God gave him one victory after another. On July 6, 1877, he married Dorette Steinmeyer from the Kreuzgemeinde in St. Louis. His wife, a living Christian who joyfully confessed her faith to everyone, faithfully assisted him in his work of love for lost souls. On September 11 of this year she was taken from him by a sudden death. She died gladly, with the slogan "Christ is my life and dying is my gain". She was also beloved and esteemed by the Americans of Sioux City. Therefore, a rich collection was immediately handed to her sorrowful spouse, which made possible the fulfillment of her last wish, the transfer of her body to St. Louis and her burial there. No sooner had Pastor Eisenbeiß returned to his work from the grave of his wife and his three children, whom he left to his mother-in-law, than he was seized by the same malignant fever to which those two dead had succumbed. On October 21, the birthday of his wife, he followed her into blessed eternity. He had reached the age of 31. The inhabitants of his town, parishioners and strangers, were again active and also arranged for his burial in St. Louis, which took place on October 25. Yes, the Lord's counsel is wonderful and leads it out gloriously. G. St.

Ordinations and introductions.

Candidate W. Heyne was ordained and inducted by the undersigned on the 17th Sunday after Trinity on behalf of President BÜtz. C. E. Günther.

Address: Rev. M. Rozme,

L-uke Creek, Lenton Co, blo.

On the 18th Sunday after Trin. by order of the Reverend Presidency of the Nebraska District, Rev. H. Bremer was introduced by me to my two branches in Franklin County. A. Baumhöfener.

Address: Rev. 8. Ireiner, Ilkmeöck, RrkmmNn Co., Redr.

By order of the Reverend Presidency Middle District, Rev. Frederick Droge was solemnly installed in his office on the 19th Sunday after Trin. at his St. John's parish in Pushita Township, Suglatze Co, O., by undersigned. E. Jehn.

Director Ed. Bohm, cana- tkeol., appointed by St. Matthew's congregation in New York as assistant preacher to Pastor Sieker, was ordained and introduced in the midst of the above congregation on the 18th Sunday after Trinity, after R. Sieker had delivered an edifying ordination address on 2 Tim. 4, 11. Br. König.

By order of the Honorable President of the Middle District, on the 18th Sunday after Trin. Rev. L. A. Detzer, until then a member of the Concordia Synod, was installed by the undersigned in his new congregation at Rew Boston, Ind.

E. Mahlberg.

Address: Rev. I., Vvtrr, Ruck, Spencer Co., Inck.

On the 18th Sunday after Trin., Pastor Johann Zimmermann was introduced by order of Praeses Niemann in the St. Petri parish of Purcells, Ind. by
C. F. W. Huge.

Address: Rev. ^od. 2lmmerrm "oo,

RuroeUs, Rnox Co., lack.

On behalf of Praeses Niemann, Mr. R. I. L. Daib was introduced by me to his congregation at Otis, La Porte Co., Ind. on the 18th Sunday after Trtn.
I. F. Niethammer.

The Preachers' and Teachers' Widows' and Orphans' Fund

needs the strongest support. I would have liked to ask for help long ago, but the charity of our dear Christians is already so much in demand and the needs are so many that one hardly knows where to help first. Also, only a year ago I sent out a plea, and our adversaries saw in it a sign that things were bad with our synod, because our people no longer had any joy in giving. But when in a few weeks the necessary funds were raised, they did not report it. According to their logic, they should have made use of the fact that the Missouri Synod was now doing very well again.

I wanted to remain silent this year wherever possible, especially since our dear Christians already have to make great sacrifices. But what should I do when requests for support come from various quarters? One complains: "Oh, you have not sent me any support for so many months. I would certainly not remind you if I were not in the greatest red." Another says: "You have completely forgotten me," which is impossible, since everyone is on the list. Yet another complains, "I am in the greatest embarrassment; for this and that my children need, and winter is at the door."

What should I do about such complaints and the like, when the treasury is empty? Now I know to whom I must turn first and to whom I must gnaw the red; but I must also tell my brothers how things stand. So listen then. This year there are about 54 widows with 72 orphans to whom support must be given. In order for this to happen, however, there is still a shortfall of more than -2000.00 for this year 1882. Come on then, dear preachers, teachers and congregations - or do we want to let the widows and orphans of those who have told us the word of God go hungry? No, I know you do not want that; and as often as I have asked for help in times of need, willing hearts and hands have been found. This time, too, you will not let those who ask for help for widows and orphans make a wrong request. Quick help is needed.

Contributions and gifts should be sent to the district treasurers of the Widows' and Orphans' Fund, whose names and addresses can be found in the calendar. The treasurer of the western district is now Mr. E. Roschke, who is also the synodal treasurer of this district.

St. Louis, October, 1882, C. F. W. Sapper, present general cashier of the Preachers' and Teachers' Widows' and Orphans' Fund.

Ksnfererrz - Display".

The Baltimore District Conference will meet, s. G. w., November 14-16, at the home of k.Luebkert at Washington, D. C. - Registration will ground. I. G. Häfner.

The Minnesota First District Mixed Pastoral Conference will meet, w. G., November 21-23 at undersigned. - Pick up from Green Jsle Station evening before. Registration is desired. G. E. Ahner.

For the English - Lutheran "iffisn in the West

received; By Mr. Treasurer J. Birkner in Rew Dork, -1.00. By Mr. Teacher H. Hamm in Concordia, Mo., .50. By Mr. P. L. L. Janzow from Mr. I. Müller in Frohna, Mo., -1.00. By Mr. Treasurer C. Grahl in Fort Wayne, Ind., -71.14. By Mr. Missionary A. BLpler for hymnals sold -1.20. C. F. Lange, Treasurer,

Incoming to the Knffe of the Illinois - District":

For the new building in St. Louis: From Chicago: by L. Wunder by G. Schwarz 25.00, F. Bormann 25.00; by L. Barclay by Chr. Zuber 25.00. Joh. Bohnhoff, 2nd platoon, 25.00, L. Hrdorff 10.00, F. Griesbach, Joh. Pagels, Karl Wolter u. G. Fehniaer, 2nd platoon, 5.00 each, David Nowack 3.00, Joach. Jakobs u. H. Gajewi each 5.00, Gottf. Gabler 2.50, Karl Schröder 1.00, Fr. Hase u. Ferd. Marwitz each 2.00; by L. Engelbrecht from Wih. Wolf 10.00, From L. Burfeind's parish in Rich 65.00 u. 85.00, By L. Weisbrodt from the Jmm. - Gem. in Mount Olive 50.00, From k. Müller's Gem. in Kankakee 25.00, By L. Gruber in Bethlehem from W. Volker 10.00, A. Alwardt 2.00, L. Trautmann's Gem. in Lyonsville 38.25, From L. Brauer's Gem. in Beecker 18.50, By Gotsch's Gem. in York Centre 12.00, By John Lunow of P. Lewerenz Gem. in Effingham, 2nd Zhlg. 79.00, By L. Schroeder in South Litchfield of Jul. Niemann, Wm. Zimmermann, A. Schön u. Gottl. Lükner 5.00 each, by L. Lieses St. Petri congreg. in Quincy 50.00, by L. Kühn's congreg. in Belleville, 4th Zhlg. 17.00, by k. Merbitz in Beardstown by O. Sieckmann 2.00, Wm. Witte 1.00. (p. -624.00.)

For the synod treasury: L. Schäfer's congregation in Renault 5.00, By L. Weisbrodt of sr. Congregation in Mount Olive, 13.30, By L. Hallerberg in Quincy, part of Missionsfest collection of St. Jacobi & St. Joh. congregations, 10.00, L. Fieses congregation in Champaign 7.25, By Mr. Hansaen of L. Menninges congregation in Rock Island 30.00, Communion coll. of K. Schroeder's congreg. in South Litchfield 8.80, Harvest Festival coll. by Schmidt's Gem. in Schaumburg 49.00, By L. Wagner in Chicago of Mrs. Beduhn "for the Kingdom of God" 1.00. (p. -124.35.)

For inner mission: By L. Weisbrodt of the Jmm. congregation in Mount Olive 50.00, By P. Steege in Dundee, part of the mission festival collection, 42.42, By L. Hallerberg in Quincy, part of the mission festival collection of the St. Jacobi and St. Joh. congregations, 25.00, Mission festival collections (part): by L. Greif in Chandlerville 25.00, L. Schröder in South Litchfield 66.00, L. Merbitz in Beardstown 5.00, P. Miesler in Carlinville 20.25, k. Schuricht in St. Paul 25.00, By P. Wunder in Chicago from the Young Men's Association 5.00, By L. Wagner there from L. Kohtz 50. (p. -264.17.)

For mission in Kensington: Ill. Great comm. in Addison 12.00.

For Heathen Mission Festival Collectiona (part): by k. Steege in Dundee 30.00, by L. Hallerberg in Quincy from St. James & St. John's congregation 5.00. (S. -33.00.)

For Negro Mission in New Orleans: Mission Festival Collections (part): by L. Hallerberg in Quincy from St. James & St. John's Parish 5.00, by L. Krebs in Aurora 27.00. (S. -32.00.)

For Negro Mission: mission feast collections (part): by k. Steege in Dundee 31.41, L. Gieseke of the Gemm. in Benson, St. Paso & Secor, 20.00, P. Schuricht in St. Paul 25.00, k. Schröder in South Litchfield 25.00, L. Merbitz in Beardstown 5.00, By L. Grolse in Hartem of Mrs. Toepper 1.00. (S. -107.41.)

For the Negro Church in New Orleans: by Fr. Wunder in Chicago from I. Nütz 2.50, by L. Greif in Chandler-ville, part of the Mission Festival coll., 25.00, by Fr. Wolbrecht in Okawville from Mrs. Fricke 5.00, C. Teiger 1.00, teacher A. Albers' pupils at Eagle Lake 6.00. (S. -39.50.)

For Jewish mission: mission festival collections (part): by k. Hallerberg in Quincy from St. Jacob's and St. John's parishes 8.00, by L. Merbitz in Beardstown 5.00. (S. -13.00.)

For Emigrant Mission: By L. Hallerberg in Quincy, part of the Mission Festival Coll. of St. James & St. John's parishes, 5.00.

For Emigrant Mission in New York: by L. Weisbrodt of the Jmm. Mission festival collections (part): by L. Schuricht in St. Paul 15.00, L. Schröder in South Litchfield 25.00, by L. Miesler in Carlinville 15.00. (S. -65.00.)

For Baltimore Emigrant Mission: By P. Schuricht at St. Paul, part of Mission Feast coll., 10.00.

St. Louis budget: By Jens Johnson of L. Kathain's comm. in Hoyleton 28.00, By L. Merbitz in Beardstown, part of Mffionsfest coll., 10.00. (S. -38.00.)

For poor students in St. Louis: Durck P. Merbitz in Beardstown, part of the mission festival coll. for F. Drögemüller 10.00, By L. Hölter in Chicago for Ad. Bunger from the Gem. 25.00, from the Jungkauen-Berem 5.00 for Ed. Arndt from the Frauen-Verein 5.50. (S. -45.50.)

To the Springfield household: Mission Festival collections (part): by L. Hallerberg in Quincy from St. James & St. Joh. parish 10.00, durck L. Merbitz in Beardstown 10.00, by L. Miesler in Carlinville 20.45, L. Schröder's Gem. in South Litchfield 6.80 u. 4.65. (p. -51.90.)

For poor students in Springfield: By P. Wunder in Chicago, Extra "Christmann'schen Vermächtnisses 12.00, By L. Brunn in Strasburg, half of the mission festival coll., 22.25, By L. Engelbrecht in Chicago from Frau Freude 1.00, Lieses St. Petri-Gem. in Quincy 20.00, Wedding - coll. at Cd. Haseletz in Bethlehem for the Gruber brothers 3.00, Durck L. Heyer in Jefferson from N. N. for Otto v. Gemming 4.00, Through L. Wunder in Chicago from the Young Men's Association for H. Svannuth 5.00, L. Döderlein's comm. in Homewood for Herm. Wacker 16.60. (p. -83.85.)

To budget in Fort Wayne: By 2nd Merbitz in Beardstown, part of Mission Fest coll., 10.00.

For poor students in Fort Wayne: mission festival collections (part): by L. Merbitz in Beardstown for Fr. Büsckrr 26.00, for Drögemüller 5.00, For Fr. Eickstaß, by Wagner in Chicago from the Jungkauen-Berem 5.00, From H. Zuttermeister 5.00, Durck L. Schuricht in St. Paul for Karl Albrecht from F. Zink 1.25, from the Frauen-Verein 5.35. (p. -87.80.)

To the household in Addison: Durck L. Hallerberg in Quincy, part of the Mission Feast coll. of St. James & St. John congregations, 10 a.m.

For poor students in Addison: Fr. Lieses St. Petri-Gem. in Quincy 20.00, By L. Hallerberg there from the mission fund sr. Gem. for Hugo Charle 8.10, By L. Wunder in Chicago from the Young Men's Association for G. Fleischmann 5.00, Gem. in Ehester for W. Müller & W. Dewie 9.50, L. T. I. Great Gem. for Seminarian Pfeiff 1.00. (S. -43.60.)

For L. M. Wyneken: Communion coll. of L. Griffin's Gem. in Chandlerville 2.75.

For sick pastors & teachers: By L. Bergen in Prairie Town 9.10, By P. Hallerberg in Quincy, part of the Mission Festival Coll. of St. James & St. John congregations, 5.00, By L. Heyer in Jefferson from N. N. 4.00. (S. -18.10.)

For the Widows' Fund: Mission Festival Collections (part): by L. Hallerberg from St. Jacob's and St. John's parishes 10.00, by L. Greif in Chandlerville 7.50, By L. Engelbrecht in Chicago from Mrs. Knölk 2.00. (p. -19.50.)

For the deaf and dumb: By L. Wunder in Chicago by J. Nütz 2.50, By P. Burfeind in Rich 2.80, By I. Gruber in Bethlehem by G. Bandlow, F. Zahl, St. Moll & Mrs. I. Volz 50 each, L. Neu & Baumann's each Widow Reh. wald 50 & for tracts sold 7.00, By Fr. Hallerberg in Quincy, part of the Mission Festival Coll. of St. Jacob's and St. John's congregations, 5.00, By L. Gieseke part of the mission festival coll. of the congregations in Benson, El Paso & Secor, 7.50, By L. Müller in Chester, coll. of the congregation 5.20, by Mrs. Pick 1.00. (Summa -30.70.)

For the orphanage near St. Louis: L. Gotsch's Gem. in York Centre 2.53.

For the Progymnasium in Milwaukee: From Chicago: by L. Wunder von Leonb. Käßner 1.50, Cath. Opel 1.00, G. Rabe 3.00, F. Dessow 1.00, Coll. of Grm. on the commemoration day of the great fire 51.25, C. Mickow 5.00, H. Eggert 2.00; by L. Wagner of E. Müller 2.00; durck L. Bartling of Fr. Heß 5.00, By L. Weisbrodt of Jmm. comm. at Mount Olive 25.00, L. Nuoffers comm. at Eagle Lake 28.00, k. Wolbrecht at Okawville 50.00, By P. Kiebs at Aurora, part of mission feast coll., 80.00, By L. Martin at New Bremen, wedding coll. at C. Habenicht 20.00, By L. Uffenbeck of sr. L. Lieses St. Peter's congregation 10.00, From Addison: by H. B., 1.00; by Teacher E. Rosen, 50.00, By P. Merbitz in Beardstown, part of Mission Festival coll. 20.00. (p. -326.75.)

For studying orphan boys from Addison: Through cashier Roschke from Mrs. Clausen in Carondelet, Mo., 5.00, Through Father Wunder in Chicago from the Young Men's Association 5.00. (S. -10.00.)

For the comm. in Davenport, Iowa: L. Burfeind's comm. in Rich 8.00.

For the congreg. in Omaha, Nebr.: L. Burfeind's congreg. in Rich 8.00, By L. Brunn in Strasburg, half of the mission feast coll., 22.25. (S. -30.25.)

For the Gmf. in Logan, O.: Burfeinds Gem. in Rich 8.00.

For the Gmf. in Fenton, Iowa: L. Nuoffers Gem. at Eagle Lake 19.20, L. Erdmann's Gem. at Shiloh Hill 17.00, L. Great Gem. at Addison 12.00. (S. -48.20.)

For the Toledo, O. comm.: L. Great comm. in Addison 12.00.

For the comm. in Plantitz, Saxony: coll. of P. Schröder's comm. in South Litchfield 11.75.

For the student Gustav Müller in Watertown: L. Müller's Gem. in Ehester 4.75.

For New deposits for 8887 building in St. Louis 205.05.

Addison, Ill. Oct. 16, 1887, h. Bartling, treasurer.

Entered the Kaffe de- Wisconsin - District:

For the orphanage in Addison: From the Immanuel congregation in Milwaukee -3.56, Through teacher G. Bartelt von Keppler 5.00, (Summa -8.56.)

For inner mission in the Wisconsin District: Mission festival collection in Racine 20.00, in L. Feustel's congregation in Concord 40.00, in the Jmm. Kreuz & Heil-Geist congregation in Milwaukee 90.00, From teacher Joh. Harymer 1.10, L. Strasen's congregation in Watertown 79.39, Val. Laubenstein in Grafton 1.00. (p. -231.49.)

For the widow's fund: Teacher G. Bartelt 2.00, I. F. Köpsel 5.00. (S. -7.00.)

For Negro Mission: Missionsfest coll. of the congregation in Racine 0.00, of the Jmm., Cross and Holy Spirit congregations in Milwaukee 24.72, Teacher Gerfenback's pupils 1.85, Dan. Mentzel in Grafton 25. (p. -38.82.)

For the deaf and dumb: Gratitude offering by Mrs. Popp 2.00, By L. Ph. Wambgsanß, collected at Torkes Hockzeit, 6.00, G. Lücke in Town Herman 1.00, P. I. Diehs Gem. 7.50, L. Schumann's Gem. in Watertown 2.00, Strehpans-Gem. in Milwaukee 16.75, Mrs. N. N. 1.00, Frdr. Kohlmev un. in Grafton 2.00, Wedding coll. at Herm. Seidenschwanz 6.37, From the Young Men's Association of the Jmm. congreg. in Milwaukee 5.00. (p. -49.62.)

For the synod treasury: L. Kellers Gem. in Racine 17.86.

To the Seminary building in St. Louis: L. Schumann's congreg. in Watertown, 4th Sdg. 5.00, L. Seuel's upper Jmm. Gem. 97.00, lower, 2nd Sdg., 27.00, E. Grothes Gem. 25.00, Cross Gem. in Milwaukee, 4th Sdg. 2.00. (S. -276.00.)

For Th. Hinz in Addison: Etl. members of St. Stephen's congreg. in Milwaukee 30.00, Virgins' Association 10.00, Singvercin 10.00. (S. -50.00.)

For church building in Omaha: Widow Bruls, 25.

For Negro Berkhoffer studying in Springfield, E. F. Eggert in Milwaukee 1.00.

For the Bible Society: By teacher G. Bartelt von Keppler 2.00.

For the comm. in Logan, O.: P. Grothes comm. 5.00.

For poor and sick pastors: C. Schuber in Milwaukee 1.00, L. E. Aulich's Gem. 4.00. (S. -5.00.)

For the orphanage near St. Louis: L. Georgiis Gem. (S-ürburg) Friederike Ahlers in Grafton 2.00.

For the Negro Church in New Orleans: mission festival coll. in Racine 10.00, confirmands of L. C. Seuel 6.60, L. C. Strasen's congreg. in Watertown 10.00, W. Jagow 4.70, teacher G. Bartelt's pupils 1.92, Keppler 2.00, Karl Zerler 50. (S. -35.72.)

For the Emigrant Mission in New York: Mission Festival Coll. in L. Feustel's comm. in Concord 7.00.

For the establishment of the Progymnasium in Milwaukee: From the Stephans-Gem. there by E. Krüger 2.00, Jakob Kugel 5.00, L. Schlegel in Racine 5.00, From the Dieleinigk-Gem. in Milwaukee by Karl Kockbusch 1.00, Chr. Wigub 50.00, Eggert u. Sohn 75.00, G. Bosse 5.00, W. Miller 50.00, Geo. Brumber 50.00, Aug. Röß 10.00, F. Wilde 5.00, A. Bretzmann 1.00, John Fromming 3.00, H. Steege 5.00, Gottfried From-ming 50, Joh. Schmeling 1.00, W. Neumann 2.00, C. H. Lindenschmidt 10.00, Aug. Stirn 50.00, I. H. Büning 50.00, L. Hilds Gem. in Town Herman 29.00, By Präger of B. Hackbarth 5.00, W. Trechsel 3.00, Aug. Balke 10.00, L. Kuchle in Milwaukee 20.00, L. I. Strafen das. u. etl. Glieder sr. Gem. 91.00, P. E. Aulichs Gem. 8.00. (p. -546.50.)

Milwaukee, Oct. 11, 1882, c. Eissfeldt, Treasurer.

Proceeds to the treasury of the Minnesota - vnd Dakota - District:

For inner mission: Mission collection from L. Börneke's congregation in Danville -33.92, Through P. K. Rols from Philipp Meffert 2.00, From L. I. Horst's congregation at Hay Creek 6.14, Mission collection from P. K. F. Schukze's congregation in Courtlaad 17.61, L. A. Hertwig's congregation in St. Paul 3.00, in Courtlaad 17.61, L. A. Hertwig's congregation 3.00, L. A. Landeck's congregation 10.00, Missionary coll. of Zion's congregation in St. Paul

18.94. L. 8- Johl's congregation in Hart 20.00. By L. Krumsieg of E. Wiebke for happy. Delivery of sr. L. Fackler's church 15.00. L. I. Horst's church 5.00. By treasure, E. F. W. Meier 20.00. By L. Vomhof, missionary collector of churches in Goodhue Co. 67.60. Missions coll. of L. Sievers congregation in Minneapolis 11.00. Missions coll. of L. H. Schulz congregation in Fairbault 27.00. Durck John Mueller. Missions coll. of L. Kothe's congregation 52.00. Harvest Festival coll. from L. H. I. Mueller's St. John's congreg. in Willow Creek 9.20. Mission coll. from L. F. Johl's congreg. 7.00. Out of the collection bag from P. K. F. Schutze's congreg. in Courtland 25.00. (Summa -532.91.)
 For poor and sick pastors and teachers: Pentecost coll. of Fr. Börneke's congreg. in Mapleton 1.75. L. A. Hertwig's congreg. 8.00. L. Vomhof's St. John's congreg. 4.92. (p. -9.67.)
 For the Negro Church in New Orleans: By L. I. Horst of H. D. 5.00. M. H. 5.00. L. A. Landeck's Gem. 10.00. (S. -20.00.)
 For the Negro Mission: Mission coll. of Fr. Schutzes Gem. in Courtland 30.75. L. A. Hertwigs Gem. 3.00. Mrs. Lehrer Mefferli in Hamburg 1.00. Mission Festival Coll. in L. Zahn's St. Petri Gem. in Elysian 14.00. (p. -48.75.)
 For the widow's fund: L. A. Landeck's Gem. 5.00. P. B. I. Zahn 4.00. By L. I. Horst of Mrs. F. Horn 1.00. L. Vomhof's Grace Gem. 4.03. (S. -14.03.)
 For the deaf and dumb: Durck L. I. Klüger in Fergus Falls from sr. Gem. for Becker's pamphlet 4.00, from W. Dunow 1.00. By L. Ahner from Mrs. Fr. Feuske 25.15. Fackler's Gem. 7.73. (p. -12.98.)
 For the Progymnasium in Milwaukee: P. A. Hertwig's Gem. 5.00. P. M. Stülpnagel's Gem. in Potsdam 5.00. T. H. M. 2.00. L. A. Landeck's Gem. 10.00. L. Kretzschmar's Gemm. 11.80. (S. -38.80.)
 For the orphanage near St. Louis: P. A. Hertwig's Gemm. 10.00. P. Kretzschmar's Gemm. 5.50. P. I. Schu-lenburg's Gemm. 14.75. (p. -27.25.)
 For the orphanage at Addison: By Fr. Krumsieg from Dorothea Brüsehoff, Thank Offering for glückt. Delivery, 2.00, by C. Wiebke for happy. Delivery sr. Wife 2.50. Ahner's children 30. (p. -5.00.)
 For the church building in Adwater 1.74.
 For the Toledo congregation, O.: Fr. A. Landeck's congreg. 9.00.
 For the Gem. in Einton, Iowa: P. A. Landeck's Gem. 5.00.
 For the Gem. in Plantz, Saxony: By P. Krumsieg of C. Harms 6.00. C. Sprengler 5.00. (S. 11.00.)
 For poor students: Fr. A. Hertwig 1.00. Teacher Mefferli for Clöter 1.00. Fr. Kothes Gem. for poor students from Minnesota 5.25. (S. -7.25.)
 On seminary construction in St. Louis: Durck P. Timmenstrin by John Koffers 2.00.
 For the community in Neu-Ulm: Through cashier C. Grahl 149.65.
 St. Paul, Oct. 14, 1882. T. H. Menk, cashier.

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Srhilte":

For poor students by Hrn. K.H. Horst -13.00 by Hrn. Ch. Wgllpert. For stück. Biedermann 10.00 by Hügli from the Frauenverein in sr. Parish.
 For poor students received with heartfelt thanks durck Mr. P. Burmester in Grand Haven, collected at the wedding of Mr. E. Zietlow, -6.43. Durck Mr. P. Sander the harvest-st- collection of his congregation in Cohocton, N. A., (especially for Stud. Merkel) -12.68. C. F. W. Walth er.

Changed address":

R "v. L., vou Lotlvllck,

117 dlortli ölnill 8tr., load 8tcke, Loekkorck, III.

Rev. 6. II. Licker, LImore, Klcknrcksoil Oo., Lsus.
 Rev. L. krillcke, 436 Iotli 8tr, Lincoln, Hebr.
 Rev. ckod. Lever, klnzcknlr, Oook Oo., Ill.
 Lev. ck. Lolin, Lox 310, Last 8nAill "N", Nick
 key. x. vroeAe, Lox 54, LreMirill, LuAlnire Oo., O.
 O. Vnschilevsk, Veneck/, MaslinAton Oo., Ill.
 N. Oonreimnnn, ckuliettn, dlnrion Oo., Inck.
 O. L. kedrmnon, Lox 105, Lovvcken, Oecknrn Oo., Iowa.

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Volume 38. St. Louis, Mo., Nov. 15, 1882, No. 22.

Speech

at

Laying of the foundation stone for the new Concordia Seminary in St. Louis, Mo,

as

October 1, 1882.

Our help stands in the name of the Lord who made heaven and earth! Amen.

Dear brothers and sisters in the Lord! Dearly beloved ones!

Almost 33 years ago, on November 8, 1849, the foundation stone was laid on the same site for a building that would house a double school for future ministers of the Evangelical Lutheran Church. That building, seven months later, on June 11, 1850, happily completed with God's help and solemnly consecrated to the Lord, then expanded from time to time and serving its holy purpose for 32 years, has already disappeared from the face of the earth for several months. Not flames of fire have consumed it, not floods of water have washed it away, not gale-force winds have blown it over and toppled it to the ground. It was we ourselves who demolished it in order to make room for a new, larger building on the ancient sacred site. It was not an awakening desire for high things that prompted us to do this. No, God himself has called out to us through his blessing, as once to Israel through the prophet Isaiah: "Make wide the room of your tabernacle, and spread out the carpets of your dwelling." The old building could no longer hold the ever-abundant blessing of God that was flowing toward us. If we did not want to say to God in inexcusable satiety: "Stop, Father, with your blessing!" or if we did not want to spill the blessing of our God that flowed to us in disdainful ingratitude, we had to procure a larger vessel to hold this blessing.

So we have gathered here today to publicly and solemnly add the keystone to the foundation wall that will support the planned mighty new building.

It is true that the act we are about to perform is a very inconspicuous one. Three hammer blows in the name of the Triune God, and the thing is done. But, my friends, this act is only a symbolic act. Therefore, it is not the act itself, but what it signifies and what it is meant to remind us of, that is the important thing that has gathered us around this wall today. After all, it is not the simple stone that we want to insert into this foundation wall, which alone is to support the intended bold, heaven-aspiring building and protect it from collapse; the solemn laying of it is therefore only to make us aware of the invisible foundation stone of that spiritual building, which the new structure is intended to serve.

That is therefore also it, whereby now a few moments may be permitted to me to dwell. - —

God, my friends, does not need another reason for his works besides himself. What God builds, he builds only on himself, on his only completely free will and on his unchangeable eternal counsels. God's power and wisdom, God's goodness and grace, God's justice and truth are the eternally unbreakable pillars on which heaven and earth and all that is in them rest alone. It is true that the poets of pagan antiquity, who were considered to be God-loving, childishly spoke of a giant Atlas, who was condemned by the gods to carry the immense burden of the vault of heaven; but what does the book of divine revelation say about this? In it God himself puts to Job the question: "Where would you be if I founded the earth? On what are her feet sunk? or who laid a cornerstone for her?" and Job had to confess: God "hangs the earth on nothing," while the Book of All Books testifies in another place of the eternal Son of God: "He bears all things with his powerful word." In short, which works God alone is the master builder of, whose all-supporting reason is he also alone.

It is different with all works of human hands. There, on the other hand, everything depends on the foundation, except the master builder, on which the building is based. A man-made building may be so high that its top, like Babel's tower, reaches to the top.

It may be so wide that, like Egypt's pyramids, it occupies the area of an entire city; it may be so precious that, like Solomon's temple, it shines from within and without with gold, marble and precious stones; May the greatest masters of architecture, painting and sculpture have adorned it with their most beautiful works of art, so that it is, like once that temple of Diana at Ephesus, an object of admiration of all times; may finally a building of man's hand be so strong that it, like once Nebuchadnezzar's royal castle, seems to be able to defy all powers of destruction forever: If the ground above which the building rises is not above all unshakable, if the ground is rapidly receding drifting sand or loose rubble, no matter how great the height, no matter how great the width, no matter how precious the material, no matter how rich the ornamentation, will help, no matter how astonishing the mossiness of its walls and spars and its columns and buttresses - the first storm wind that roars over such a building shakes it in its depths, causes it to totter, lifts it from its foundation, and transforms it into a desolate pile of rubble in a few moments.

This is also the case with every invisible spiritual structure of man. If the foundation of it is the ever-changing wisdom of this world, which devours itself over and over again, or if the foundation of it is a human coercive power that stands today and falls away tomorrow, or if the foundation of it is the fleeting misty images and dreams of human speculation and imagination, or if the foundation of it is the human authority that is always subject to error, then such a spiritual building erected on a transient foundation is also itself a work of transience.

So you ask, my friends, reasonably: What is the foundation of the invisible spiritual building, of which the now to be erected visible new building is to become only the temporary scaffolding, only the sheltering shell? You ask: What does the stone mean, then, which we want to insert today into this foundation wall as its keystone?

My answer to this is that our cornerstone means

God already says in the prophecies of the prophet Isaiah: "Behold, I lay in Zion a foundation stone, a tried stone, a precious cornerstone, well established. He that believeth shall not flinch." Our cornerstone means the one who once testified of himself, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Our cornerstone means the one who once prophesied of himself, "Heaven and earth shall pass away; but my words shall not pass away." Our foundation stone means the one of which the apostle to the Gentile nations wrote to the Christians at Corinth: "No one can lay any other foundation, except the one that is laid, which is Jesus Christ." Our cornerstone means the one of which the same apostle speaks when he calls out to the Christians at Ephesus: "So then you are no longer sojourners and strangers, but citizens with the saints and members of God's household, built on the foundation of the apostles and prophets, Jesus Christ being the cornerstone." In short, our cornerstone means Christ, the eternal Son of God and Savior of all sinners, and His holy, all-salvific Word.

Yes, my friends, Christ alone and His Word, that is the rock-solid foundation on which the German Evangelical Lutheran Synod of Missouri, Ohio and other states has now stood unshaken for more than 35 years and by God's grace still stands, it, which erects this new building by means of the free rich gifts of love of many thousands of devout Christians belonging to it: this and no other should and will therefore also be by God's grace the foundation of the spiritual building on which work is to be done under the sheltering roof of this visible new building. "Christ alone and His Word", that is the unshakable foundation of the Concordia of 1580, that pure glorious confession of our entire orthodox Evangelical Lutheran Church: this and no other shall and will therefore also be, by God's grace, the foundation of our institution called "Concordia" after this confession. "Christ alone and his word", that was the diamond foundation of the great work of the Lutheran Church Reformation: this and no other shall and will therefore also be, by God's grace, the foundation of the faithful daughter of the Reformation, the foundation of this our theological seminary fine.

In the new Concordia, reason will not be despised as a gift of God, but rather held up and praised as a glorious light in the affairs of this earthly life: But at the same time it will be testified that fallen man's reason is blinded in spiritual and heavenly matters, that it knows nothing of the true God and of the way to this true God, yes, that the beatific truth is only foolishness and a nuisance to it, and that therefore in matters of the divine counsels of salvation it may neither be a teacher nor a judge, nor ponder, deduce, and conclude, but must give itself up captive and keep silent in this sphere which is foreign to it. In the new Concordia, too, teachers and students will humbly sit down at the feet of those blessed great teachers of the Church, who with unparalleled diligence and incorruptible faithfulness have brought to light inestimable treasures of divine wisdom and knowledge from the gold shaft of the Holy Scriptures and have bequeathed them to us in their immortal writings: but the great word of the Lord will be deeply impressed upon the knowledge-thirsty studying youth: "You shall not allow yourselves to be called masters. One is your master, Christ; but you are all brothers." Finally, in the new Concordia, love and loyalty to the true visible church of God on earth, to our dear Lutheran Zion, will be planted in the hearts of the young theologians, but it will also not be concealed from them that no doctrine, because it is taught by the church, is truth, but rather that the church, only because it teaches the truth, must be recognized as the true one; that not the church carries the word, but that the word carries the church.

Behold, my friends, not a false hereditary flag shall and will ever flutter over our new Concordia, which bears only the lying inscription: "Christ and His Word alone!" but on its deepest bottom, which carries everything, the watchword of our church shall and will shine clearly and truly: "God's Word and Luther's teaching now and never perish. Let the mouth of the teacher, smitten by God, be silenced forever, who ever dares to open in our new Concordia against Christ's free grace and against His alone true Word, and let the hand of the teacher, overtaken by God's judgment, wither forever, who ever dares to take up the pen against Christ and His Word.

Well then, may the splendidly planned new building on rocky ground now rise higher and higher, majestically, heavenward from day to day, be happily completed, and after a year's time open its hospitable gates for our jubilant entry and stand there into the farthest future, a monument shining far and wide to the free grace of our God and the sacrificial love of many thousands of pious Christians even in this last time. May the spiritual building, which is invisible to human eyes, then also grow, green and blossom from year to year in the wide, bright halls of this new building, spreading its branches ever further and bearing thousandfold fruit for eternal life, a tree planted by God Himself by the streams of His grace and truth. Yes, may then multitudes upon multitudes go forth from here, who as faithful and blessed laborers in the heavenly harvest and as brave and victorious fighters in the Lord's wars, fill the land everywhere with the word of Christ to its utmost limits, and may they thus fill countless immortal souls created for eternal life, the eternal sunlight of divine truth against the darkness of this world, the eternal, inexhaustible spring of divine grace against all human sin, the heavenly balsam of divine comfort against misery and death, and thus bring them salvation, heaven and eternal bliss from generation to generation, until the last day of the world; and all this to God and to the Lamb who sits on the throne of glory, for praise, glory and honor from everlasting to everlasting. Amen. W. [Walther]

(Submitted.)

The Iowa Synod

has published a treatise on the election of grace. In it the old serpent, who once said to Eve: "Yes, should God have said?" approaches the reader in glistening form and murmurs into his ears with smooth words: "Leave the sayings that deal with the eternal election of God, for you cannot rhyme them with the sayings that deal with the general will of God to grace. But she does not tell the reader that it is written in God's word: "And take captive all the Reason under the obedience of Christ" (2 Cor. 10:5), and that the dear confession of the Lutheran church says concerning the election of grace: "God has still concealed and hidden much of this mystery, and reserved it for His wisdom and knowledge alone, which we are not to investigate, nor are we to follow our thoughts in it, conclude and ponder, but are to keep to the revealed word. Which reminder is most necessary. For our presumption is always much more concerned with this than with that which God has revealed to us in his word, because we cannot make it up, nor are we commanded to do so. ... What in this disputation wants to run too high and out of these bounds, there we are to put our finger on the mouth with Paulo, to remember and say: Who are you, man, who want to be right with God?" (Concordia 715. 717.) - The teaching of Proverbs: "God wills that all men be helped." "He that

believeth and is baptized shall be saved; but he that believeth not shall be damned," and others, that is, the doctrine of God's general will of grace is given out in this Iowa tract **for the** doctrine of election of grace of the Lutheran Church. None of the many clear sayings that are really about election are adduced. All the talk of the tract on this point is overturned by the one saying alone: "God chose us in Christ JESu before the foundation of the world was laid, that we should be holy and blameless before him in love, according to the good pleasure of his will", Eph. 1. and is branded as un-Lutheran by the very passage of our dear confession: "But the eternal election of God *vel praedestinatio*, that is, God's ordinance to salvation does not go especially over the pious and the wicked, but only over the children of God, who were chosen and ordained to eternal life before the foundation of the world was laid, as Paul says in Eph. 1: He has chosen us in Christ JESu and ordained us to filial piety.... The eternal election of God does not only see and know beforehand the blessedness of the elect, but is also of God's gracious will and good pleasure in Christ Jesus a **cause**, so that our blessedness and all that belongs to it is created, worked, helped and promoted; on which also our blessedness is thus founded, that the gates of hell shall not be able to do anything against it, as it is written, My sheep shall no man pluck out of my hand; and again, And they believed, as many as were ordained unto eternal life." - But the old serpent, through this Iowa tract, seeks not only to rob the reader of the Lutheran doctrine of election by grace, but also to smuggle in Roman papist weeds into the field of the Lutheran Church. Rome teaches: Man is saved by grace, but the works that man does, which God's grace works in him, also contribute to salvation. So in this treatise there is a lot of talk about grace, but basically it all boils down to the fact that man's own, free self-decision helps him to salvation. Thereby, however, the whole talk of grace becomes empty chatter and has only the purpose to throw sand in the eyes of the ignorant. The old serpent knows quite well that the Lutheran Christian would turn away in disgust from this pernicious Iowa works doctrine if it had been presented in dry words. - The right religion gives all glory to God alone with all its teachings. Dam also teaches our

The Lutheran Church, and with it our Synod, is so concerned with election by grace, conversion, faith and salvation that it gives all the glory to God completely and utterly; The Iowa tract, on the other hand, gives honor to the fact that a man has been chosen, converted, comes to faith and finally becomes blessed, to man, his will, fine conduct, his personal, constant self-decision, in which his eternal destiny is rooted, in which God has seen his election from eternity, on which God's mercy depends, on which everything is based in the last analysis, in which the reason why some are chosen before others lies solely and exclusively! The confession of our church, on the other hand, condemns as error when it is taught "that not only the mercy of God and the most holy merit of Christ, but also in us, is a cause of God's election, for whose sake God has chosen us to eternal life." (Concordienf. 557.) Certainly, if the old monk Pelagius lived today, he would greet the Iowans as his brethren and press them to his self-righteous heart. But the old Luther would say to them: "Fie on your falsehood, that you still adorn yourselves with my name, since you have fallen away from my main doctrine, namely from the precious doctrine of the saying: "By grace you have been saved through faith; and that not of yourselves, it is the gift of God; not of works, lest anyone should boast" (Eph. 2, 8. 9.).

The serpentine nature of the tract comes to the fore in that it presents our (the right, biblical Lutheran) doctrine of the election of grace by twisting and distorting it as a ghastly Calvinistic monstrosity. The words of the dear Luther: "It originally flows from misunderstanding who should believe and who should not believe", are put on our account without further ado, as if they were our words. Individual sentences and expressions torn out of context are used to stamp us as horrible Calvinists. But when was I going to stop, was I going to name all the false and distorted things in this Iowa tract? One could write whole books about it.

God have mercy on the deluded author and the misguided who have given this tract to the public.

Homestead, Iowa. C. W. Baumhöfener.

History of Concordia Seminary.

(Continued.)

When very soon thereafter Pastor C. F. W. Walther and Candidate Büniger were called here to St. Louis, the two candidates Fürbringer and Brohm continued the work alone. And when the former had also accepted a call to the preaching ministry, the blessed Pastor Löber at Altenburg took over part of the teaching. In 1843, candidate Brohm also entered the preaching ministry and Blessed Pastor Löber continued the teaching for half a year mostly alone, only a few lessons were taken over by Blessed Pastor Keyl in Frohna.

When the external condition of the congregations became somewhat more favorable, they began - which individual members had already done from time to time - to actively and helpfully take over the institution. In 1843, the congregation here in St. Louis appointed the candidate J. J. Gönner as teacher and rector of the institution with a certain salary, which until then had not been thought of at all. The congregations in

Perry County acceded to the appointment and granted the rector, who took office in September, in addition to steady housing, contributions in kind, wood 2c. Instruction was given by Pastor Loeber in the parsonage apartment and by Rector Goenner in his home - a log cabin with two rooms. In 1844 there were eight pupils at the institution: 6 from Perry County and 2 from here. They were soon followed by 4 more wettere from here and later, in addition to one local, 2 entered from Fort Wayne who had already studied elsewhere. In the meantime, the college building from Dresden to Altenburg had been shuttered and rebuilt, and was now again used as a teaching room and also as a parlor for sophomores. Since the year 1847 also Mr. K. J. O. Nitzschke gave some lessons, especially in English.

In 1847, on April 26, the "German Evangelical Lutheran Synod of Missouri, Ohio and other States" met in Chicago, Ill. and at its first annual meeting considered "the establishment, maintenance and supervision of institutions for the training of future preachers and school teachers for the service of the church," and therefore addressed an inquiry to the congregation in Altenburg and to the local town "whether they would be inclined to leave the high school and theological seminary located in Altenburg, Perry Co, Mo., to the direction and care of the same." The congregations agreed to do so. But while the congregation at Altenburg wished the institution to remain in their midst, the one here wished it to be transferred here, also promising at the same time 2 acres of land, over \$2,000 for construction, and considerable income for the maintenance of the institution: the surplus remaining from the sale of the hymnal it had published and that of its churchyard treasury. At the synodal meeting of the following year (1848), the reasons of the Altenburg congregation and those of the local congregation were considered and St. Louis was declared to be the most suitable site. The congregation in Altenburg made a new proposal to the synod in the following year to leave the institution in Altenburg. The synod did not fail to examine the reasons very carefully, but became convinced anew "that if one makes a stronger development and greater effectiveness of the institution itself, and thus the welfare of the church in general, the main focus, there are far more and more important reasons to move the institution to St. Louis than to leave it in Altenburg. The synod appointed a committee to write a detailed letter of reply to the congregation in Altenburg, and decided to carry out the intended transfer as soon as possible, and to elect another professor of theology in place of Pastor Löber, who, feeling the decline in his physical strength, wished to be relieved of the heavy workload at the institution. The synod would have liked to hire a third teacher with special attention to English, but had to refrain from doing so for the time being due to lack of funds. On the other hand, it was decided to erect a seminary building in St. Louis and to begin construction as soon as possible. A building commission was appointed for this purpose.

On August 19, 1849, Pastor Löber, who had served the institution so faithfully, who was highly respected and warmly loved by the pupils, and who was highly honored by the entire synod, passed away, after he had had the pleasure of receiving three of his pupils: J. A. F. W. Müller (1847), F. J. Biltz and R. Lange, who was

The first one, who had been at the institution for a shorter time (both in 1848), entered the preaching ministry.

In October, Pastor C. F. W. Walther was elected theological professor. His congregation there agreed to accept the job if he participated officially as pastor in the government of the congregation and preached from time to time.

The construction of the institution building was started on the land donated by the municipality, which at that time was still located outside the city limits. According to the plan drawn up by Mr. Stephan and adopted with few modifications, it was to consist of a

central building and two wings. Due to lack of funds, the southern wing was to be built for the time being. In October, the building commission issued an appeal for help for the construction. On November 8, the foundation stone was laid. This was a day of great joy. Blessed Pastor Büniger performed the ceremonial laying of the cornerstone after Professor Walther had given a speech in which he showed how the church had always proved to be a friend and nurturer of art and science and must always prove to be so according to its nature and purpose.

The relocation of the institution to St. Louis, which the Altenburg congregation finally agreed to, albeit with a heavy heart, took place in mid-December. Around this time, 2 of the older inmates entered the preaching ministry: H. Wunder, who was only at the institution for a short time, and Ch. H. Löber.

Since the institution building was not yet completed when the staff of the institution arrived, the teachers, Professor Walther and Rector Gönner, taught classes in their apartments from January 1850 until June. The pupils lived with their parents or with friends.

(To be continued.)

(Sent in by P. F. Köstering.)

**A kind word to the dear communities and
their pastor within our synodal association.**

Dear brothers in the Lord!

The sender takes the liberty of bringing to your attention a matter that concerns you very closely, and to recommend it cordially and urgently to your Christian goodwill and wise action. The matter is this: Our distinguished general treasurer, Mr. E. F. W. Meier, has had the goodness to let the sender of these lines (when he had the honor of being the treasurer's guest during the meetings of the Western District of our Synod this fall) take a look at his books and acquaint him with the financial situation of our Synod. We saw with joy and amazement what an astonishing sum has flowed into the various coffers from our dear congregations since the last Synod of Delegates (in the spring of 1881); but we also had to realize to our sorrow that in spite of the abundant gifts for the various coffers - the main coffers, namely the synodal coffers, are suffering from deficiencies and will have to close their accounts this year with a not insignificant deficit, if our love and charity do not prevent and remedy this evil. If we are asked about the cause of the shortage in the synodal treasury, we can only answer that it stems from the fact that the demands on this treasury have increased, while the inflow has decreased. As is well known, the synodal treasury has a significant inflow from the

our "Concordia-Verlag", that is, from our printing and book business, which up to now (because of its large sales, and because all literary works are delivered without remuneration) has yielded a considerable profit; in recent times, however, this business has had to spend significant sums on the acquisition of new machinery and on repairs, which naturally reduced the outflow into the synodal treasury. In addition, the collections for the synodal treasury have flowed more sparsely in recent years than in the past, which was probably mainly due to the fact that we relied (and admittedly only too much) on our printing and book business and consoled ourselves with the thought that our help was no longer necessary. As far as the last year is concerned, the poor harvest, but especially the seminary building in St. Louis, which demands great sacrifices from our dear Christians, has had a negative effect on the synodal treasury. So the situation is. Fortunately, it is not the case that the charity of our dear congregations has decreased in recent years - the opposite is the case; but nevertheless, the synodal treasury has remained in arrears, and that is not good. For it is precisely this treasury that should be most generously provided for, because the entire synodal budget must be financed from it, and because without it the main work of the synod, namely the training of preachers, teachers and missionaries, could not exist and could not be continued. But if our dear congregations would all take hold and raise a collection to remedy the shortage in the synodal treasury, we would easily be able to cover the deficit in this treasury. It is true that much is expected of our dear congregations in terms of charity; however, we have no doubt that they will not reject a friendly request out of hand in this case either, but will be willing to make a donation to make up for the existing shortfall.

Well then, beloved brothers in faith! Let us take this matter into consultation and consider how the matter can best be helped. We take the liberty (on the advice and suggestion of our general treasurer and several other brethren) of making the unassuming suggestion to the dear congregations that on New Year's Day 1883 they take up a collection in their services to cover the debt in the synodal treasury and send it in without delay to the treasurers, stating how it is to be used. Of course, we are far from wanting to prescribe anything to the congregations with this proposal. We leave it entirely up to them to decide in which way they want to participate in this work; we only ask that all of them participate, because then it will not be difficult to remedy the need in question. God give his blessing!

(Submitted.)

Middle District Synod Assembly.

The dear readers of "Lutheran" are accustomed to learn something about the negotiations held after a synodal assembly has taken place, even before the publication of the complete report. Whoever is eager for such information, the better off he will be. He will let the brief content presented to him serve him so that he will all the more readily reach for the detailed report afterwards and make use of it in a manner pleasing to God.

- for advancement in Christian knowledge and godliness.

The synod met on October 18 at St. John's Lutheran Parish in La Porte, Ind. Ten sessions were held in accordance with the existing order. In six sessions, the synod engaged in an in-depth doctrinal discussion based on ten theses. - Just as all doctrines of faith can be drawn from only one source, namely from the Holy Scriptures, so without this source we would know nothing about original sin, i.e. we would know neither that there is original sin, nor what it is and what it entails. God alone can and must reveal to us in his word, he alone can and must reveal to us through his word what we human beings are according to our natural birth: that through Adam's fall human nature and being is completely corrupted. That the knowledge of original sin comes from God's Word alone is the firm foundation on which the discussion of the presented theses continued to build and the thorough human ruin and misery, unfathomable to man himself, was described in detail. If the dear readers later find in the synodal report that other doctrinal articles were also included in the discussion, they should not be surprised. For one thing, all the doctrines of faith are intimately connected, like links in a golden chain which God, the Lord, Himself has joined together, and secondly, we live in a time in which the old evil enemy, with much cunning, has also set his sights on obscuring or completely suppressing the pure doctrine of original sin by means of a false doctrine of conversion and the election of grace. Our latest adversaries, by their false doctrine of the conversion of the sinner and of election to blessedness, have pushed the pure doctrine of original sin to one side and extolled another, an alien one. For by asserting that man can and must make his conversion and election possible by his conduct against the grace offered to him (and that he can, if he wills), the whole scriptural doctrine of original sin is thereby damaged and contradicted the confession of the Evangelical Lutheran Church. Therefore, the synod, when discussing the doctrine of original sin, could not pass over the newly emerged errors with silence. No, the honor of God, as well as Christian love, demanded that a public testimony be given against such false teachings, through which even the slightest bit of spiritual good is attributed to the unregenerate human being. As far as spiritual things are concerned, man has completely lost all power. The free will hates God's judgment, he has died to goodness. By his behavior he cannot meet the conversion. Natural behavior is rather only a resistance to grace. If there is truly "good behavior" in a person, it is in him because he has come to conversion and God has thus begun the good work in him.

Of the other items presented to the Synod, only the following is brief. With attentive participation, the Synod followed a message from the Reverend General Praeses about the Synodal Conference gathered in Chicago, which, despite the hostilities of the apostates and other opponents, is building itself up in peace by God's grace. The Lord has not yet departed from His people; He remains their confidence, blessing, salvation and peace!

The synod was also encouraged to continue its active participation in the negro mission. After all, this mission is also a matter of the Kingdom of God and the Lord of the harvest has also blessed the work among the blacks in the South! - —

To Him, the Lord our God, be brought praise, glory and thanksgiving for the blessed, sweet days which, according to the abundant riches of His **grace**, He has given us in the midst of the hospitable congregation in La Porte! From the bottom of our hearts, may his holy name be praised for the treasure of pure doctrine that he has bestowed upon us, and for the glorious blessing that he has placed upon our meetings and deliberations. To him be praise and thanksgiving that even in the last three years of the difficult struggle for the jewel of truth, he has been a fiery wall around our whole synod, and by his undeserved grace has kept us in unity in the spirit through the bond of peace! May our adversaries continue to speak and do all kinds of evil against us; indeed, may

they become even more hostile to us than before: we are not afraid of their defiance, for God is with us. This is certainly true. Amen.

G. R.

To the ecclesiastical chronicle.

I. America.

The Pennsylvania Synod, which has 200 pastors and 396 congregations, has only 13 parochial schools!

The "*Lutheran*" and other papers report that sect preachers were invited to celebrate the laying of the foundation stone of our new seminary building there. But such people were not to be seen from the erected speaker's platform, much less were they invited. By the grace of God, we do not have pulpit fellowship with false believers. The "*Lutheran*" knows this quite well.

The Missouri English Lutheran Conference held its sessions this year from 20 to 22. October at noon at Springdale, Arkansas. Writer of these lines was present as a delegate from our Western Synodical District, as was also our English Missionary, Rev. A. Bähler. It was gratifying to see how the conference is progressing on the right track and how earnestly it is concerned to be properly founded in true Lutheranism. The main subject of the discussions was the paper: "What are the characteristics of a well-established, truly Lutheran congregation, to which Lutheran preachers and their congregations should strive as their goal? The first 3 theses were discussed, which read: "1. God's Word has dominion in it. 2. the confessions of the Evangelical Lutheran Church are in truth also her confessions. 3. she does not hold the Evangelical Lutheran Church to be the church apart from which there is no salvation, but believes that God has His own everywhere; she is not sectarian." - At the instance of the Rev. L. M. Wagner of Gravelton, Mo. the conference also made a statement of its position in the present doctrinal controversy. At an evening session the well-known 13 theses were gone over, and the next morning the conference unanimously declared that it heartily agreed with our church's pure doctrine of election by grace, as set forth in God's Word and in our confessions, and now taught by the Synodical Conference. The earlier recommendation of the "*Lutheran Standard*" was withdrawn, and in contrast the "*Lutheran Witness*" was warmly recommended along with the "*Pioneer*." On the evening before last, Schreiber, called upon by the local congregation, had to write a bist...

He can only think back to that evening with joy. God bless the English Lutheran Conference of Missouri and promote the work of our English mission - for His name's sake!
G.

II. foreign countries.

The Synod of the Evangelical Lutheran Free Church of Saxony and other states held its meeting this year in September in the congregation of Pastor Stallmann in Allendorf near Giessen. From the report on this in the organ of this synod, we excerpt the following: "In addition to this annually recurring and for us all so necessary, wonderful synodal blessing, we were allowed this year to experience another special joy, which God had given us. The readers of this newspaper will remember that in No. 6 of the current year's issue we were informed how in our neighboring country Denmark an Evangelical Lutheran Free Church has existed for more than 25 years under its spiritual father and superintendent, Pastor N. P. Grunnet in Copenhagen. What could be assumed as highly probable after a few writings and letters of this man, who up to now was completely unknown to us, and which he had sent to us, namely, that in spite of our complete unfamiliarity with each other up to now, our two free churches would agree with each other in all doctrinal points and essentials, has now actually been confirmed by God's grace. The dear Pastor Grunnet, who, like us, was concerned about cordial brotherly fellowship in the truth, and whom we also wished to speak to and get to know personally, came here at our invitation together with an elder or church leader of his congregation and, after visiting several Saxon congregations, attended our synod as a dear guest from beginning to end. In true Lutheran fashion, who are not concerned with mere outward or even false carnal unity, but with true unity in spirit and in doctrine, we did not fail to hold a special friendly doctrinal discussion, the result of which was precisely that we were able to join hands as brothers with a good conscience and a happy heart. But we can and may rejoice all the more in this, as this is a new, undeniable proof that our so-called "Missourian" doctrine is not a special new sectarian doctrine, but the old and pure common doctrine of all true Lutherans on earth. Therefore, where in the world truly Lutheran congregations are found, which are not yet flooded by the turbid current of false modern faith or even of the unbelieving spirit of the age, they are indeed at one with us, and such inner unity and fellowship must also be manifested in their time, either, as in this case, for our mutual refreshment in this pitiful valley already here on earth, or certainly in the life to come. May the merciful and faithful God now grant that this lovely beginning of the connection between the Danish and our Free Church will continue to flourish and that it will progress happily and blessedly for both parts. May our cause, or rather his cause, be entrusted to him in all places.

"Not many wise men according to the flesh are called," says St. Paul in 1 Cor. 1:26. But in saying "not many," he testifies at the same time that there will always be some "wise men according to the flesh" who will accept the word of the cross, which is foolishness to the world, as the only true wisdom. To these "wise men according to the flesh" belonged also the highly learned doctor and professor of theology Friedrich Adolf Philippi in Rostock in Mecklenburg, who died blessedly on August 29. He was born of Jewish parents, but came to Germany at a young age.

In the course of his life, he came to the vivid realization that Jesus Christ of Nazareth was the true Messiah promised to his people, and was therefore baptized. What kind of man he was, Professor Bachmann, among others, expressed at his coffin. We cannot but share some of this with our readers. After Professor Bachmann had announced the words: "The blood of Jesus Christ, the Son of God, makes us clean from all sin" (1 John 1:7) as his text, he continued as follows: "From this word, in the image of our deceased, the deepest, firmest, indeed, the only reason for his life first and foremost comes to our attention. What was it that drove the young man to the feet of Jesus Christ, the Crucified, with ever more conscious and clear knowledge of the faith of his fathers? He hungered and thirsted for righteousness, his soul ached for the atonement of his sins, a righteousness he struggled in vain to gain from the works of the law, a reconciliation of which he could never be comfortably certain in all the shadowy being of the Old Covenant. Only when the New Testament did him the service of John, pointing out to him the one of whom Moses and all the prophets prophesied, as if with fingers: 'Behold, this is the Lamb of God who bears the sin of the world! Only when in holy baptism, through the sprinkling of the blood of the Son of God, he was assured of the atonement of his sins and justification before his God, only then had his soul found its full satisfaction, only then had he experienced in a certain blessed way what he later wrote as his confession under a picture of himself: 'Christ is the end of the law; he who believes in him is righteous. - And this Christ, in whom he found his righteousness and the peace of his soul, was to him none other than the one to whom He testified Himself, as the one whom the whole Word of God proclaims on every page: the eternal, only begotten Son of God, incarnate in the fullness of time for our salvation. Oh, he knew it only too well and had learned it in the vain struggle of his soul, that for each, even the smallest of his sins, no other sacrifice was great enough, no other atonement fully valid, than the blood of Jesus Christ, the Son of God. And this blood of atonement, the precious merit of the God-Man, whom God also presented to him as a mercy seat through faith in his blood, was henceforth the foundation of his life, the comfort and part of his heart. Founded on this foundation in faith, sucking from this fertile soil with all the roots of his inner man the forces of life, he traveled out more and more completely to the firmly formed personality full of character, to the man of one cast, as which he was able to command respect and high esteem even from those who were far away, even from men of the most opposite point of view. In the complete devotion to this one truth, which completely filled his soul, as it gave all his rich human gifts the consecration of higher meaning, lay also the peculiarly attractive power of his person, which so effectively and lastingly bound the youth to him, and in not a few of his students so conditionally influenced their entire inner direction and development. - To know that he was reconciled with God through God's blood, to know that he was represented by Jesus, the righteous, interceding with the Father, helped our perfected man to bear the burdens of life. This comforted him and kept him upright under the tribulations of his pilgrimage. For according to his God's counsel, he did not lack such tribulations either, from the first, perhaps deepest pain of his life: as a son to be torn from his parents' hearts, to see himself (as he himself used to express it) cut out, as it were, from the circle of his nearest and dearest according to the flesh, to the last sufferings of his old days. But also in

In such dark hours of tribulation, when not only the natural flesh and blood no longer have a light of comfort, when even the challenged faith often feels as if God had closed all his grace in wrath, his soul was always supported and comforted by this: "There is therefore nothing condemnable in those who are in Christ Jesus"; he always clung to the certainty as to his one rod and staff: 'In this God glorifies his love toward us, that while we were yet enemies, Christ died for us; so shall we ever be preserved through him from wrath, having been justified by his blood'; and thus through all the anguish and temptation of his soul he wrestled his way again and again to the quiet rest of the child at the heart of his reconciled Father, to the ever new, comforting experience: "Now that we

have been justified by faith, we have peace with God through our Lord Jesus Christ. - And this power of the blood of reconciliation, which strengthened him and sustained him throughout his life, also proved itself to our perfected man on his deathbed, even to the last breath. In the midst of all the turmoil and torture of his slowly dying body, he always found a safe haven of peace in the open wounds of the Lamb of God, who had also been martyred for him. For all accusations of sin and weakness of soul he drank comfort and strength in the blood of his Savior, also shed for him, also offered to him in Holy Communion. Through all his thoughts and speeches, consciously as well as unconsciously, the longing for the heavenly home, which the eternal High Priest also opened for him through His entrance with His blood, always sounded through. And with the repeated prayer: Lord Jesus, have mercy! Son of God, have mercy! he closed his mouth for this world; and at the same time he received the seal from the Lord for what he believed and confessed in his whole life: The blood of JEsu Christ, the Son of God, makes us clean from all sin. - God grant the writer of this and all his readers such an end also! W. [Walther]

Rebuttal.

Prof. Schmidt writes in No. 22 of "Altes und Neues" in a note to that passage of the Chicago negotiations in which his Rottiererei in the congregations of the Synodal Conference is commemorated. The following: "This is how the fox pulls himself out of the noose. For there is no Missouriian congregation at all to speak of here. Nevertheless, the 'Lutheran' (G. St.) lies as follows: Prof. S. has been practicing the shameful trade of a rotter for years. He has broken into several of our congregations.... several of our congregations. And such gross liars are still to be taken for honest people." Prof. Schmidt has misquoted the sentence on which he accuses the undersigned of lying and has omitted an essential part of the sentence. In No. 20. of the "Lutheran" the words in question thus read: "He has been practicing the shameful trade of a rottier for year and day. He has broken into several congregations in our Synod, as well as in the Wisconsin and Minnesota Synods." I had and have in mind here the three cases which were touched upon in public session in Chicago, the first case from the Wisconsin Synod reported by Mr. Praeses Bading, the second case from the Minnesota Synod mentioned by Mr. Rev. Tirmenstein, the third case from the Missouri Synod countered by Mr. Rev. Great Prof. Schmidt in a personal address. The former expressly gave the latter to consider how many simple-minded souls he had confused in that place where he had stood opposite him. According to this, Prof. Schmidt had in fact invaded several congregations of the aforementioned three synods. It would not be difficult to

It may be that Prof. Schmidt also had his hand in other places where schism occurred. The relevant words in the "Lutheran", however, refer to the three cases just mentioned. Incidentally, it is very bad for Prof. Schmidt to behave so purely and innocently toward Missouri with regard to the accusation of Rottiererei. By the content and tone of so many articles in "Altes und Neues," by circulation of this periodical, he has agitated and agitated in splendid style. And all the division and disunion in the congregations of our Synod, brought about by the doctrinal controversy on the election of grace, Prof. Schmidt is the last author. G. St.

Without faith, no sacrament will help.

In order to become a partaker of any gift, four things are necessary: a person who gives it and a means of giving it, furthermore a person who accepts it and a means of accepting it. Now, in the use of the sacraments, a partaking of heavenly gifts takes place, namely the grace of God, the forgiveness of sins and eternal bliss. Therefore, not only 1. God, who gives, 2. the sacraments, through which he gives, and 3. a Christian, who accepts, are required, but also 4. the faith, through which he accepts. (Gerhard, *Confess. cath. fol.* 1086.)

Mag Joh. Abr. Kromayer,

Superintendent of Ohrdruff, who died in 1733, wrote his own biography and closed it with the following beautiful words:

"And so far goes my hand. God grant that another may write that I also died blessed. If it be, O Lord Jesus, give me by thy hand a reasonable end, that I may commit my soul with understanding into thy hands, and so gently and gladly, in faith, depart from this misery on my little bed or straw. My God, I beseech thee, by Christ's blood, only make it well with my end. Amen."

Ordinations nntz introductions.

By order of the Reverend President Clöter, on the 19th Sunday after Trin. Mr. Adolph Pfothner was ordained by the undersigned in the midst of his congregation and inducted into his office. May God rest his blessing on the work of this western pioneer. H. Better.

Address: Rev. '6. Ikotendner,

IZrueeville, W^stone Oo., blino.

On behalf of Mr. President Wunders, Rev. P. h. S. Estel was introduced to his congregation at Fountain Bluff, Ill, on the 20th Sunday after Trin. by the undersigned.

Address: Lev. Ld. 8. Istel,

F. Köstering.

On behalf of the Reverend Presidium Northwestern District, on the 18th Sunday after Trin. Rev. Cl. Seuel was installed by me in his new congregation at Portage City, Wis. The Lord be his sun and shield. C. Holst.

Address: Uev-01. 8euel,

Lox 51, Lortaxe Oit^, Oolowdlu 6o." V71s.

On the 19th Sunday after Trinity, on behalf of the Presidium of the Michigan District, Pastor C. F. Schad was solemnly installed by the undersigned, assisted by Pastor S. Schwan- kovsky, in the Zion Parish, which was branched off from my parish, in accordance with our **official calendar**.

K. L. Minor.

Address: Uev. 6.b'. Zokutr,
Ikree Litle Lous", look" 4.ve., Detroit, dlod.

On the 22nd Sunday after Trin. Mr. P. M. Bürger, on behalf of Mr. Praeses Strafen, was introduced to his congregation at Town Wausau, Marathon Co, Wis. of

H. Srck.

Address: "sv.Ll.Luerkrer,

Lox 871, ^VnusLu, Llarntuöll 6o., IVIs.

On the evening of November 1, in front of a large crowd in St. Matthew's Church in New York, the solemn inauguration of Principal Ed. Bohm as principal of the Progymnasium- and of the former assistant preacher at St. Matthew's, Mr. P. O. Hanser, Jr., as professor at our Progymnasium. Mr. Beyer preached on Sirach 18, 22, and Mr. Sieker gave an address to the assembled Quinta and Sexta.

May our young plant nursery flourish and grow. God grant it! Br. ".

By order of the Honorable Mr. President Strasen, Rev. Chr. Reuschel, appointed by the Lutheran St. John's congregation at Town Milwaukee, Milwaukee Co, Wis. was installed on the 21st Sunday after Trin. by the undersigned with the assistance of Mr. Tobias Rösch. J.G. Präger.

Address: Rev. Odr. Leusedel,

' DMmann, blllvauks 6o.,M1s.

Commissioned by Mr. Praeses Crämer, the undersigned, assisted by Mr. Pastor Aron, inducted Mr. Pastor G. Bayer into his new office on the 20th Sunday after Trinity at St. Martinus Gr- munity in St. Clair Township, Benton Co., Iowa. Ph. Studt.

Address: Lev. Oso. Luzwr, ülurenxo, lov".

Church dedications.

On the 16th Sunday after Trinity, the Lutheran congregation in Roseland, Ill, and the surrounding area (Kensington and Pullman) dedicated their new church to the service of the Triune God. The undersigned preached. H. apply.

On the 9th Sunday "ach Trin. the newly built church of the Lutheran St. James congregation in Sugar Grove, O., was dedicated; their first church was built in 1835 and torn down this year. German festival preacher was Mr. k. F. W. Richmann of Pittsburgh, Pa. who served St. James parish from 1843 to 1856. Preaching in English wasH. Rauh.

In Arlington Heights, Look Co, Ill, on the "20th" Sunday after Trinity, the newly built church was dedicated to the service of the Triune God. Festive sermons were preached by Lk. A. Reinke, H. Schmidt, Prof. Brohm. The latter preached in English. The church is a very massive and beautiful brick building, 40 feet wide and 70, with vestry and tower projection 90 feet long. E. "öder.

Mission Festivals.

On the 10th Sunday after Trin. the congregation at Con- cord, Wis., "celebrated" its first- mission feast. Speakers at the celebration were LL. W. I. Friedrich and C. Holst. The collection was -47.00.

S. A. Feustel.

On the 17th Sunday after Trin. the congregation at Lincoln, Benton Co, Mo, "celebrated" their mission feast. The collection was -56.70. I. Nothing.

On the 18th Sunday after Trinity, the congregation at Johnsbury, Somerset Co, Pa, celebrated their mission feast. L. W. Hanewtnckel preached on heathen mission in the morning and the undersigned on inner mission in the afternoon. The collection was -17.00; also found was a gold finger ring, the value of which is as yet undetermined. C. Lauterbach.

On the 18th Sunday "ach Trin. the congregation in Car- linvttle, Ill, celebrated a mission festival together with the congregations of Pastors Hahn and Schröder. Festival sermon, were Messrs. Lk. Hahn and Schröder. The collection was -55.70. B. Mteßler.

On the 18th Sunday after Trinity, the Immanuel, Sreuz and Heil. - Geist congregation in Milwaukee, Wis. celebrated a community mission feast. The collection was -116.72.

I. Strasen.

On the 9th Sunday after Trinity, the congregations of North East and Erte, Pa. celebrated their first mission feast in the North East church. The pastors of the two congregations were the festival preachers. The collection, for inner and outer missions, was-40.12. H. Plug.

On the löten Sunday after Trin. the Lutheran Jmma- nuels congregation near Lewiston, Town Uttca, Minn. celebrated its annual mission feast. The festival preachers were: in the morning Mr. L. K. F. Schulze, in the afternoon dte Messrs. LL. C. Mende and I. Schulenburg. The collection, which amounted to -52.00, was intended for inner mission. This is the most important task for us in Minnesota. God grant that our dear congregations may realize this more and more. D. Koth".

On the last Sunday "ach Trin. the congregation at Fort Smith, Ark. celebrated its first mission feast. The festival sermons were preached by F. W. Herzberger and I. Schalter. The former preached" in German in the morning and the latter in English in the afternoon. The collection amounted to -36.00, which was earmarked partly for internal, partly for emigrant and partly for Negro missions.

P. F. Germ an".

The congregations of Benson, El Paso and Seeor celebrated their annual mission feast in Seeor on the first Sunday after Trin. Ill. The LL. Dageförde and Ansorge preached. The collection was -80.00, of which three students received -15.00 each, the remainder being given to the Negro Mission, the Orphanage and the Deaf and Dumb Institution. A.

On the occasion of our general pastoral conference here this year, my congregation at Watertown, Wis. "celebrated" a mission festival, in which the congregation at Lebanon, connected with our synod and served by me for the time being, participated. Pastors Keller, Sprengeler, Walker and Osterhus were the festival preachers. The collection was 89.89. L. Strasen.

On the 15th Sunday after Trin. the congregation of the undersigned (South Litchfield, Ill.) celebrated its fourth mission feast. Many guests from Mount Olive were present. Festival preachers were: Prof. Pieper, Rev. Zahn, and Mr. Paft. WeiSbrodt. Collect-116.00. L. Schröder.

On the 17th Sunday after Trinity, the congregations of Acetdent and Cove, Md. celebrated their second mission festival. The undersigned preached on external missions in the morning and on internal missions in the afternoon. The collection was -32.09.

E. I. Fleckenstei".

On the 9th Sunday after Trinity, the congregation of the undersigned (in Milwaukee) celebrated its annual mission festival. The festival preachers were Father Nütze and Professor Hamann. The undersigned gave a lecture on the history of mtsstoas. The collection made exclusively for the "inner" mission in Wisconsin amounted to -120.00. H. Sprengeler.

On the 12th Sunday after Trinity, the congregations in and near Dwight, Ill, and Morris, Ill, celebrated their community mission feast in Morris. The congregation at "Korkvill", Ill. attended in large numbers. In the morning Mr. P. I. Rabe preached, and in the afternoon Professor A. Selle gave a lecture on his experiences with the Methodists. Collection: -46.68 after deduction of travel expenses. F. BehrenS.

On the "21st" Sunday after Trio, the "Semeind" of the "Herr" L. Schrader at Rum a, Randolph Co, Ill, froze their mission feast. In the morning Fr. H. H. Holtermann preached, in the afternoon undersigned gave a lecture on the history of missions. Collection -24.00. H. A. E. Schäfer.

On the 21st Sunday after Trinity, in Buffalo, R. A., the congregations of St. Andrew and Trinity celebrated a joint mission feast in the church of the latter congregation. Preachers were dte kk. W. Weinbach, I. Steck and C. A. Wiegel. Collection -7S.00: Aug. Senne.

The congregation of Mr. L. F. Schalter in Red Bud, Ill, celebrated a mission festival, combined with a harvest festival, on the 20th Sunday after Trinity. Morning and evening sermons were preached by Mr. L. I. A. F. W. Müller and the undersigned. Mr. P. F. Erdmann preached a sermon on Thanksgiving Day. Collected were -88.00.

C. C. E. Brandt.

On the sixth Sunday after Trinity, the Lutheran Trinity congregation at Evansville, Ind., held a mission festival, in which guests from the congregations of our Concordia coasts, especially from Terre Haute and Vincennes, took an active part. The festival preachers were kk. Hüge and Brüggemann, and L. Katt gave a historical lecture. The collection amounted to -130.00.

A. Saupert.

On the 20th Sunday after Trin. the congregations at Hannthal, Mo., and West Ely celebrated their mission feast. Collection was -21.L0. L. E. B o de.

School dedication and mission festival.

On the 20th Sunday after Trin. our congregation ax Braver Creek, Uork Co., Nebr. had the joy of celebrating aB double feast. In the morning their handsome schoolhouse was dedicated and in the afternoon they "celebrated" mission feast. A number of members of our neighboring parish as well as Father Weller were present for the celebration. Fr. Bode gave the school address and Mr. L. Grüber spoke about "Missio" in the afternoon. The mission collection was 24.60.

G. Endres.

To the message.

The Sixth Synodal Report of the Free Church is to be sent out toward the end of the year; therefore, request all who wish to have a copy of it to send their ramen to me etn immediately. The price can only be given later.

M. L. Barthel, Agt.

Si "gek,""eu into the coffers of the Western" District:-

For synod treasury: Bon Fr. Roschke's congregation at Pierce City, Mon., -6.00. Fr. Brandt's congregation at North St. Louts, 17.90. Fr. Gümmers' congregation bet Cape Girardeau, Mon., 9.25. k. Sauperts Gem. in Blumenau, Eol., 2.10. Fr. Claus Gem. in Pleasant Grove, Mon., 7.00. Sandvol's Gem. in Augusta, Mon., 6.00. Harvest Festival Coll. of Fr. Spehr's Gem. in Applriton Eich, Mon., 8.00. Fr. Pennrkamp's congreg. in New Wells, Mon., 11.60. Coll. of Fr. Schülke's congreg. in Palmyra, Mon., 5.15. Coll. of Fr. Köstering's congreg. in Altenburg, Mon., 17.15. (Summa-90.15.)
For inner mission: by Fr. Roschke of Lockwood congregation, Mon., 6.00. L. Kasten by Fr. Polack in Uniontown, Mon., 1.00. Baier Borchering by Fr. Mielser in St. Louis Co. Mon., 1.00. Subsequent from mission feast in Iron Moun- tain, Mon., 1.50. Mission feast coll. in Fr. Bilz's congregation in Concordia, Mon., 118.35. Mrs. Christine Mielser in Independence, Kans. by Fr. Kramer 1.00. coll. of Fr. Mueller's congregation in Beaufort, Mo., 4.35. part of mission feast coll. in Fr. Polack's congregation in Marshall Co. Kans., 40.00. Fr. Sandvol's congregation in Augusta, Mo., 8.50. Part of mission festival coll. in Fr. Germann's congregation in Ft. Smith, Ark., 17.00. Part of mission festival coll. in ? Köstering's comm. in Altenburg, Mo., 80.00. Fr. Hüschen's comm. in Red Oak, Mo., 1.70. Part of mission festival coll. in k. Bode's Gem. in Hannibal, Mo., 4.00. For Kansas, k. Kramer's comm. in Humboldt, Kans., 10.15. k. Nething's comm. in Lincoln, Mo., 26.70. mission festival coll. in k. Senne's comm. in Alma, Kans., 40.00. part of mission festival coll. in ? Zschoches Gem. in Atchison, Kans., 47.22. Coll. of Fr. Matthias Gem. in Paola, Kans., 9.80. (p. -420.27.)
For Negro mission: Mrs. Christine Mielser in Independence, Kans. by Fr. Kramer 2.00. Part of mission feast coll. in Fr. Polack's congregation in Marshall Co. Kans., 15.00. Part of mission feast coll. in Fr. Germann's congregation in Ft. Smith, Ark., 8.50. Part of mission feast coll. in Fr. Köstering's congregation in Altenburg, Mo., 20.00. For New Orleans, Fr. durchk Polack in Uniontown, Mo., 5.00. Harvest Festival Coll. of Fr. Grabner's congregation in St. Charles, Mo., 12.00. Fr. Rething's congregation in Lincoln, Mo., 10.00. R. Kislung in Buenos Ayres, South America, 40.00. W. R. B. 1.00. From -r in St. Louis 1.00. (S. -120.00.)
For external mission: part of mission festival coll. of k. BEs Gem. in Hannibal, Mo., 5.50.
For mission to Jews: W. R. B. 1.00.
For the deaf and dumb: From k. Gümmers' Trinity congreg. in Cape Girardeau Co." Mon., 6.40. F. by k. Polack in Uniontown, Mon., 5.00. Ges. at Kurzbörfer's wedding by Fr. Scholz in Carroll Co. Mon., 3.75. Mr. Damann by k. Rohlfing in Alma, Mon., 1.00. Fr. Köstering's congreg. in Altenburg, Mon., 26.00. (S. -42.15.)
For poor sick pastors: Fr. Lehmann's congregation at Pevely, Mon., 4.15. By Fr. Nething at Lincoln, Mon., 1.00. (pp. -5.15.)
For Emigr. Mission: P. Nethings Gem. in Lincoln, Mo., 10.00. Part of Mission Feast Coll. at P. Germann's Gem. in Ft. Smith, Ark., 8.50. P. Brandt's Gem. in North St. Louis 11.40. By P. Bock in Jefferson Co. on Mo. for New York, 1.35. (S. -81.25.)
For the new building in St. Louis: F. Bockhaus through I. G. Sbrhardt in California, Mo., 42.50. Through the same from G. Bertram 35.00. ? Polack's Gem. in Patzsdorf, Mo., 2nd t., 68.00. P. Köstering's Gem. in Altenburg, Mo., 2nd t., 98.00. Subsequently by P. Lehmann's Gem. to Sandy Creek, Mo., 4.00. P. Frese's Gem. in Port Hudson, Mo., 4th t., 44.50. k. Frese 2.00. P. Grupes Gem. at Eisleben, Mo., 85.00. k. Rohlfing's Gem. at Alma, Mo., 80.00. thank offering from Mrs. L. Schmidt 5.00. P. Hauner Gem. at Leavesworth, Kans., 88.00. Wesseloff's Gem. at Kimmswick, Mo., 60.00. Ho-meier in O-aucken, Iowa, through Dr. Walther alhier 2.00. ? Nethings Gem. in Lincoln, Mo., 72.00. P. Bilz's Gem. in Concordia, Mo., 2.218.50. P. Sennes Gem. in Alma, Kans., 5.00. P. Sandvol's Gem. in Augusta, Mo., 15.00. Fr. Stockhardt's Gem. in St. Louis, 5th tr., 210.00. Trinity's Gem. in St. Louis, 5th tr., 1118.00. (S. -2175.50.)
For Springfield seminary: coll. of Fr. Vetter's gem. in Osage Bluff, Mon., 10.60.
For the Omaha congreg.: St. Louis congreg. of the Cross 12.85.
For the progymnasium at New Orleans: coll. v. k. Willes Gem. near Brownsville, Mo., 5.50.
For the congreg. at St. Joseph, Mo.: By teacher Grahl in Fort Wayne 5.00.
For poor students in St. Louis: Mrs. C. Hanns through Fr. Scholz in Carroll Co. Mon., .25. Fr. Lehmann's Gem. to Sandy Creek, Mon., 8.75. Fr. Claus' Gem. in Jamestown, Mon., 9.38.
For Frau P. Ruhland: From an unnamed person through Dr. Walther in St. Louis 3.00.
For printing English tracts: Bon-r in St. Louis 1.00.
For the widow's fund: Contributions: From P. L. Dornseif 2.00. P. F. G. Walther 5.00. P. L. F. W. Sapper 5.00. ? Pennekamp at New Wells, Mon., 4.00. Dr. Walther at St. Louis 5.00. teacher Körner ebnd., 2.00. From Lebrerkonfe- rence at St. Louis 5.25. Fr. Grtebel in California, Mo., 4.00. Gifts: By Fr. Nething in Lincoln, Mo., 1.50. Teacher Brockmeier's ebnd. in St. Louis .50. From ? Spehr's Gem. in Appleton City, Mon., 4.00.
St. Louis, Nov. 8, 1882. E. Roschke, cashier.

"the S "sse of Michigan - District:

For the synodal treasury: Bon of the congregation in Jonia -1.71. On d. Kindtaufe bei L. Baier ges. 40. Gem. in Gr. Haven 7.78. (Summa -9.84.)
For new construction in St. Louis: Gem. in Tawas City 60.00. Gem. in Montague, 4th Sdg., 7.50. Mich. White in Amelith 3.00. Gem. in Adrian, 2nd S., 105.50. Gem. in Monroe, 5th S., 40.00. Joh. Baumeister in Burr Oak 10.00. M. Baumeister 1.00. K. Adigim 2.00. Lbr. Kuhagen 2.00. Joh. Lindlinger 2.00. Joh. Mayer 5.00. Ebr. Froh. F. Dunow, K. Borchert each .25. Gem. in Bay City, 2nd S., 42.50. P. Hü- alis congreg. in Detroit, 4th S., 34.25. congreg. in Frankenlust 4ke S., 5.00. (S. -380.50.)
For Negro Mission in New Orleans: Hans R. P. Holzha in Grand Rapids 5.00.
For inner mission: congregations: Jonia -1.71. congreg. in Lansing 5.40. congreg. in Montague 7.00. Kirchweih - coll. of congreg. in Richville 13.35. congreg. in Frankentrost 13.75. By Hattstadt, surplus of travel expenses to mission festival in Adrian, 20.00. Congregation in Forestville 1.62. Congregation at Sandy Creek 2.20. Congregation in Roseville 7.80. Congregation in Fräser 7.04. Congregation in Bay City 14.50. Congregation in Lenox 3.50. Congregation in Monitor 9.50. Congregation in Mt. Pleasant 1.05. Congregation in Frankenlust 8.38. P. I. F. Müller 4.00. (p. -122.83.)
For the Emigr. Mission: Gem. to Sandy Creek 2.76. Gem. in Frankenmuth 28.60. Gem. in Frankenlust 12.38. On Eichhorn's child baptism in Salzburg ges. 90.00. (S. -193.95.)
For widow's fund: S. List 4.00. Teacher Wagester 2.00. Gem. in Monroe 8.25. On W. Patenge's wedding in Bay City ges. 10.83. (G. -25.08.)
For the deaf and dumb: B. Frank in Spring Wells 2.00. Mrs. Andr. Eichinger, thank offering for happy delivery, 4.00. H. Klinger in Detroit, 50. O. Nemitz .50. Mrs. L. Gust in Bay City, thank offering for happy. Matth. Hubinger in Frankenmuth, 5.00. Congregation in Frankenmuth 22.25. From the women's coffee in Adrian 15.00. House collection in Frankenlust 50.00. Congregation in Monitor 2.25. (S. -102.50.)
For the comm. in Plantitz, Saxony: comm. in Gr. Napis 13.17. comm. in Frankenmuth 28.45. (p. -41.62.)
For sick pastors & teachers: congreg. in Fräser 7.03. L. Nretz in Bay City .50. Kindtauf coll. at M. Böhm 3.67, at A. Zube 4.00. congreg. in Frankenlust 19.08. (p. -34.28.)
For P. M. Wyneken: comm. in Grand Rapids 13.18. comm. in Frankenmuth 21.35. (p. -34.53.)
For the Wyneken family: comm. in Montague 6.00. comm. in Grand Haven Feb. 9 (S. -Feb. 15).
About the household in St. Louts: By ? I. F. Müller 2.68.
To Hausaltin Sprtngfield: From the Communion Coffee in Adrian 15.00.
For orphanage near St. Louis: Cong. in Clay Bank 1.75. Mrs. E. Mueller in Lake Ridge, thank offering for happy delivery 2.00. Cong. in Frankenlust 14.36. (S. -18.11.)
For the orphanage in Addison: Gem. in Frankenlust 7.87.
For the English students in Springfield: in Frankenmuth 2.00.
For the Drogemüller brothers in Fort Wayne: surplus from the Ludington excursion 3.00.
For Hie Gem. in Fenton, Iowa: Gem. in Frankenlust 13.00.
For the community in St. Clair: By cashier Grahl 15.96.
Detroit, Oct. 30, '82, Chr. Schmalzriedt, Treasurer.

For da- orphanage ia Addisan, Ill.:

Bon congregations 2c. in Illinois: From Chicago: by Prof. C. A. T. Sells from Aug. Retchow, 5.00; by k. H. Wunder by H. Bormann 2.00. Mrs. Vuylstke 5.00. Mrs. Redell 5.00. Mrs. Wogluter 1.00. By Guido Greiner of the Thüringer Verein, 10.00; by ? L. Lochner by Anna Grewe 2.50. Aug. Albrecht 1.65. by k. H. Engelbrecht from F. Zimmermann Sr. 1.00. Mrs. Knölk 1.00; by P. W. Bartling from Joh. Labahn 5.00. Bro. Schröder, Bro. Sievers, Mrs. F. Poripp, Bro. Labahn, Karl Müller, W. Repkow, Ludw. Benzlin, Bro. Zitzmann, Joh. Bernahl, Job. Tepper, H. Ebert, Johanne Simon and Mrs. Friederike Bunge 1.00 each. Mrs. Heß, Karl Streu- fert and Jakob Kückler 2.00 each. Mrs. Heitbrink and Minna Sikmann 1.50 each. Wilbelmine and Auguste Laitsch 5.00. Christian Schimcke, Mrs. G. Lutz, Mrs. L. Melker u. Joh. Losand each 50. Mrs. M. Wolfram 5.00; by P. H. L. Holter for orphanage reports 7.00; by P. H. H. Succop of Reinh. Gahl 2.00; by Mrs. H. Zültermeyer, collected from acquaintances, 34.00; by C. Bröcker in P. Wagner's parish 10.00; Fritz Kancer 1.00; by Mrs. Theman in P. Wagner's parish 5.00; by ? A. Wagner from Mrs. L. Erdmann 1.00. C. Lodel 50. Joach. Burmetsler u. E. Hank each 2.00. At the orphan. fixed: Koll. 1038.31. by W. F. Böhm 108.40. By Gott. Schulze 188.34 u. by H. C. Zültermeyer (surplus from the Eisenbahn trip) 371.65. From Addison: by J. Harmening von Rackow 50. by W. Grote 3.00. By ? C. H. G. Schlepssiek of Pbil. Weiker in Dwight 5.00. By k. Norden bet Hincley: Dankopfer by Wilbelmtne Leithet 2.00. Dankopfer by Mrs. Temme 1.00 and Hochzeitskoll. at Heiner. Temme 5.80. By P. Grupes Gem. in Rodenberg 8.00. By P. Piffels Gem. in Benson 5.00. By P. Krebs in Aurora by Mrs. Marg. Meyer 5.00. Ditzsch F. Riedel in Blomington from I. K. 5.00. From Glencoe, from John V. Frth 1.50. Paul Fern 3.00. By Fr. Burfeind in Rich: from sr. Gem. 1.05. from E. Pl. 2.00. From F. W. 2.50. widow M. St. 1.00. H. Bl. 2.00. H. St. 1.65. N. N. .20. By P. E. Brewer, part of wedding coll. at Bro. Hettendorf in Crete, 4.21. Communion cvl. from Bro. Lewerenz, congreg. in Effing- ham 7.00. From Bro. Steege's congreg. in Dundee: Joh. Müller, Joh. Eckstein, Mrs. W. Christoph, Sternberg, F. Albrecht, Ch. Beih. L. Olaus, G. Beih. C. Himmels, G. Wollbrecht and L. Kehn each 1.00. for Waisenberckte 1.00. widow Ahrens .75. widow Wagener, F. Ropke, I. Graning sen. u. jun. each 50. Heiner. Prütz 5.00. Ch. Prütz 2.00, Ch. Ehler 3.00. N. N. in S chaumburg 2.00. k. Löbers Gem. in Niles 16.51. By Mrs. Harmening in Addison of Mrs. N. R. at the Watsenfest, 10.00. Hans Leptin in Sycamore 2.00. From Wbeaton: by Ad. Bogeler 2.00. communion collections from Fr. Koch's parish 2.75u.2.67. L. Hiebertal in Bensenville, 30. By k. Bangertner in Peoria, part of the mission festival coll. of fr. and k. Traubs parish 10.00. By Hallerberg in Quincy, part of the Missionfest coll. of St. Jacobi u. St. Joh. Burfeind in Rich: coll. at G-eseke's double wedding 9.00. By Fr. E. Gieseke, part of the Mrssionfest coll. of the congregations in Benion, Paso, & Secor, 7.50. By ? Martin in New Bremen by C. Habenicht 1.00. Niemann 2.00. By P. Uffenbach of Mrs. Drogemüller in Lockport 1.00. H. Schulz in Lemont .25. By teacher Krum- sieg in Chicago of Mrs. Hörmann 1.00. (S. -1956.49.)
From congregations 2c. outside Illinois: by Treasurer C. Eifeld in Milwaukee, Wis. at 12.22. By Treasurer Renter in Wellesley, Ont. at 10.00. From Accident, Md. by Geo. Goehringer & Anna B. Ries, 1.00 each by P. Wambsgans' Gem. in Adell, Wis. 21.00. Heiner. Ulrich's in Wa- mingo, Kans., 5.00. By Treasurer C. Grahl's in Fort Wayne, Ind., 104.50. (S. -154.72.)
By children: In the children's sheet acknowledged 192.11.
To board money: Bon Mrs. Le Grant 1.00. Mrs. Vogel 10.00. Father Duchrow 3.00. For Frey's children: from Barbara Halter in Joliet, Ill. 1.50. John Frey in Morris, Iowa, 5.00. Joh. Lübke in Chicago, for Quands 1.00. F. Käge- bein in Chicago; Illi, 3.00. R. there for Franz Reifert 12.00. H. Tegmeier

iu Brecher, Ill, for Marg. Lohmann 5.00. (S. -41.50.)
 For purchase of a piano: From Chicago: by H. C. Zuttermeister 5.00; by P. L. Lochner from I. Guderjahn .25; by P. Wunder from W. K. 1.75. Nik. Monberg 1.00; by k. Wagner by Mrs. Hulwald 3.50; Mrs. Riepel 1.00; by K. Engelbrecht by Mrs. Walter 1.00; by P. Succop by Reinh. Gahl 3.00. From Addison: by H. Matthews 5.00. Bro. Gehrke 2.00; N. N. 1.00. L. Stünkel 1.00. Heinrich and Lina Geprke each 1.00. P. Mueller at Kayakee, Ill. 1.00. By k. Muenkel at Aurora, Ind. by Mrs. Alb. Blume 1.00. teacher Ehmann's pupil in Adell, Wis., 2.50. By k. Steege in Dundee, Ill.: by E. Tessoroff u. C. Folschow each 1.00. (S. -34.00.)
 Addison, Ill. Oct. 13, 1882. H. Bartling, treasurer.
 For the Institution for the Deaf and Dumb, the following kind gifts have been received by the undersigned: By Fr. H. Speckbard, collection of the congregation at Bay City, Mich. -17.85. By k. S. Meeske in Alexandria, Nebr. Congregations, 10.00. Bon Mrs. Beck in Chicago bet a visit to the asylum 2.00. By? W. Schwartz in Ruth, Mich. collerte sr. Congregations, 11.50. By Fr. H. Kowert in Montrose, Ill. coll. sr. Gem. for pamphlets, 5.50. By a former student, Lotz in Buffalo, N. D. 2.00. By P. R. Winkler in Central, Mo. by L. Peters 3.00. F. Wibracht, Wckb. Wibracht, Mrs. Kinkel 1.00 each. Mrs. Schulte 50. Mrs. Schröter 20. Mrs. N. N. 80. teacher Niemeyer in St. Louis 2.00. By P. W. Schröder in St. Clair, Mich. coll. sr. Gem. 13.57. By Mr. Hen- nig at Weyauwega, Wis. 5.00. By Fr. Keller at Racine, Wis. by Ultsch 25. By Mrs. Alpers at Leroy, Ill. by Weber 1.00. By? E. Mähr at Ellsworth, Kans., Harvest Coll. of Bethlehem, Gt. John & Star of David congregation, 15.00. By I. W. Schmidt in Fort Wayne, Ind. from St. Paul's congregation there, cost money for pupil Wittrock, 30.00. By? I. H. Tisza in Oakland, Cal. coll. of congregation in Pleasant Grove, 10.50. in Lone Elm, Mo. 3.00. By teacher Meier in Monroe, Mich. Wed. coll. at Bernitt, 4.35. bet Lutz 3.05. By P. Hattstädt in Monroe, Mich. part of excess of travel money of congregations in and near Monroge to mission feast at Adrian, 20.00. By P. I. I. Buecdsen- stein in Wayne, Mich., .50. By P. C. Engelder in Punxsu- tawney, Pa. harvest feast coll. sr. Salems congregation, 14.00.
 At effects 2c.: From Mrs. Straub in Detroit 2 hats, 2 Neckties. From Mrs. Schremberg and Scheeler in Detroit, 40 loaves of bread and 1 basket of ham and bread. From? Launtzen in Port Huron, Mich., a number of Biblical wall verses and 1 song book. Bon P. Trupke sent. 2 jackets, 2 pairs of pants, 4 dresses, 4 girls' shirts, 2 boys' shirts, 1 apron, 3 M. Stuff. Bon widow Cdope some worn clothing. Bon Karl Prüsse in Racine, Wis. 1 piece of woolen zeua. From the Women's Club in Detroit, 1 box cotton yarn. By E. Kundingel there coll. 1.00.
 Norrts, end of October 1882. H. Uhlig.

For the Preachers' and Teachers' Widows' and Orphans' Snsse

(of the Illinois District)

have been received:

1. contributions:

From the pastors: W. Uffenbeck -2.00; L. G. Knies 2.60. By teacher Ch. H. Brase 4.00.

2. gifts:

From N. N. by Fr. I. Hoyer 4.00. Thanksgiving offering of Mrs. E. by? H. Schmidt Sr. 2.00. Remainder of a collection of the South Illinyls Pastoral Conference .55. Coll. bet the wedding of Fr. Buckling by teacher Bruchner 10.00. Coll. at d. wedding deS H. F. Grupe by Fr. Lötner 6.00. From M. Landeck by k. Hölter 1.00. From the congregation of P. W. Heinemann 17.00. Harvest Festival coll. of the congregation of P. Karth 8.50. From B. Jung by P. L. Lochner 1.00. Reformation Festival coll. of the congregation of k. Knier 7.40. By N. N. 2.83. - By Mr. Treasurer H. Bartling were delivered 31.12. (Summa -100.00.)

Chicago, Ill. Nov. 3, 1882. H. Wunder, Treasurer.

By P. I. G. Rosmwinkel for the church building of the congregation in Jasper County, Ind. received -5.25 with thanks.

Jul. Dunsing, k.

Correction.

In my receipt ("Luth." No. 21) read under the heading "Für arme Schküler in Addison": P. Lieses Gem. in Quincy -10.00, nicht -20.00.

H. Bartling.

176

With heartfelt thanks to God and the dear givers, the "undersigned" certifies receipt of the following love gifts for the church building of his parish in Logan, O.: Bon P. F. B. Arnold in Calumet, Mich. 2.00. J. Birkner, Treasurer, 25.00. By P. E. Denninger in Mount Hope, O., 4.00. By Pd. Schmidt at Strymour, Ind. 1.00. By k. l. Roichke at Pirree City, Mo., 8.50. By P. W. Krebs at Aurora, Ill., 8.60. By P. A. Ernst at South Euclid, O., 8.00. By k. l. H. Hahn in Sebawaing, Mich. by P. H. Horst in Hilliard, O., by Joh. G. Bendtel 5.00. Mattd. Schatz 5.00. Georg Geyer 5.00. Joh. G. Proskett 2.00. Elisabeth Horsch, Stepp. Fladt u. Mattd. Fladt 1.00 each. Fr. I. H. Werfelmann in Marysville, O., a Bible & two hymnals. Mrs. K. Werfelmann u. Aug. Werfelmann each 1.00. Louise Werfelmann 50; from members of the congregation: G. K. Scheiderer Sr. 5.00. I. A. Rausch 8.00. Martin Rupprecht, P. Bunsold, teacher C. Steege each 2.00. Justus Scheiderer, I. Bunsold each 1.50. Peter Scheiderer, M. Dollinger, Eh. Scheiderer III, K. Ruhl, G. Rupprecht, Joh. Rausch I. Delp, Mattd. Boschky Jr, Widow Rausch Jr. each 1.00. Adam Vollrath, Pb. Vollrath, A. Wolff 50 each. Martin Scheiderer 75. I. A. Bollrath 25. Unknown 50. Jakob Fr. Häuser at Marysville, O. 1.00. By k. K. Dreyer at Richmond, Ba. 8.00. By P. E. Lenk at St. Louis 10.50. By H. Bartling, Treasurer, 12.34. By k. Th. Mertens at Ft. Dodge, Iowa, 6.00. By P. F. H. Jabn, Coll. 5.00. By P. K. Walz at Sharpsburg, Pa. 13.75. H. Henkel.

For the preachers. m "d teachers" "iMe". and ""ise" - Safir

(Western District)

find received:

1. contributions:
From the k.k.: C. F. W. Scholz, I. " Prof. I. H. Ph. Gräbner, A. D. Krämer, I. Netbing, L. Geyer each 4.00. E. O. Lenk, A. Bapler each 5.00. Of the teachers: A. H. C. Hafe-meister, H. Erck, E. Leubner each 3.00, A. Mack, I. P. Emmertch each 4.00, L. S. Deffner, F. Lh. W. Walter, H. Hamm, I. Par-trnfrider each 2.00, W. Will 5.00, D. Holscher 1.00. Bon of the St. Louis Teachers Conference 4.00.

2. gifts:
By Er. I. Pflanz from sr. Gemeinde 7.00. by Mrs. Pollack 1.00. By the Virgins' Association in Fr. H. L. Senne's Gem. 10.00. k. O. Spebrs Gem. 2.15. By P. E. C. Brandt from R. R. 10.00. By teacher H. Erck by R. N. 55. by P. C. Bocks Gem. 1.10. by P. G. Polack sen. by W. H. Volke 5.00. Mother Dreinhöfer 50. by Emanuels-Gem. zu Marshaü 15.80. by F. W. Schunicht 5.00. by P. L. F. W. Scholz by sr. Gem. 8.(-0. By P. R. Hirschen of R. R. 1.00.

Notification. In my last report, instead of "By P. C. C. E. Brandt of sr. Gemeinde 10.00": from the Jünglingsverein 10.00.

St. Louis, Mo. Nov. 3, 1882. C. F. Günther.
For the church building of the congregation at Fenton, Iowa, received with thanks: by Mr. P. Schatz from reffen congregation -16.00; by Mr. Kassierer Schmalzriedt from the congregation of Mr. K. Hügl 22.10; by Mr. P. Link from his Gem. 20.00; by Mr. k. Fr. Sievers from Keller, Reudeck, Schwenk and himself each 50. C. F. W. Maals, k.

Correction.

In my last receipt ("Lutb." No. 18) read: "From the ladies' association from P. Schöneberg's parish for poor S "bü ler 6 Pr. stockings, 1 bed sheet, 8 pot covers and for R Biedermann 1 bed cover and 3 Pr. stockings.
Fort Wayne, Nov. 6, 1882. .Villain.

New printed matter.

First Synodal Report of the Nebraska - District of the German Lutheran Synod of Missouri, Ohio a. St. 1882.

This report contains associations on the doctrine of conversion based on the following theses: "1. Conversion is the return of the sinner from Satan to God. 2. The essential parts of it are repentance and faith. 3. man cannot contribute to his conversion in any way and at any time, because he is spiritually dead. Conversion is therefore a work of the Triune God. God does not work conversion without means, but through the Word of God, the Law and the Gospel. 5. God makes proper use of His servants for the work of conversion. 6. man can hinder his conversion by continued stiff-necked reluctance."

The report of 55 pages costs 20 cents.

Grains of gold. Sermons by C. F. W. Walther. Zwickau i. S. 1882. Printed and published by Johannes Herrmann. Commissioned by H. J. Naumann in Dresden.

The readers will consider it superfluous to say something in praise of this collection of sermons. Suffice it to indicate it and to say that it contains ten sermons of our dear Dr. Walther that have not yet appeared in print, namely: 1. sermon on the Gospel of the first holy Christian day; 2. sermon on the Gospel of the 4th Sunday after Epiphany; 3. confirmation sermon on Matth. 24, 18; 4. sermon on the Gospel of Misericordias Domini; 5. mission festival sermon on Luc. 11, 11. Sermon on the Gospel of the Sunday Misericordias Domini; 6. mission festival sermon on Luc. 11, 1, 2; 7. synodal sermon on 1 Cor. 2, 12; 8. reformation sermon on 2 Thess. 2, 1-11; 9. reformation sermon on 2 Cor. 10, 4, 5; 10. sermon on the Gospel of the 24th Sunday after Trinity; 11. sermon on the Gospel of the 25th Sunday after Trinity. To indicate some themes, the Christmas sermon deals with the question: Why do we, with our childlike faith, want to believe in the mystery of the saintly Christian still remain today? The second sermon presents the church as a ship sailing from place to place. In the first Reformation sermon, it is shown that the Lutheran Church Reformation is the prophesied salvation from the bonds of Antichrist, and in the second, it is shown that freedom of religion and conscience is a costly benefit of the Lutheran Church Reformation.

Pastor O. Wilkomm says in the preface: "Grains of gold" is not the name of the author of the following sermons, but of the undersigned, to whom they were kindly given for publication at his special request. And he is sure that the reader will find the title justified; for these sermons are taken from the casket of the divine Word, of which St. David says: The rewards of the Lord are more precious than gold and much of his gold" (Ps. 19:11.) and The law of thy mouth is dearer to me than many thousand pieces of gold and silver" (Ps. 119:72.). Therefore, these grains of gold" can also help to exclude the Word of God in its glory to many and cause them to dig deeper and deeper in this pit themselves! Therefore, they can also help to make the Word of God in its purity more and more delicious and valuable to many, so that they give everything with a joyful spirit to it, which may otherwise have value in order to gain and keep this. Perhaps this little booklet will pave the way for the larger sermon books by the same author (American Lutheran Gospel Postilla, Lutheran Brosamen and Epistelpostille) in many a home. This, too, would be a thankful success next to that first and most important one.

Our wish is also: "May God accompany this booklet on its journey and make it a blessing to many."

It contains IV and 179 pages and will cost about 60 cts. The "Concordia-Verlag" is accepting orders. G.

The Doctrine of the Means of Grace. By Brunn, Lutheran pastor. Dresden. Heinrich J. Naumann. 1882.

This booklet consists of two parts. The first deals with the Word of God and the holy sacraments in general, the second with the sacrament of Holy Baptism in particular. Perhaps some will think when they read this: "These are all familiar things! But would God it were so! Unfortunately, the things of the Christian doctrine, which are considered to be well-known, which have been learned long ago, are mostly the most unknown things. And this is especially the case with regard to the expensive divine means of grace. Very few Christians know of what necessity they are and what an unspeakably precious treasure God has given us with these means of grace. There are even many preachers who believe themselves to be good Lutherans and yet have hardly any idea of what the means of grace are actually about and how they are to apply the doctrine of them in their sermons. Most of the listeners, however, do not look for anything in the sermons and in their edification books, except that they are a little stimulated by them and filled with pious feelings; but then in their private Christianity everything depends on how they use the means of grace, they do not suspect in short the true "pure healthy" Lutheran doctrine of the way to salvation is a much more unknown thing than most people think. Well, dear reader, if you want to become, be and remain a true Lutheran Christian, you can find what you need in the booklet shown above. This booklet contains the real core and the true marrow of the pure Lutheran doctrine, not only simple, clear and thorough, but also thoroughly practical and edifying in the true sense, so that the booklet could also rightly bear the title: "The True Lutheran Way to Heaven. Equally rich in the sweetest consolation for sorrowful souls as in awakening punishment for self-righteous or sleeping sinners, it is quite capable of leading the reader to that "delicious thing", a "firm heart". It is quite suitable to help the reader to that "delicious thing", a "firm heart" (Ebr. 18, 9.) It is the mature fruit of many years of research in the Scriptures and many years of own heart experience. God bless the dear author for this glorious gift! It comprises 65 pages in octavo, cover and title page uncounted. Hopefully, our "Concordia-Verlag" will soon receive a good supply of it and then notice the price of a copy. W. [Walther]

Song Stories. Edited by W. W. First volume. Reading, Pa. Pilgrim Bookstore. 1882.

Belongs to the pearls among the new books. It is preceded by a short history of the hymn from Moses to Luther. This is followed by the history of the hymns: "Allein Gott in der Höh sei Ehr" and "Herr Gott, dich loben wir" and finally the history of Luther's most famous hymns (14 in number), as well as the incomparable hymn: "O Lamm Gottes, unschuldig. The imprint of each song is followed by 1) an account of its origin and 2) stories about its history. The decor is magnificent. Each section is preceded by a beautiful picture and each begins with a most tasteful initial, namely with a most graceful initial letter set in a picture. The stories are almost without exception highly interesting, faith-strengthening and awakening. The author, at any rate, is the well known Professor W. Wackernagel of Allentown, Pa. The price of the 192-page book in paperback is as follows: in cloth binding with gold title 1 copy only 50 cents, in dozen 35, in hundred 28. In school desk 1 copy 40 cts, in dozen 80, in hundred 25. W. [Walther]

The pilgrim calendar for city and country. On the

Year 1883. reading, pa.

Those who have purchased the previous pilgrim calendars do not need us to recommend this next year's one. The latter is also one of the best, which deserves acceptance in Christian families. The price is 10 cts, postage 2 cts, per dozen 75 cts, without postage, per hundred -5.00 ditto. W. [Walther]

Open wide the gates. Festive song for the first Advent. For mixed choir. Composed by C. Wonnberger. Reading, Pa. Pilgrim Bookstore. 1882.

This piece consists of three parts. The first is an *Allegro moderato* for full choir, which has Ps. 24, 7-10 as its text; the second is an *Andante* for 4 individual voices, whose text is the 5th verse of the hymn "Macht hoch die Thür", the third, like the first, is an *Allegro moderato* for full choir, which has Matth. 21, 9 as its text. Each of these three pieces is preceded by a short prelude on the organ. As simple and easy betides the organ as well as the choir piece find, as effective they are. We consider this composition to be one of Mr. Wonnberger's most successful, especially with respect to the average performance of both our organists and our church choirs. Many choir conductors - please allow us to make this remark here - usually expect too much from their weak choirs. The consequence is that they "can see" almost nothing but that the choir brings the difficult piece to an end without falling over, while the listeners, on the other hand, sit there full of worry, as if they were watching a horse go through, so they are happy if only the singing is brought to an end without any misfortune happening. Choir conductors who want to have a choir sing in church should, if their choir is not an excellent one, not be so foolish as to strive for the glory of artistry, but should above all see to it that their singers sing purely and sweetly. If the latter happens, even the simplest singing is satisfying. - To return to the above piece of music, we can assure you that the typographical decoration of it is excellent. It is a pity that every single singer has to buy the whole score and cannot have only one voice. If this were the case, it would be conducive to the dissemination of such pieces, since the costs are also taken into consideration. The price is: 25 Cts. a copy, -1.75 the dozen postage paid.

W. [Walther]

For the Christmas party.

1. **liturgy for a SindergotteSdienst z "r Feier der heiligen" Weihnacht**, presented by Friedrich Lochner, Pastor. Price: the piece 5 cents, the dozen 40 cents, the hundred -2.50 plus postage.
Available from "Luth. Concordia Verlag" (M. C. Barthel, Aat.), oor. ok lAlnml 8tr. "ucl lucklnon Ave." 8t. l^ruis, üko." as well as bet L. Volkening, 904 Ulortv 5tk 8tr., 8t. Gouls, lo

8. **songs for the "Liturgy for a" Ki "tzerg,tteSVie "ß z "r Feier der heiligen" Weihnacht"**, presented by Friedrich Lochner, Pastor. Price: the booklet 10 Lents, the dozen -1.00, the hundred -7.00 plus postage.

For the convenience of the organist and precentor in the use of the above liturgy, as well as for singing the songs in the canonical circle, this booklet contains the liturgical chants, as well as the children's, congregational and choir chants in polyphonic setting in order.

For sale b "i L. Volkening, 904 17. 5tk 8tr." 8t. lx>uis, blo.

The Christian Christmas lights for the whole year.

Ten illustrated Bible words in the finest color printing.

This is the title of a convert, which contains 10 glorious sayings of our Lord JEsu, e.g. "To you ift heute der Heiland geboren." "Glory be to Gort" 2c. "Thus God loved the world" etc. on fine card paper. T>e Bible word" are in black, red and gold print, surrounded by flowers, as announced, in finest color print. An exceedingly lovely Christmas gift. Price 50 eents. To be obtained from Mr. I. Köehler, 911 Arch St., Philadelphia. G.

Dr. M. Luther's Home Postil.

Anniversary Edition.

Since numerous orders for Dr. M. Luther's Hauspostille are being received by the "Concordia-Verlag", which cannot be filled at the moment, and since there is a lack of a recommendable edition as far as the layout is concerned, the following pleasing announcement is made to the honorable purchasers, as well as to the dear Lutheran Christians in general. The publishing house "Concordia" intends, God willing, to have a new edition of the aforementioned "Hauspostille" ready for dispatch by spring. Work on it has already begun. This new edition will be printed on good paper in a clear and clean typeface and will be permanently bound. The format will be the same as "Luthers Sammtliche Schriften", published by the same publisher. The price of a copy will be about -2.25. Whoever wants to have a good edition of the Hauspostille with a beautiful layout at a cheap price, should be patient for a few more months.

Changed address":

Rev. Urese, L^on, Urnukill 6o." blo.

kev. 6. lirkmkillu, keäor, lee 6o." Ter.

The "Lutheran" appears also months "writal file the yearly" "Sndscr" "hourard" "on a dollar for dir" "like Unkerschrider who bade" the setdr" "orau "tub "abirn. Where the same is brought in "Han" by porters, the subscribers have 38 trar "baer wages extra" bejale".

Rach Germany, the "Lutheran is sent by mail, postage paid, fir kl L" er.

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For this purpose, an insert.

Volume 38. St. Louis, Mo., December 1, 1882. No. 23.

(Submitted.)

"I'll be there soon!"

(Submitted by Dr. Sihler.)

What does true faith have to do with the promises of God in His words?

I am coming soon! Do you not see the star standing as a sign in the morning sky?

He preaches to you: The judge is not far away; soon earth and heaven will pass away. Then young and old must appear" before him.

Coming soon!

I am coming soon! Do you hear it, O safe world? Are you not frightened up there by my messenger? Soon comes the Lord, the great strong hero, To judge all, living and dead.

I have violence at the feet of all the world.

Coming soon!

I'm coming soon! You think it has not red, Because also comets appeared earlier already.

You roll with pleasure in the excrement of sin

And do not stop serving the flesh and belly, Until suddenly your judge's voice resounds.

Coming soon!

I am coming soon! Even if you do not think it, at the time of the flood it was the same, if you turn your mind to nothing else, but only to lust, mammon, drink and food, then you see with horror the form of the Lord!

Coming soon!

I am coming soon! But, my dear bride, you are already longing for me with anxious hope; it is not you who is afraid of the court;

It does not frighten you! Heaven is open to you!

Your Bridegroom calls to you in the form of a star:

I come soon!

I am coming soon! But you often sigh in anguish: "Who frees me from the body of this death! The Savior and Redeemer remains so long, Ah, when will the help of our God appear?" But take heart, and do not grow cold!

Coming soon!

I will come soon! You who are in tribulation, Oh, wait just a little while! Soon comes the consolation, the Lord of glory, He leads you into the garden of paradise, Which constantly echoes with joy and delight.

I will come soon! .

I am coming soon! Welcome, O comet!

I will consider you as a messenger of joy!

You are a very dear prophet of comfort to me!

Now I will despise affliction, suffering and distress, Because my Savior's voice resounds joyfully:

Coming soon!

Chr. Rodiger.

The short summary answer, then, is that faith childlike and simple grasps and holds fast the bodily or spiritual good promised in the word of promise, against all the objections of natural reason, against the judgment of the senses, against common experience and the orderly course of nature.

A little more elaborated, the answer is: Through the promising word, God kindles faith in the heart of man, who does not willfully resist this promise in unbelief and thereby makes God a liar. And through and in this faith, man then receives the good conceived in this word, which is set by the word, like the precious stone in a ring.

It is therefore important for the believing man to hold firmly and unwaveringly to this word of divine promise and to cling to it like the sucking shell to the rock and like the baby to the mother's breast; for if he were to let go of this word, he would also lose the good that was put into it, be it bodily or spiritual.

I will now illustrate this to you, my dear reader, from a few examples from biblical history.

First of all, we are confronted with the strong, unconquerable faith of the great spiritual father of faith, namely Abraham. He is truly the glorious example of all believers until the last day, not with regard to the content of the bodily and earthly promises, for these and the bodily and earthly goods contained therein concerned only him as the progenitor and his descendants, but in the strong faith with which he grasped these benefits and blessings in the word of the divine promise and held on to them despite all obstacles.

For how did it go with him, when he arrived with his wife and Lot in the country, which the Lord promised to his descendants for a lasting possession? He was and remained a stranger and a pilgrim in that land, and had no lasting place among the apostate race of the idolatrous Canaanites.

had to move with his gradually growing herds from one pasture to another. He did not own a foot wide of this land and finally bought

a hereditary burial.

In addition it looked with the promised numerous and powerful descendants also very badly; because Sarah was barren, in addition already 65 years old, when she reached the country of the Kananites with her husband. In addition, God kept him in a 25-year waiting school with regard to the promised seed, which the Lord always has in readiness for his great children. Once even the famine forced him to seek refuge and lodging outside the promised land, in Egypt.

What do you think, dear reader, that in the face of so many impulses and obstacles, the flesh, the innate unbelief, the fear of man, the trepidation, the impatience, and so on, did not also arise in him? Undoubtedly, because like us, he was also afflicted with the basic corruption of original sin. For this he did righteous repentance daily and comforted himself in the faith of the woman's name from Shem's lineage and Eber's lineage, which, moreover, was promised to him even more closely and specifically, that he should be descended from him and that through and in this all lineages on earth should be freed from the curse and blessed with all kinds of spiritual blessings in heavenly goods.

But at the same time, by God's grace and by virtue of the divine promise, he held on to the physical goods in faith that were determined in it; and when this was challenged by weakness of heart and defense, the Lord appeared to him and strengthened him again through the renewal of the promise. And so, by virtue of this word, Abraham's faith victoriously defeated all the attempts of the unbelieving flesh, all the judgments of the senses, all the pleas of reason, all the worries of the future, all the fear of men, by holding fast to the faithfulness and truthfulness of his God in His promise. And so we read in Genesis 15:6: "Abraham believed the Lord, and he counted it to him for righteousness."

But how? Will not the naughtiness of the flesh be shown also in regard to that promised seed which should descend from him and through whom all nations should be blessed? Will the challenge

of faith have failed to materialize? That is difficult to think. Rather, he will have thought to himself: How should it be possible that from me, a mere shepherd and stranger and from a barren woman, the promised female seed should descend according to his human nature, who at the same time must be true God? For only such a one could crush the head of the serpent and destroy the works of the devil; only such a one could free Adam and his fallen generation of sinners from the curse, procure forgiveness of sins and bring about eternal life for him.

But also this challenge, looking at himself, Abraham fought down victoriously in faith, holding fast the word of promise against all the objections of his natural reason.

But the hardest part was yet to come for Abraham. We read Gen. 22:1: "God tempted Abraham"; not as if he would have needed this for himself, because God is the all-knowing heart-teller, who knows what is in every man's heart and what He wants to work according to His almighty grace in this or that of His believing children. Rather, his command to Abraham to offer Isaac, the son of promise, his only son, whom he loved, as a burnt offering with his own hand, was intended to prove Abraham's faith in the most glorious way and to make him a shining example for all believers until the last day.

For how would it have gone in Abraham, if he had given room to the objection of his natural reason or even obeyed it? He would have thought to himself: How can God command me something that is against his law written in my heart, in which God also has an abomination, if these and those godless Canaanites burn their children to their idol in the pernicious delusion to atone for their own sins and to appease God's wrath? Moreover, this, my Isaac, is a pious and obedient son, whom I love with all my heart as the son of promise, and from him shall descend the one through whom all generations on earth shall be blessed. This command of God is contrary to his former promise; therefore I cannot do it, for if I sacrifice my son, I will destroy the promise; but if I keep it, I will certainly disobey God's command.

This was indeed a difficult and hard struggle and a test of faith in which God never put any of His children before or after Abraham. How did this spiritual father of the believers behave? He beat such objections of his natural reason to the ground and prepared to carry out God's command without doubting the faithfulness and truthfulness of God in His promise; for from Heb 11:19 we learn that he thought and firmly believed: "God is able to raise even the dead. Rom. 4,17. In his faithful adherence to the earlier promise, he was therefore certain in his heart, against the judgment of the senses and reason, against all common experience and the orderly course of nature, that God would have to raise his sacrificed son Isaac to life again before the promise made to him would not be fulfilled.

And in the similar faith by virtue of the promise the two other archfathers also persisted, partly with regard to the multiplication of their descendants and their possession of the land of Canaan, in which they too were strangers and wanderers, to whom no foot was given

The faith of the people of the Holy Land belonged to them, partly in regard to the blessed and blessing female seed and Savior of the world, who was to descend from them according to his human nature. And also their faith, according to the educating love and wisdom of their God, was well practiced in their own house through various impulses and obstacles and through much hardship and evil, yes, through lamentation, misery and heartache, but at the same time was strengthened again and again by his word, and especially by the renewal of the promise in Christ.

Now, my dear reader, I will show you some other facts from sacred history, from which you may see how true faith, as said above, always and everywhere has the same nature, that it rushes to God's word and promise alone, against the conclusions of reason, against appearances, against common course and experience.

There 'Moses stands with the children of Israel, whom the LORD with a strong hand had carried out of the house of service by severe plagues and judgments upon Pharaoh and his people. But the Son of God in the pillar of cloud, which shadowed them by day and was fiery by night to show them the way, had gone before them and led them to the shore of the Red Sea. This lay now before them, on both sides were steep rocks and behind them Pharaoh with his war army chasing them. The people were frightened and forgot the miracles of the Lord's punishment in the land of Egypt and grumbled against Moses, as they did several times later. Even though he had first encouraged the people, he nevertheless cried out to the Lord inwardly in the challenge to his faith. What did the Lord do? He said to Moses, "Lift up your staff and stretch out your hand over the sea and divide it, so that the children of Israel may go in through the middle of it on dry land. Ex 14:16.

In the meantime, the Son of God had also made himself in the pillar of cloud between the children of Israel and the force of the Egyptians in such a way that this cloud was dark against the enemies and bright against the children of Israel, to illuminate them on their night march, so that the Egyptians could not get to them.

What would Moses have done if, after hearing the word of God, which was both a command and a promise, he had followed the

whisperings of his reason or given room to doubt? Well, he would have just omitted what was commanded, would not have believed what was promised, and would have been guilty of the twofold sin of disobedience and unbelief. And with him this sin would have been all the more serious, because he was already abundantly practiced in the faith in the word of God and through his mouth all the former plagues and punishments had come over Pharaoh and his people and had disappeared on his intercession.

So he did not confer with flesh and blood, but went and did what the LORD commanded him; and behold! "then the waters parted from one another, and the children of Israel went into the midst of the sea upon dry land; and the waters were for walls unto them on the right hand and on the left." Ex. 14:21, 22.

A third story. Joshua, the successor of Moses in the leadership and government of the people, had also led them dry-footed through the swollen Jordan, because the Lord had shown his almighty grace here in a similar way as 40 years ago at the Red Sea, by virtue of his promise. Now the city of Jericho lay before them, "closed up and kept from the children of Israel, that no man might come in or go out." Jos. 5,1.

Then the Lord said to Joshua, "Behold, I have delivered Jericho into your hand, with her king and her men of war." This was, of course, a very pleasant promise; but now he issued a very strange command and naturally tied the fulfillment of his promise to obedience. For he commanded that all the men of war of Israel should go round about the city once each for six days. On the seventh day this was to be done seven times; the priests were to blow the seven trumpets of the year of reverberation before the ark of the covenant and the people were to raise a great shout at the same time; then the walls of the city would fall down and the people would have a free entry into the city.

What must Joshua, the priests and all the people think about this command and promise of God according to the conclusions of their natural reason, according to the judgment of their senses and according to common experience? Nothing else but this: What, after all, shall the going round six times of our men of war about the walls of the city contribute to its capture? Do we not rather expect nothing but scorn and derision from the men of war and the people of Jericho on the walls, when they see our armed men of war marching so tamely and cowardly around the city instead of storming it? And how could it be possible for these strong walls to fall down when the priests blew the trumpets and all the people raised a shout?

But Joshua, in particular, did not give room to such thoughts, for more than 40 years ago he had witnessed the miracles of the Lord's punishment of the Egyptians and the miracles of grace of Israel in Egypt and on the way through the desert, the passage through the Red Sea. He was also one of the two, Caleb the other, of the 600,000 armed men who came out of the land of Egypt to take the land of promise. All the others the Lord struck down in the wilderness because of their unbelief and disobedience; and only their wives and children he brought into the land promised to the fathers.

Against all objections of reason and the senses, Joshua held fast to the word of promise in faith, and so it was gloriously fulfilled.

(Conclusion follows.)

(Submitted.)

Did Professor Schmidt "try to cause divisions and schisms" in congregations?

On request, the following will be reported shortly:

As long as there has been a Lutheran congregation at Washington Heights, Look Co, Ill, namely, since 1869, the same has been served exclusively by pastors of our synod. Since 1879 this has been done by Mr. Pastor Duborg. After he had first withdrawn from the Chicago Pastoral Conference, which was always dear to him, despite repeated and heartfelt requests, and then had his congregation served by his brother-in-law, Pastor Ernst, for a longer period of time, last year, without any prompting on the part of the congregation, he threw the doctrine of the election of grace into the congregation and thereby caused no small unrest. On September 18 (11 at the earliest) of the same year (1881), he announced to the Washington Heights congregation that, as before-

The congregation was told that next Sunday he would present here his "explanation" of why he had separated from the Missouri Synod. Now the unrest in the congregation and especially in the members who had already heard about the long "explanation" in Blue Island rose even higher. A congregational meeting could not be held. But in great anxiety and concern for the congregation, several overseers came to Chicago in the same days and urgently requested the two visitators for Northern Illinois to appear at their church on the next Sunday afternoon. The undersigned also came, and by Mr. Praeses Wunder still specially instructed to do so. This was on the 15th Sunday after Trinity, September 25. After the end of the service Pastor Duborg read his "Declaration" in front of men, women and children. This alone took 2-1/2 hours of time and was abundantly filled with many untrue, even horribly serious accusations against our synod and Dr. Walther. A number of members, some of whom had belonged to other congregations of our synod for many years and had been diligent readers of the "Lutheran" and other writings, could not remain silent for the sake of their conscience. Several times they humbly asked to pause in the lecture, because it was too much, they could not grasp everything and the points should be discussed individually. Pastor Duborg alone "protested against any discussion until he was greasy". Also the repeated requests of some members that the clerk be allowed to "speak only a few words" were answered by Pastor Duborg thus: "I protest, I protest most solemnly and declare this to be Rottiererei." But also at the end of the meeting no discussion of the fine "explanation" took place on the pastor's order; however, it was decided to organize a "disputation" in 14 days (October 9). The purpose of this was to hear our side as well, so that it would be clear to everyone whether the accusations of Pastor D. were really true or false. For this purpose, Mr. Wunder was to appoint two representatives of our synod and Mr. Duborg was to elect two men from his side. The latter took over in front of the whole assembly to indicate this to Mr. Präses Wunder. But he never did that. However, on the aforementioned day a disputation took place, but not in the sense of the congregation's decision, although it was emphatically confirmed by the teacher, who was still against us at that time, and other members of the congregation. But the disputators appointed by Pastor Duborg, Professors Schmidt and Stelhorn, did not want to go along with it under all kinds of pretexts. It did not suit them, and Pastor Duborg had left his "explanation" at home (in Blue Island). Finally, under deception, they got the disputation going according to their sense. Their plan, they saw, would otherwise have been thwarted. Their plan was undoubtedly to win the whole community for themselves, that is, to snatch it from us, or, if this was not possible, as they soon had to realize, to tear it apart in order to get what they could from the ruins. For this purpose they used weapons of their kind and art. They attached all those atrocious heresies of Calvin to our Synod, which had solemnly condemned them not only ever since, but also anew during its meeting in May, by adopting those 13 propositions; and precisely by Dr. Walther, this had already been done in 1880 in the "Lutheran" from No. 2 to No. 9 in detailed justification. For our part, this was countered at the disputation: Our Synod rejects and condemns all this, and Dr. Walther with it; indeed, in his tract "Der Gnadenwahlstreit" (The Dispute over the Doctrine of Election by Grace), he swears on page 13: "We condemn Calvin's predestination with all our hearts, so help us God!" - the opponents replied: "Yes, the words are there, if only it were serious and could be believed; the Missouri Synod teaches this, and so on. One of Prof. Schmidt's main tricks was also this: Our synod would and must change and abolish its hymnal, its catechism, the prayer book 2c. This, however, caused quite a bit of consternation among those people who until then had been completely unfamiliar with the controversial doctrine. Voices were heard: Whom shall we believe now? How can one be saved? Finally the meeting broke up and the congregation was torn apart. Prof. Schmidt, however, helped as much and as long as he could. But did he not thereby "try to cause divisions and schisms", as is said in the "Motivation of the Protest" ("L. u. W." p. 495)? One should well consider: Professor Schmidt has done here what one should not otherwise think possible. That Professor Stelhorn helped to do this cannot be wondered at, as sad as it is; for he had already renounced the Ohio Synod as an enemy of the Synodal Conference. But Professor Schmidt had not done so, not even now; on the contrary, he was still a member of this conference and stood in ecclesiastical fellowship with it. Nevertheless, he allowed himself to be found willing to tear apart that congregation of the Missouri Synod which also belonged to the Synodical Conference. And in doing so, he asked nothing of the fact that through the fault of the Rev. Duborg, the sad trade had not been presented to the visitator, nor to the district president of our synod for arbitration. Who gave him, the professor of the Norwegian Synod, which is ecclesiastically connected with us, the profession for this tearing apart of the congregation? Perhaps his gusher "command from God"? - But he did not succeed in the whole plan. For this, only the grace of God deserves honor and glory. And this blessing we rejoice in humility. As a result of this disputation, which was started by the opponents partly dishonestly and then so confident of victory, the teacher also confessed to us; "the largest part of the congregation remained faithful and kept the church property", as the "Lutheran" of October 1 truthfully reported. But if Mr. J. C. H. speaks differently in the "Kirchenzeitung," it is probably because he was not then "here hemm" and does not "know how things stood in Washington Heights." But how and whom the opposite party took in haste after the separation is also no secret. A. W.

A church consecration in the Grand Duchy of Hesse.

Once again, the faithful God has allowed our brothers in faith in Germany to consecrate a church to His service. Fr. Stallmann reports on this in the "Freikirche" of October 15, as follows: "The 24th of September, or 16th Sunday after Trinity.

This year was a day of great and heartfelt joy for our congregation. On the one hand, it was Synod Sunday, which is always a special day of honor and joy for the congregation in whose midst it is celebrated, especially when a congregation, as was the case here, can and may host the Synod for the first time. Then, after a long time of longing and worrying, pleading and begging, we were able to inaugurate our new church hall.

It is true that the congregation, since it was only half as large as it is today, had built its own church hall with the strong support of the dear American brothers and inaugurated it in July of 1876. However, apart from the smallness and narrowness of the hall, it had the great disadvantage that it was erected on wooden supports above a passage between two houses and could never legally become the property of the congregation, but could only ever be regarded as belonging to the one adjoining house. As long as it was in the hands of faithful members of the congregation, this condition was bearable; but since the relationship threatened to change, it was certainly high time that the congregation, after such clear and unmistakable indications from God, decided last winter to build another church hall and parsonage. With God's gracious help, this decision has been carried out so far, after overcoming many unexpected obstacles and stays, that the new church hall has been put into use and, God willing, the parsonage apartment will also be occupied this fall. In the meantime, due to the departure of the owner of the aforementioned house, our old church hall has also been sold with it.

The new building, located in the most favorable place a little outside the village on the main road, but a little off the road, contains under one roof in front the church hall with a special entrance, in the back the parsonage apartment, surrounded by garden land, and is, according to national custom, in timber frame, but beautifully and durably built, also decorated with a small turret in the middle of the roof.

But now to the church consecration day itself. First of all, after many rainy days, the kind Lord in heaven gave us a beautiful, dry autumn day, so that the weather did not present any obstacle to our celebration. The celebration proceeded as follows: First, in the church hall, which, with the exception of the old altar, had been completely cleared out, the undersigned local pastor held the admonition to take communion, confession and absolution, and, following this, a short speech on parting from the place of our previous church meetings, after which the verse was sung: "May God bless our departure, etc.". Thereupon we went with joyful hearts with each other to the new church hall, in front our music choir, the church leaders with the holy devices, all present pastors in vestments, finally the parishioners with their numerous guests from Steeden and Allendorf an der Ulm. After singing the hymn: "Until here God has brought me" the church doors were opened and the hall was filled, whereupon Father Brunn, following the Psalm word: "This is the day that the Lord has made, let us rejoice and be glad in it", gave the consecration speech and Father Eikmeier the consecration prayer. As the service then continued in its usual course

Mr. Kern preached on the Gospel of the consecration of the church, Luk 19,1-10. Kern preached on the Gospel of the consecration of the church, Luk 19,1-10, based on which he introduced: Jesus is entering this house today, and this is the true consecration of the house! 1. how he enters; 2. what he enters for; and 3. how we are to receive the one who enters today and always. This was followed by communion, in which our dear guest, Superintendent Grunnet from Copenhagen,*) also took part.

In the afternoon, as is customary on other synod days, a more free meeting was held under the open sky, at which our dear Herr Präses, P. Willkomm, and Messrs. Hübener, Superintendent Grunnet, P. Meyer and?. Bmnn held short and lovely speeches about this and that subject from the grace and honor retch of our highly praised Lord and Saviour JEsu Christ, as it was just beautiful and puffing for this day and all of us. Bor, after and between the speeches there was joyful singing partly accompanied by our music choir.

In the evening we gathered once again with other dear guests in the new church hall to listen to Herm ? Schneider's sermon on the epistle of the day, Eph. 3:13-21, in which he answered the question: When is our prayer for the church pleasing to God? 1. when it is addressed to the right God; 2. when it desires the right gifts, and 3. when it is brought before God in the right sense.

So we could end this day with heartfelt thanks to God for His abundant grace.

As far as the burden of debt is concerned, which has come upon the congregation through the building of our church, it will certainly not be a small one by our standards, especially since only about 400 marks will flow into our new building fund from the sale of the old church hall. But we hope that the faithful God will help us to carry it and will also awaken hearts here and there in Germany and among our American brethren, especially those from the local area, who will help to contribute a little to the repayment of the same to God's glory, as we have already been able to receive several contributions from our dear Free Church here. After all, this debt was not incurred out of frivolity, but after long waiting and hesitation out of urgent need. Let all our confidence be placed in Him, the right helper in trouble, so that we will certainly never be put to shame according to Psalm 25:3.

H. Stallmann,

Pastor of the Lutheran Zion Parish in Allendorf-Kleinlinden.

For the dear Lutheran readers it should be noted that all gifts, which were acknowledged in the previous as well as in the current volume of the "Lutheran" under different titles, such as "for Allendorf" or "for the congregation in Allendorf, Hesse" or also "for Fr. Hempfing's parish in Allendorf an der Ulm in the district of Wetzlar in the old Prussian Rhine Province, since in No. 9 of the previous volume, p. 67 f., gifts were specifically requested for this parish, as such were also acknowledged in No. 7 of the current volume, p. 54 f., by a letter of thanks from PP. Brunn and Hempfing.

*) See the previous number of the "Lutheran," p. 173.

That the love of our dear brothers in faith over there has not ceased for our congregation, we can testify here with heartfelt thanks to God by acknowledging the following first gifts from America for our church building, which we received privately: From Hm. Chr. Krieger H5.00. Hm. Schauder 5.00. Mrs. A. Bischofs 4.00. Hm. L. Krieger 3.00. Dora Heller 2.00. Mrs. Schaaf 1.00. Summa H20.00 - all from Baltimore.

Well, the friendly mediator of this Gabm writes thereby among other things: "Our country is a blessed land, wherein dwell many Christians who gema help their fellow believers." This, dear Lutheran readers, our congregation already knows from its own experience in its bleakest times; Although your love has already been used in many ways for the purposes of the Kingdom of God in your own midst, we do not doubt that it will also overflow once again for us in the old fatherland, and therefore we ask you for mild gifts for the building of our church hall and parsonage, which has now been completed, so that we can also continue to do God's work in this place of ours as comrades of the same most holy, dear faith, which we have received with you through God's grace.

The church council of the Lutheran congregation in Allendorf an der Lumda, Gießen County, Grand Duchy of Hesse.

October 1882.

Ludwig Rein H. Heinrich Merkel. Peter Bast.

Friedrich Wißner. H. Stallmann, P.

To the ecclesiastical chronicle.

I. America.

From our seminary in Springfield. It gives me great pleasure to be able to tell the dear congregations, our co-workers in the work of the Lord, of a rich blessing which our kind God has bestowed on our institution this school year. As is known from an earlier article in this journal, the number of new student registrations during the vacations was very low, and it seemed as if this year's school attendance would be very weak. This was all the more painful since the church's need for workers is so great and we are continually approached for help. But it was strange! It was just like Peter's fishing expedition (Luc. 5.): At first they caught nothing;

then they caught so much that the net broke and they had to call their journeymen to help. Right at the beginning of the school year, at least as a result of the emergency call of Pastor Hanser, such an unexpected number of young people arrived that one could notice that God had done this. In addition, a good number of them had already attended higher schools, and some had also graduated from educational institutions in Germany, so that already on the opening day the entrance examination for the seminary or the upper class of the proseminary could be taken with 37 of them. And every day new arrivals joined them, so that soon the rooms of our college were not only filled, but virtually overcrowded. The living rooms were no longer sufficient; the dear students had to be accommodated in the lecture halls, in the assembly hall, and even in the library room! The situation was even worse with the dormitories. Wherever possible, beds had to be accommodated; for the dormitories, the side corridors, even the sickroom were already full of them.

Finally, even the corridor took on the appearance of a dormitory! Our institution building has 13 living rooms, 2 moderate teaching rooms, 1 assembly hall, which is also used as a teaching hall, and "in library rooms, and is calculated for about 80 students. The present number of students, including those who are currently vicarious, is about 140! In addition, there are new arrivals or registrations of such almost daily. It is obvious that our already modest rooms cannot sustain such a full blessing. Both the lack of space and consideration for the health of the students forced us to think of a remedy, and so it happened, as the story says: The net tore! A spacious house had to be rented in the vicinity of the institution, and a number of 18 of our dear students are now housed there; they receive food and instruction at the institution. Of course, this can only be a temporary emergency aid and is not sufficient; we will probably be forced to rent a second house; for a thorough remedy, the third part of the quoted story will probably have to be applied: They beckoned to their journeymen to help them. - Meanwhile, dear brethren, rejoice with us that the Lord has made so many hearts willing to work in His service in this last sorrowful time, and pray that the work may prosper in them. S.

Is this Lutheran? On the occasion of the sessions of the General Council at Lancaster, Ohio, Dr. Seiss, notorious for his fine antichrist and chiliasm, preached in the church of the General Synod there, since the pastor of the same had to be absent because of a funeral. However, Dr. Seiss expressly declared beforehand, not that he would give a decisive testimony against the un-Lutheran position of the General Synod (that would also sound a bit strange coming from him), but that he would wear his choir robe and use the *church book* of the General Council. - This is called straining gnats and swallowing camels. - On the 22nd Sunday after Trinity, St. Peter's Lutheran (?) Church at Lancaster, O., was consecrated, Dr. Seiss preaching the dedicatory sermon. The choir on that occasion consisted not only of members of St. Peter's congregation, but there were also, as the newspapers report, some of the choirs of the English Lutheran and Presbyterian congregations. So Presbyterians also participated in some way in the dedication. - The above mentioned St. Peter's congregation is quite large in number of members. For a number of years it has been strengthened by the fact that members of our congregation there, who went to the Lodge and thus excluded themselves from our congregation, were quite welcome there and were received with joy, whereby of course the testimony of our congregation against secret societies, even in the eyes of those who want to be Lutheran, has been wantonly very weakened through the fault of that St. Peter's congregation. This is, to use even the mildest expression, very un-Lutheran. It is downright ridiculous when Pastor Mechling still pretends that he himself is working with all his strength against the Lodge's evil. These are conditions that do not exactly do honor to the General Council as such. C. D.

II. abroad.

Professor Philippi's last confession. Already in the last issue of this paper we reported something from the speech at the coffin of the blessed Philippi, from which one can see what a lively Christian this highly learned man was. We cannot but also share his last confession. In the Mecklenburgischen Kirchen- und Zeitblatt of November 1, there is a short description of the life of the

In it, among other things, the following is recounted: "On August 8, when his strength was particularly weakened by another violent attack of fever, he requested Holy Communion. And although the pastor who gave the Holy Communion found him so weak, he was not able to take it. Although the pastor who administered Holy Communion found him so weak that he hardly thought it possible for him to say confession himself, he nevertheless made his confession in a loud, strong voice, beginning with the catechism confession, but then continuing in free speech. There he firmly based himself on Christ's righteousness, there he was heard to confess with confidence: "I will enter heaven, for I have never relied on the rag of my own righteousness, but only on the merit of my highly praised Savior. I have confessed Jesus in life and will confess Jesus in death. This shall be my testament that nothing is valid before God but the righteousness of Jesus Christ alone. Cursed be all modern frauds that undermine the Church of God. I want to know nothing of synergism, nothing of kenosis of the Logos, nothing of those who say that they want to continue the teachings of our church. God's word and the confessions of our church, nothing below and nothing above. All this is easily said, but to keep faith in death, that is hard..." - So much for Philippi's final confession. By "synergism," of which he said he wanted to know nothing of it, is to be understood the frightful error, now widespread in Germany and now also accepted by the Ohio Synod, that God does not work faith, conversion, and blessedness alone, but that to this end man can and must also "cooperate" somewhat, namely, he must spend his own natural forces in wilful resistance. By the "kenosis of the Logos," however, is to be understood the ghastly error, likewise prevalent among German theologians, that Christ humbled Himself even after His divinity and therefore in the state of His humiliation did not have all the divine attributes. That the blessed dear man solemnly renounced "synergism" even before his end is all the more important because the latest synergists have referred to him. - May his memory remain in blessing also among us!

W. [Walther]

Abolition of prayer in school. In the KirchenBlatt der Breslauer of October 15 we read the following: The following is reported from Baden: The school board of a village school in Baden recently decided to abolish school prayer altogether. This change was requested by the local Catholic priest. He reported that he had witnessed that in a mixed school a prayer written by the teacher was prayed, which began with the words: "Unsearchable One who dwells in nothingness". Similar things were repeated in other places. The Freiburg ordinariate is of the opinion that no prayer is better than such a prayer. Also from Baden, namely from Kehl on the Rhine is told: The Protestant village of Kehl is attached to this Catholic town. One of the four teachers of the latter is Catholic, but basically averse to all religion. When he wanted to start the lessons for the first time without any prayer, the children stopped in front of him with folded hands and shouted: "we have not prayed yet". "It's not necessary, you don't need it" was the answer. Since then, there has been no prayer in this school class.

The world could well suffer that one preaches rightly about Christ and all the attributes of faith. But if one wants to attack it and salt it with the fact that its wisdom and holiness should not be valid, even that it is blind and condemned, it cannot and will not suffer that.

Luther.

(Submitted.)

Report on the foundation party of the Bsstsu Orphanage and on the inauguration of Pastor Zall "auas as director of the orphanage.

Sunday, September 17, was a day of great joy for the Boston Orphanage. On this day, the institution not only celebrated its foundation feast and was able to look back on a period of thirteen years, during which the merciful God looked down on it with eyes of love and faithfully cared for and preserved it with fatherly hands day after day, but it was also highly delighted on this day by the introduction of its new director, pastor and teacher, Mr. Pastor Zollmann, who had arrived the week before. As faithfully as teacher Brauer and his wife had served the institution for many years as orphanage parents, the need for further help became apparent, since they were not only responsible for the care of thirty children and several very elderly people, but also for the arrangement and supervision of all work in and outside the house. A great stone of sorrow therefore fell from the heart of the administrative council when Pastor Zollmann recognized and accepted the call to the institution as a divine one. It was with a heavy heart that his congregation let him go, but it was with all the greater joy that the children and other residents of the orphanage welcomed him on the Wednesday before the feast. Old and young made all the preparations to make the feast a very pleasant and blessed one. The front courtyard was prepared as a place for the celebration. Under the shady branches of a mighty tree the pulpit rose. Wreathed with foliage, the inscription, "Feed my lambs!" was written above it. Already on the feast day morning a crowd of festive guests arrived with the morning train from the three congregations to Boston. At 10 a.m., the service began. Pastor Fick preached on the Sunday Gospel Matth. 6, 24-34. and showed in an edifying sermon: "What should move us according to the words of the LORD, to underburden unbelieving sorrow."

The spiritual refreshment was now followed by the physical feeding. During noon, not only did the railroad train bring another large number of guests, but many also came by horse and wagon, and when the second service began at 3 o'clock in the afternoon, the number of listeners was estimated at more than 600. The undersigned preached on Rom. 13, 8. and dealt with the school of love of Christians toward their neighbors. The sermon was followed by Pastor Zollmann's introduction, with Pastor Biewend assisting. The collection for the day totaled -98.29, a testimony that God had opened the hearts and hands of many to cheerful giving.

Certainly, this lovely feast will remain in the blessed memory of all participants for a long time; certainly, they will never forget to remember the poor orphans and the dear orphan parents with intercession and active love. Wm. A. Frey.

NL. Gifts for the orphanage are received from Fr. Fick, Fr. Biewend, Fr. Zollmann and Mr. I. Birkner, New York.

Death News.

On the evening of November 6, 7 o'clock, Pastor I. L. Hirschmann died blessedly in the faith of his Savior JEsu Christ at Wartburg, Tennessee, of consumption of the throat. Educated in the Löhe Missionary Institute at Neudettelsau in Bavaria, he first entered the Iowa Synod here, but left it because of its false teaching and went over to the Missouri Synod, where he first officiated in a small congregation in Illinois, and later, because of his throat complaint, in the healthy climate of Colorado, first at Blumenau, and later at Denver. In the latter place he had to resign his office completely two years ago because of increasing sickness and since then he stayed in Wartburg, where the Lord now let him enter into eternal rest after severe suffering in the middle of his life. He leaves behind a grieving widow with four small children. The youngest was born 4 weeks before his end. May the Lord himself be their sun and shield, but may he replace this loss of workers with new workers for his church, which is so poor in workers, whom he may send in grace into his vineyard!

O. H.

Once again the Lord has brought a young servant of His Church home from work. This time it is Fr. Heinrich Semmann, who passed away gently and quietly on the 16th of last month at the home of his parents in Milwaukee, Wis. and, as we may firmly hope, in faith in his Savior. - The deceased, after completing his studies in the seminary at Springfield, Ills. and temporarily serving several vacant parishes, had three years ago accepted a call from St. Martin's parish in Benton County, Iowa. Not only did he win the hearts of all with whom he had to deal by his undemanding, humble and unassuming nature, but he also labored faithfully and blessedly in

his office. But the Lord wanted his servant to serve his church for only two years and eight months. Already with the beginnings of the illness that was finally wearing him out, he came to his office. It was hoped from time to time that he would finally be completely restored, but relapses occurred again and again and his strength gradually dwindled until in the summer of this year, completely broken, he resigned from his office, which had long been advised to him by his fellow ministers, albeit still with reluctance and to the deep sadness of his congregation, and moved with his family to Milwaukee to live with his parents. In spite of all the remedies still diligently applied here and the most careful care, it soon turned out that his illness, Maaenkatarrh, was incurable. Finally, on the above-mentioned day, his illness came to a blessed end. On Sunday, the 19th of March, his disembodied body was buried in the ground with an extremely large attendance, after Father Ch. H. Löber, as he had wished, had given him a funeral oration on his confirmation verse, Is. 54, 10, which was comforting for the bereaved. The deceased, who had entered into holy matrimony with the virgin Anna E. Buch two years ago and now leaves her as a deeply grieved widow together with an eleven-month-old son, was only 25 years, 5 months and 12 days old. The Lord comfort all those who grieve for his death! The dear parents of the blessed man, who are all the more deeply grieved because they have already had to look after four grown-up children in the grave, may the Lord take care of them with special comfort, and may he also show himself to be a faithful advisor and gracious father to the poor widow and the tender little orphan! Amen.

Luzerne, Iowa, Nov. 23, 1882. ph. studt.

Again it has pleased the all-wise God, according to His inscrutable counsel, to call away from the battlefield a young worker and fighter of Jesus Christ, namely Pastor Wilhelm Roll, son of the blessed Pastor I. Noll, at the age of 24 years, 3 months and 16 days. - He completed his studies at Concordia College in St. Louis in the last year, 1881, then, as a well-seasoned candidate for the preaching ministry and as a sprightly, vigorous youth, accepted a call to the congregation at Fontanelle, Iowa, where, with toil and labor, under much strain and privation, he contracted an incurable disease, consumption. In March of this year we hoped from time to time for improvement, for which hope the congregation in Warsaw, Ill. had also called him, but God willed otherwise; why? He alone knows, for yesterday evening a quarter past 10 o'clock, the 23rd of March, almost fully conscious, he passed away gently and blessedly in faith in his Redeemer and Lord, whom he served. In addition to his sorrowful mother and brothers and sisters, he leaves behind the orphaned congregation in Warsaw, Ill, as well as a loving bride here who is now deeply grieving him, in whose parents' home he was cared for and died. God comfort all the bereaved.

Quincy, Ill, Nov. 24, '82, W. Hallerberg.

Inaugurations.

On the 1st Sunday after Trin. Mr. Fr. George Buch was ordained in Wellsrvlle, N. A., and on the following Monday in the branch parish at Basswood Hill by me with the assistance of Mr. k. I. Bernreuther was introduced. I. P. Beyer.

On behalf of the Reverend President Schmidt, Mr. Hantel was solemnly installed in his congregation at Burr Oak, Mich. on the 24th Sunday after Trin. by

Ferdinand Houses.

Address: ksv. L. Dumbbell,

Lox 18, Surr 0 "k, 8t. ^osspsd 6o., Lliok.

Fr. C. A. Trautmann was inducted by order of Praeses Niemann on the 23rd Sunday after Trin. in Columbus, Ind. with the assistance of Messrs. K. Heitmüller and Eirich were introduced by H. Jüngel.

On behalf of Mr. President Wunder, on the 23rd Sunday after Trin. Mr. I. Kipple at Bethlehem Parish in Hensley Township, Lhampaign Co, Ill.

L. Frese.

Address: Rev. Lipple, (Ükumpaixn, Ill.

On the 23rd Sunday after Trtn. in the presence of the Honorable President of the Southern District, Fr. Mr. P. G. Birkmann was installed by the undersigned with the assistance of Mr. I. Kaspar in his new parish at West Aegua, Tex.

G. Buchschacher.

Address: Rev. O. Lirkmlov, b'esor, l^e 6o." ^sr.

On behalf of the Reverend Mr. President of the Minnesota and Dakota District, on the 27th Sunday after Trin. Mr. P. S. Hertrich in his new parish at Hollywood, Carver Co, Minn, with the assistance of Mr. P. F. Stettekfuß' was introduced by W. Ruediger.

Address: Rev. 8. ilertleL,

Uoll^>vooc1, 6urver 6o., blon.

After the faithful Savior had afflicted the dear brother Father M. Claus with illness for some time, but had now restored him to good health, he was called from my previous branch parish in Weyauwega and was solemnly installed in his office by the undersigned on the 22nd Sunday after Trinity by order of the Reverend President of the Wisconsin District. Dam.

Address. Lev. I 6laus, ^eznuneM, 6o., 1>Vi8.

Laying of the foundation stone.

Favored by the most "beautiful" weather and in the presence of a very numerous crowd, the cornerstone of the newly-established Lutheran Trinity Church in Rock - ville, Conn. was laid on October 25. (See "Lutherans" No. 21.) Mr. I. Frey of Albany, N. A., formerly pastor of the congregation, preached the sermon of celebration. - The church will be 40X70th-God help in grace on. N. Sörgel.

Conference - Ads.

The Northern Mississippi Mixed Conference will meet, s. G. w., Dec. 6 to 7, in Winona, Minn.

L. Sauer.

The Concordia Teachers' Conference will meet, s. G. w., December 27-29 at Fr. Lindemann 's parish. - Registrations are expected no later than December 20.

I. L. List.

The Sheboygan and Manitowoc County Mixed Preachers and Teachers Conference will meet, s. G. w., Wednesday, January 3, 1883 morning 9 o'clock at Two Rivers. Duration 2 days.

Main topics: continuation on the doctrine of the Holy Scripture and a catechesis on the 7th commandment. Furthermore: Theses on the question: "Is the profession of a teacher at our Lutheran parochial schools, insofar as it is an ecclesiastical profession, a divine one in the same sense as that of the pastor at the parish?"

Registration is required. G. Bartelt.

Revenue to the Illinois' district treasury:

For the synod treasury: From Fr. Löber's congregation in Rite" -12.76. Fr. Ottmann's congregation in Collinsville 6.00. Harvest Festival collections from Fr. Steege's congregation in Dundee 12.70, Fr. Eirich's congregation in New Minden 98.32. By Fr. Lochner from the Trinity congregation in Chicago 8.51. Half of the Reform. collection from x. Great's Gem. in Addison 21.40. Contribution for 1882 by teacher Steinbach in Chicago 2.00. P. Wunders Gem. in Chicago 29.50. (Summa -186.18.)

For inner mission in the West: through Fr. Kntef in Golden, part of Mission Coll., 25.00.

For inner mission: By k Succvp in Chicago from N. N. .50. half of Miss. coll. from Fr. Nachtigall" Gem. in Wartburg 15.00. Fr. Ottmann's Gem. in Collinsville 4.15. By Fr. Schäfer in Renault from Mrs. N. R. 5.00. (Summa -24.65.)

For poor students in St. Louis: Through Fr. Holter in Chicago from the Women's Club for E- Arndt 7.00.

For poor students in Springfield: Through Fr. Wunder in Chicago from Mrs. R. N. 10.00. Fr. Nordens Gem. in Squaw Grove 9.40. Wedding coll. bet Wm. Hohmeier in Crete "for students from Crete" 10.34. Through Fr. Schieferdecker in Neu- Äehlenbeck for Ambacker 3.25. (p. -32.99.)

To household in Springfield: P. Ottmann's comm. in Collinsville 5.40. Harvest Festival coll. of P. Schieferdecker's comm. in Neu-Gehlenbeck 14.00. By P. Knies in Golden, part of Miff. coll. 10.65. By?. Succvp in Chicago of H. Hed- the ö.OO. (S.-35.05.)

For poor students in Fort Wayne: By Fr. Succvp in Chicago from the Virgins' Verrin for Th. Dubpernell 21.00. By Fr. Schuricht in St. Paul from the Women's Association for Karl Albrecht 5.00. By Fr. Hölter in Chicago, coll. bet Zielke's wedding, for E. Tappenbeck 5.50. By Fr. Bartling the. for W. Wrocklage from the Young Men's Association 21.00 and for Ed. Albrecht from the Gem. 21.00. (p. -78.50.)

To Household Addison: By?. Succvp in Chicago by H. Hedder 5.00.

For poor students in Addison: By P. Schieferdecker in Neu-Gehlenbeck for Th. Schmidt 3.50. Collected by the Choral Society and etl. members of the Kreuz-Gem. in Milwaukee, Wis. by O. Z. for A. Gerlach, 11.00. (S. -14.50.)

For P. F. Brunn in Steeden: P. E. Hieber in Town Rich 2.00.

For Negro Mission: half of the Miff. coll. of P. Nach- tigall's Gem. in Wartburg 15.00. By P. Hölter in Chicago of Mrs. M. N. 1.00. By P. Knief in Golden, part of the Mtss. coll. 15.00. (S. -31.00.)

For the Negro Church in New Orleans: By Fr. Avd- Lallemand in Lhomasboro, half of the Miff. coll. from the Peace- dens Commun., 50.00. By Lebrer Selle in Chicago, coll. at C. Kepler's wedding, 7.80. (S. -57.80.)

For the widow's fund: P. Hieber in Town Rich 5.00. k. Holtermann in Lost Prairie 4.00. By P. Heyer in Crys- tal Lake by C. S. 1.00, N. N. 1.62. Subsequent to collection of the comm. in Addison .40. Prof. E. Hamann that 5.00. (S. -17.02.)

For the deaf and dumb: By Fr. Lochner in Chicago from Aug. Narten 2.00. By Jens Johnson from?. Kaththain" Gem. in Hoyleton 8.00. By V. Heyer in Crystal Lake 3.00. By Fr. Wunder in Chicago from L. Ehrhardt .25. Harvest Festival Coll. from Fr. Hartmann's Gem. in Woodworth Aug. 28 (p. -41.38.)

For orphanage near St. Louis: Fr. Hansen's comm. tn Worden 8.15. Harvest Festival coll. by Fr. Holtermann" comm. tn Lost Prairie 10.00. By Fr. Riedel in Bloomington coll. at Ch. Mårten" wedding, 6.50. (p. -24.65.)

For the Progymnasium in Milwaukee: half of the Re- form.-Koll. of P. Großes Gem. in Addison 21.40. For Bau: From Chicago: 1. Zhlg. of P. Suceops Gem. 63.50; I.ZHlg. of P. Hölters Gem. 100.00; by P. Wunder of C. Künstng 3.00; W. Kriedemann 10.00, L. Ehrhardt 5.00; by?. Engelbrecht of Joach. Helm 1.00, R. N. 2.00; by P. Lochner of Sophie Stöckmann 2.00, wedding coll. at Johann Bach 11.36. Subsequent to collection by P. Hansen's Gem. in Worden .40. by P. Döderlein in Homewood of H. Horstmann and H. Benzemann 2.00 each, H. Rathe and D. Rietfeldt 5.00 each. evening meal coll. by P. Hieber's Gem. in Town Rich 6.62. k. Heyer's Gem. in Crystal Lake 4.38. Ehrer Stetnbach in Chicago 5.00. From the Gem. in Addison: by the teachers: A. Weder 33.50, H. B. 21.00. (S. -304.16.)

For student orphans from Addison: by k. Hölter in Chicago by Alb. Peterson 1.00.

For those damaged by hail in Fr. Biedermann's comm. tn Nebraska: Fr. Dorn's comm. in Pleasant Ridge -16.30.

For Omaha, Nebr. congregation: Fr. Dorn's congregation in Pleasant Ridge 15.00.

For the Gem. in Planitz, Saxony: P. Hansen's Gem. in Worden 6.90.

For the comm. in Fenton, Iowa: P. Brauer's comm. in Brecher 16.90.

For poor students in the Milwaukee Progymnasium: Through Fr. Succop in Chicago from the Jünglings-Verein for A. Harlof 16.00.

For Neuban in St. Louis: From Chicago: by P. Succop from Ernst Krüger, 2nd platoon, 80.00, Joh. Consör 10.00, H. Remtitz, I.ZHlg., 5.00, L. Sbendroth, 2nd platoon, 5.00, C. Gnadt, 3rd platoon, 6.00, Aug. Franke 50.00; by P. Wunder from C. Warneke 25.00, I. Hattstädt 15.00, L. Nitschkvsky 25.00, C. Adam 5.00, L. Ehrhardt 5.00. By P. Loßner in Lake Zurich from I. Eggers 5.00, B. Steil 5.00, H. Zerse" 3.00. By k. Dorn in Pleasant Ridge by W. Blas 15.00, Kön. Hartmann 10.00. By P. Döderlein's Gem. in Homewood, 4th ct, 124.00. by Fr. Kntef in Golden 12.00. by Peter Schneider in Lenzburg by Fr. Baumgart's Gem. in Darmstadt 145.00. k. Norden's Gem. in Squaw Grove 22.00. P. Heyer's Gem. in Crvstal Lake 5.00. (p. -527.00.) IM. New deposits 38.00; in all to date paid in and signed for new building in St. Louis -25,435.60.

Addison, Ill, Nov. 1, 1882: H. Bartling, cashier.

For the synodal treasury: ReformationStfst-Coll. byk. Hahn's congregation in Stäunton -8.25. By Fr. Grüber of d. congregation in Bethlehem, Harvest Festival coll. 18.10, Reformation Feftkoll. 9.60. By Fr. Achenbach "s congreg. in Venedy 9.00. By Fr. Traub "s congreg. in Peorta 14.40. By Fr. Haake in Chapin, part of Miff. coll. 10.40. From Chicago: by Fr. Wagner "s congreg. 43.00, Fr. Englbrecht "s congreg. 30.00,?. Suceop's Gem. 29.02, and by Fr. Wagner from Mrs. F. Lübke "für d. Reich Gottes" 1.00. Half of Reform.-Fest. Soll. by Fr. Grosses Gem. in Hartem 12.80. Karl Schnake in Addison 1.00. Harvest Festival Coll. by Fr. Gößwein's Gem. in Ltamont 6.75. (Summa -193.32.)

For inner mission in the West: Through Fr. Dageförde, part of the Miff. Coll. sr. Cong. in Nebraska Township, 8.50.

For inner mission: by Fr. Winter at Hamptou, Miss. coll. 22.00. by Fr. Haake at Chapin, part of Miff. coll. 5.00. coll. of Fr. I. Bergen's congreg. at Prairie Town 11.45. (S.-38.45.)

For the Emigr. - Missi on in New York: part of Miff. coll. of Fr. Dageförde's Gem. in Nebraska Township 15.00. By Fr. Wunder in Chicago, Extrag of Raithel's Bequest, 53.93. (p. -68.93.)

For the Emigr. - Mis sion in Baltimore: part of Miss. coll. of Fr. Dageförde's congreg. in Nebraska Township 15.00.

For poor students in St. Louis: Through Fr. Haake in Chapin for F. Drögemüller, part of Miss.-Coll., 5.00.

For Springfield household: by P. Haake tn Chapin, part of Miff. coll, 10.00.

*For poor studen ten in Springfield: P. Beck's Gem. in

Jacksonville 8.60. For A. Mundt and the Grüber brothers: High time collections in Bethlehem by I. Stimke 3.70, by F. Adermann 2.75. Part of Miff. coll. by Fr. Dageförde's congregation in Nebraska Township for W. Kaiser 10.00. By Fr. Reiake in Chicago for Huber by C. B. 1.00, by Karl Panzer .50. (p. -26.55.)

For poor students in Fort Wayne: For A. Mennickr, K. Lothringer, F. u.G. Möller from Rock Island: from the Women's Association of the Jakobi-Gem. 15.00, from the Jmm.Gem. 39.16. Half of the wedding coll. at Karl Doß in Dundee for T. Steege 5.00. By P. Haake in Chapin, part of the Miss. coll. for L. Dröae- müller 5.00. By P. Succop in Chicago for Aug. Schülkr of the Jünglingsverein 16.00. (S. -80.16.)

For poor students in Addison: By P. Müller in Bremen from the Women's Association for W. Müller 2.25. By Treasurer Eißfeldt in Milwaukee for Th. Hinz 80.00. (p. -32.25.)

For sick pastors & teachers: I. N. Raithel in Chicago 200.00. Bon demselben "for sick pastors in Michigan" 50.00. (S.-250.00.)

For Negro mission in New Orleans: By teacher Bornemann in Hamel from s. pupils 7.45, H. Bentrup 1.00. (S. -8.45.)

KürNegermisssn: part of Miff. coll. by Fr. Dageförde's comm. in Nebraska Township 15.00. By?. Haake in Chapin, part of Miff. coll. 10.00. By Fr. Trautman" in Lyonsville by Mr. Brckendorf 1.00. (S. -26.00.)

ForJudenmtsston: By Fr. Haake in Chapin, part of the Miff.-Koll., 5.00. By Fr. Gößwein in Attamout "from a collection box in s. Haus" 3.40. (p. -8.40.)

For the widow's fund: Through Fr. Drögemüller in Arenzville: contribution for 1882 4.00, child collection at G. Rögger2.30. Christian teaching collections of St. Peter's parish in Chicago 6.00. Through

Mießler in Carlinville Wedding coll. at H. Ntemey^r 6.90. Reform. coll. of P. Gößwein's Gem. in Altamont 6.20, whose contribution is 2.00. (P. -27.40.)

For the deaf and dumb: Through Fr. Grüber in Bethlehem by I. Laatsch 1.00, Widow Wolf 1.00. Half of wedding coll. bet Karl Doß in Dundee, through Fr. Steege 5.00. Through k. Wagner in Chicago by Mrs. Gerth 1.00. By Fr. Große tn Hartem by R. R. 1.50. By Fr. Riedel in Bloomington by Mrs. Ehrlich 5.00. (S. -14.50.)

For the orphanage near St. Louis: By teacher Bornemann in Hamel, thank offering by A. Sngelmann, 1.00. Communion coll. by Fr. Drögemüller" congregation in Arenzville 2.30. Coll. by Fr. Müller's congregation in Bremen 11.35. By Fr. Gößwein in Altamont by Fr. Siebert 1.50. (S. -16.15.)

For the Progymnasium in Milwaukee: By Fr. Nuvffer's congregation in Eagle Lake 12.00, k. Hölter's congregation in Chicago 41.25. For construction: By Fr. Martin in New Bremen, harvest festival coll. sr. Gem. 12.89, wedding coll. at Aug. Wttt 8.11. Coll. of Fr. Schuricht's Gem. in St. Paul 11.80. By teacher Kammann in Dundee from Arauen- Veretn 16.00. Reformmatsfest coll. of Fr. Schieferdecker's Gem. in New Gehlenbeck 10.50. Fr. Nuvffer's Gem.betEagle Lake 30.50.?. Traub's Gem. in Peoria 12.00. Refvrmatvns- fest-Coll. of P. Drögemüller" Gem. in Arenzville 7.65. By k. Haake in Chapin, part of mission feast coll., 12.00. From Chicago: by P. Lochner, rformation feast coll., 10.50". by T. L. 1.15.00; by I. R. Raithel 800.00; by r. Wunder by Chr. Lühning 5.00, L. Krüger 2.00. By H. B. in Addison 8.00. Subsequently by P. Üffenbeck's Gem. in Lemont 8.50. By P. Gräf in Palatine: wedding coll. bet W. Lana- horst, 25.87, by H. Htnneberg u. H. Nolting each 1.00. By P. Scküß- ler's Gem. in Joliet, 1st Sdg, 20.50. By P. Riedel in Bloo- mington from Mr. Ehrlich 5.00. (p. -571.57.)

For orphanage near Boston: By teacher Albers at Eagle Lake by R. R. 2.00.

For studying orphan boys from Addison: By H. Hohmeyer in Addison, sent at Ed. Firne's wedding, 6.00. Du^ k. Reinke in Chicago from Auguste Schwichtenberg 1.00. Through k. Hölter there from Marie Keller 1.00. (p. -8.00.)

For sem. in Fergus Falls, Minn:?. Ruoffers Gem. at Eagle Lake 21.75.

For P. Sörgel" Gem. in Rockville, Sonn: By k. Engelbrecht in Chicago from T. 2.00 & by P. Wagner there from ". W. 2.00. Prof. C. A. T. Selle in Addison 2.00. (S. -6.00.)

For Gustav Müller in Watertown: By P. Müller in Bremen from the Women's Association 2.00.

To the new building in St. Louis r By P. Grüber tu Betlehe" by G. Siegmann 3.00, G. Bandlow 5.00. P. Achenbach's Gem. in Venedy III.00.. by W. Kammann in Dundee by H. Bartling 2.00. by P. Nuffer's sem. bet Eagle Sake 107.00. by P. Schwartz's sem. in Mount Carroll 67.00. by k Große in Hartem by Ernst Lange 2.00. by P. Trautmann's gem. in Lyonsville, 2nd z., 6.00. From Chicago: by I. N. Raithel 400.00; by P. Hölter's Sem., 8th T., 99.00; byLochner's Gem. 8th T., 42.00; by P. Succop of H. Holt, 2nd T., 15.00, L. Katschke, 2nd T., 5.00, Ch. "remmels 15.00, E. Ehlert 5.00; by P. Wunder of Ch. Lühning I-HO. (S. -8SS.VO.)

IM. New deposits -614.00.

Addison, Ill, Nov. 14, 1882. H. Bartling, "afflerer.

"ugekommeu in the "äffe of the eastern, district:

For the synodical treasury: Bon of Semetnde i" Beraholz -7.38. Gem. in Paterson 3.86. Gem. in Cohocton 7.50. Sem. in Allen Centre 5.85. I>. Weidmann's Gem. 2.00. (Summa -26.90.)

For the widow's fund: bequest of be. Fräulein Bertha Nölting in Richmond 301.22. P. Fleckenstein 2.00. k. W. Gram 2.00. gem. in Cambric ". Wilson **10.00. Gem.** in Wolcottsburg 2.00. (p. -318.22.) Childhood collection at I. Kolbe in Bergholz I.I0. Wedding coll. at O. Kläger in Reserve 11.50 (both for widowed Mrs. P. Schmitt).

For the orphanage in Boston: Wedding collection from G. Dubois in Bergholz 2.38. Community in Bergholz 6.38. From the school children in Paterson 2.25, from the Women's Association collected from Mrs. Wieben 5.00. Gratitude offering for happy delivery by starching. 3.00, from W. G. 5.00, from Menket's children 8.65, from F. N. 5.00. Community in Tonawanda 12.85. W. Gram 2.50.

Cong. in Wolcottsburg 4.00, Father Schmidt .50. Cong. in Allen Centre 9.15. Cong. in Schenectady 10.00. (S. -71.66.)
 For orphanage near St. Louis: congreg. in Schenectady 10.00. Bon etl. members of Martini congreg. in Baltimore 17.00. (S. -27.00.)
 For the deaf and dumb: Gem. in Martinsville 5.41. I. Lunow in Schenectady .15, A. & E. Dettborn 1.00, W. & M. ü. E. Mehlhorn, 7.05. Melchior Schlerf in Baltimore 5.00. F. Brueggemann in Allegheny City 5.00. (S. -17.31.)
 For inner mission in the Weftl. Rew Uork: Mission festival coll. in Erie and North East 20.12. Congregation in Cumberland 8.00. Congregation in Wolcottsburg 3.00. Mission festival coll. of the congregations of kk. Krafft, Kanold & Weidmann 15.00.
 For mission in Erie: Father Schmidt in Wolcottsburg .50. mission feast coll. of comm. of kk. Krafft, Kanold and Weidmann 15.00 (both for the church).
 For inner mission: mission festival coll. in Accident & Cove 12.59. Mrs. Münch in Baltimore 3.00.
 For inner mission in the vest": W. Gram 2.50.
 For college building in St. Louis: Cohocton congregation, 4th sgd, 41.00. Jmm. congregation in Baltimore, 8th sgd, 350.00 (of which 50.00 from the Women's Association). Gem. in Cumberland subsequently 1.25. P. Weidmann's Gem. 8.00. P. Lindemann's Gem. 45.00. Martini Gem. in Baltimore, 8th Sdg., 50.00. (S. -495.25.)
 For Emigr. Mission in Baltimore: Mission Feast Coll. in Accident & Cove 7.00.
 For poor students in St. Louis: Legacy of sei. Fränl. Bertha Rölting in Richmond 100.00.
 For sick pastors: bequest of the blessed Fräul. Bertha Rölting in Richmond 100.00. P. Kanold .18.
 For college maintenance: comm. in Rew Uork 8.25.
 For Heathen Mission: R. R. by P. Körner 5.00.
 For dte Gem. tnHudson: Gem. in Paterson 8.00. Mrs. Em. Rothe in Boston 2.50. 8. H. Wächter 2.00. G. Vogel 1.00. Gem. in Schenektady 8.00.
 For poor students in Fort Wayne: By P. Stürken vy" N. N. 1.00. By F. R. 5.00.
 For Negro Mission: Mission Festival Coll. in Accident & Cove 12.50, also in Erie & North East 20.00.
 New Uork, Nov. 5, 1882. I. Birkner, Treasurer.

Receipts into -the Southern District treasury:

For the Widows' Fund: From P. Mödinger in New Orleans -5.00. By H. Nehrling in West Pegua, Tex. by P. Maisch 2.00, sent at the wedding of Miss Maria Wunsche 8.00. N. R. in Houston, Tex. by G. Kühn 1.00. P. Stiemke in New Orleans 5.00. Geyer in Algiers, La., 4.00. Mrs. Anna Ellerbusch in Rew Orleans by P. Rösener 1.00. Of N. N. in New Orleans, found in St. John's parish bell bag by H. C. Lind, 5.00. (S. -31.00.)
 For the deaf and dumb: By Fr. Kaspar in Giddivgs L", Coll. sr. Gem., 8.25.
 For the Rubauin St. Louis: By teacher Keyl, signatures of Zions congreg. in Rew Orleans 255.50.
 For the Progymnasium in Rew Orleans: Krau Fanny Sienknecht in Wartburg, Lenn., 5.00. By Fr. Kaspar in Gid- dings, Tex., Coll. sr. Gem. 12.00, by the Virgins' Association of Zion's congreg. 6.00, of St. John's congreg. 5.00. (S. -28.00.)
 For the building of a Negro church at Rew Orleans: T. R. at Baltimore, Md. by 2.00. By P. Kaspar at Giddings, Tex. sent at the infant baptism of the same, 3.00. N. R. at Houston by G. Kühn 1.00. By P. Geyer at Serbin, Tex. infant baptism coll. at Aug. Steglich, 2.00. (S. -8.00.)
 For the Regents School in Rew Orleans: By C. Grahl at Ft. Wayne 18.60.
 For inner mission in the South: Mrs. Wragge in Rew Orleans 1.00. R. R. in Houston, Tex. by G. Kühn 3.00. By Mr. I. Scherer in Hockley, Tex. by Bro. Geyer in Serbin, baptismal coll. at A. Urban, 2.35, desgl. at I. Becker 8.25. By Bro. Stiemke by R. R. in Houston 2.50, Sunday School coll. in Houston 5.00. Coll. at ordination of I". Trinklein, traveling preacher for Texas, 21.75. coll. of St. Paul congreg. m Serbin by teacher Kilian 50.00. coll. of congreg. at Rosehill, Tex. 96.88. (p. -185.68.) Saddle, bridle, blanket & saddle flap, for use of retse preacher, a gift of Mr. I. Scherer in Hockley, Tex. worth 25.00.
 For traveling preacher in Texas: By Fr. Geyer in Serbin, Tex. coll. sr. Comm., 23.00.
 For old and sick pastors: from R. N. in Houston through Fr. Stiemke 2.50.
 For those burned in Michigan: Marg. Schulz in Rew Orleans by P. Mödinger 1.00.
 For the parish m Fenton, Iowa: By Fr. Stiemke in Rew Orleans, coll. sr. St. John's parish, 4.00.
 For the orphanage in New Orleans, Fr. Kaspar in Giddings, Tex. 1.75.
 For the Ge", in Housto", Tex.: By L. Grahl in Ft. Wayne 11.20.
 Rew Orleans, La, Nov. 18, '82, G. W. Frye, Treasurer.
 38 St. 8tr.

Et "gek "m "ex m the saffe de- WiSronfi" - district:

For "pool" students in Springfield: wedding collection at F. Brendemühl in Freistadt -7.51.
 For the support of the Progymnasium in Milwaukee: By Mrs. Wilh. Damköhler in Milwaukee 10.00. P. HieberS St. Paulsgem. in Sheboygan Falls 7.00. Et. Petrigem. in Wilson 9.00. R. R. in Logansville 1.00. Baptis. cov. at Mr. Schmidt's by Teacher Falch 2.31. Reformattonsfestkollekte der Dreieinigkeitsgem. in Milwaukee 44.00, der Stephansgemeinde 27.50. Fr. Georgtis Gem. in Cedarburg 8.00. Fr. Markworths **Gem. in Laledonia** 10.00, at Rat River 2.55, at Wolf River 7.88, at Fremont Road 6.35, at Schroeder's Corner 3.45, at Fremont 2.28. Fr. Ebert's Gem. at Bonduel 4.25. Fr. Schneider's Gem. at Wayside 9.00. Cross's Gem. at Milwaukee 14.50. Fr. Osterhus' Gem. 6.40. Fr. Wambsganß' Gem. at Adell 18.00. I?. Barth's **parish** 4.00. I?. Hild's Gem. at Herman 21.51. Strasen's Gem. at Watertown 48.45, at Lebanon 9.09. P. Keller's Gem. at Racine 13.09. P. Walker's Gem. at Bear Creek 2.34, at Union 1.84, at Manawa 2.01. (Summa -295.24.)
 For the establishment of the Progymnasium in Milwaukee: >: Präger 10.00. K. and F. Langner 1.00 each. Jmm. congreg. in Milwaukee 90.00. From the Trinity congreg. there: G. Schweik- hard 80.00, W. Schmidt 25.00, H. Kalloge 25.00, P. Petersen 10.00, Fr. Richter 50.00, Aug. Ktckbusch 2.00, Emil Clausen 5.00, W. Wagner 2.00, G. Fromming 5.00, I. H. Schäfer 5.00, Gottl. Laudon 5.00, H. Hauch 50.00. et. Petrigem. tn Wilson 15.00. P. Eberts Gem. 15.25.?. Döhlrs Gem. in Forestville 5.55. From Fr. G. Löbers Filial 13.25, Friedericke Dobberphul5.00, wedding coll. at F. Gade 7.00. Fr. Schlerfs Gem. in Janesvttle and Hanover 9.00.?. Arnold's Gem. in Calumet 7.00.?. Dickes St. Paulsgem. in Washington 5.00. k. Georgiis Gem. at Cedarburg 53.00. from P. Rützel's Gem. at Oshkosh 2.50. Aug. Koehler at Watertown 3.00.?. Gruber's Gem. at Golden Lake 8.50. From P. Keller's Gem. at Racine 75.35. By P. Ledebur from H. Handel 1.00, E. Koehler 1.50, H. Thtesfeld 1.00, Mrs. Sachse 1.00. (pp. -487.90.)
 For the orphanage in Addison: wedding coll. at G. Reitzel 7.25, at G. Hilbert in Adell 10.35. F. Köhn in Sheboygan, for Christmas sprinkling 1.00. (S. -18.60.)
 For the inner mission of the Wisconsin District: Supplement to the mission feast coll. of the Jmm, Cross and Holy Spirit congregations in Milwaukee 1.00. Mission feast coll. of the Holy Trinity congregation in Milwaukee 120.00, St. Stephen's congregation 70.50. Fr. WambSganß' congregation in Adell 30.00. Fr. Winter 1.69.?. Wichmann's Gem. tn Freistadt 28.58.?. Damms comm. in Weyauwega 4.65.?. Plehns front comm. at Nellow River 5.94, rear 2.14, tn Chippewa Falls 4.11. P. Döhler's comm. at Forestville 2.00. k. Markworth's Gem. bet Manteufel 3.90. p. Rathjens Gem. 6.00. p. Wambsganß' Gem. in Hancock 7.20. f. Herbst in Milwaukee 2.00. mission festival coll. in p. Nützel's Gem. in Oshkosh 32.75. p. Pröhl's Gem. 15.00. p. Leybe's Gem. 6.00. k. Walker's Gem. in New London 4.07, at Maple Creek 1.06, on Mosquito Hill .50. (p. -349.11.)
 For the widows' fund: A. S. Winter, G. Barth, H. F. Pröhl 4.00 each, 8. Aulich 1.00, Ch. H. Löber, G. Löber, G. Kühle, I. L. Osterhus, H. Sprengeler, I. Strasen, Prof. Huth each 4.00. Of the teachers: W. Bock, P. Ebert, A. Pritzlaff, F. Rix, P. Rüge, G. Steuber, I. Wegner and Eh. Weigle 4.00 each. St. John's Parish in Plymouth 18.00. C. Schubert in Milwaukee 1.00. W. Reitzel in Watertown 5.00. L. Grasmay in Sandusky, thank offering for experienced help of the Lord, 10.00. Mrs. N. N. in Racine 4.00. (S. -111.00.)
 For the deaf and dumb: By P. Hagedorn in Doty ville 25.00. Jmm. Gem. in Milwaukee 17.10. Teacher Weigle's pupils 4.20. Rudy Latsch 1.00. H. Koch 1.00. P. Damms Gem. in Bloomfield 20.00. Chr. Schmidt, thank offering, 2.00. Mrs. Pühu in Racine 1.50. P. Sageborn's Gem. 5.50, H. Schmalenberg .75, I. Voß .25, I. Femmann .50, I. Behnke Sr. 5.00, H. Hedtrich 1.00. (S. -84.35.)
 For Fr. Wyneken: Fr. Wambsganß' Gem. in Adell 5.00. Wedding coll. at L. Bruß' in Freistadt 7.40. (S. -12.40.)

For student Th. Hinz in Abdtson: From St. Stephen's congreg. in Milwaukee 30.00.
 For W. Schmidt in Springfield: wedding coll. at F. Stolper 11.65.
 For the congreg. in Rockville, Conn: P. Winter 1.00.
 For the comm. in Fenton, Iowa: P. Keller's comm. in Racine 14.22.
 For the Negroes in New Orleans: F. Koehn in Sheboygan, for Christmas Bescheerung, 1.00.
 For synod treasury: Harvest Festival Coll. by Fr. Schumann's congregation in Waterford 5.50. Fr. Georgti's congregation in Cedarburg 6.05. Trinity's congregation in Sheboygan 21.50. Congregation in Vortage 6.00. Fr. Georgi's congregation in Fredonia 8L0. Fr. Nützel's sem. in Oshkosh 11.16. (p. - 59.11.)
 To the seminary building in St. Louis: St. Petrigem. in Wilson 14.00. I". Ebert's congregation 30.00. Fr. Wichmann's congregation in Freistadt 15.00. Members of the congregation in Portage 8.50. Herm. Ahlers in Grafton 3.00. P. Schlerf's congregation in JaneSville and Hanover 27.00. P. Winter 2.00. (p.-99.50.)
 For poor and sick pastors: P. Wambsganß' Gem. in Adell 7.00. Mrs. El. Lüders in Reedsburg 1.00. H. Ahlers in Grafton 10.00. By P. Ledebur of H. Handel 1.00, W. Milbrath 1.00, E. Köhler 1.00, Mrs. Luck 5.00, Mrs. Sachse 1.00. (S.-22.50.)
 For the orphanage at St. Louts: P. Nützels Gem. in vshkosh 9.88. Run coll. at W. Meyer in Portage 4.07. Mrs. R. N. in Racine 1.00. F. Koehn in Sheboygan, for Christmas bestowal, 1.00. (S. -15.45.)
 For the Negro Church in New Orleans: Young Women's Association of the Jmm. congreg. in Milwaukee 10.00.
 For Negro Mission: Fr. Wambsganß' Gem. in Adell 14.00.
 For the St. Louis Asylum: F. Köhn in Sheboygan for Christmas gift 1.00.
 For the Regers in Little Rock: F. Koehn in Sheboygan for Christmas giving, 1.00.
 For the orphanage in Boston: F. Köhn in Sheboygan, zur Weihnachtsbescherrungi 1.00. - Milwaukee, Nov. 20, 1882. c. Eissfeldt, Treasurer.

Received for the English-Latin mission in the West: By Mr. P. C. L. Janzow from Mr. P. H. Albrecht tn Bremen, Minn, 1.00, by Mr. H. MeiSner in Frohna, Mo., 2.00. By A. R. in St. Paul, Minn, 2.00. By Mr. k. H. Ph. Wille in Concordia, Mo., by sr. Parish, 8.30. By Messrs. Prof. M. Guenther of Messrs. P. Bopp in Kirkwood, Mo., 1.35. By Messrs. Treasurer Roschke of the parish of Messrs. k. Nething in Lincoln, Mo., 10.00. By Mr. F. Kügele of the congregation at Cainers Store, Augusts Co, Va, Harvest Festival Collrkte, 19.00.
 Received for poor English students: From Mr. I. H. Myers at Ambia, Ind. 10.00.
 St. Louis, Nov. 17, 1882. c. F. Lange, Treasurer.

The undersigned received with heartfelt thanks for the parish in St. Clair, Mich. by Mr. Treasurer Eißfeldt 1.00, by Mr. Father Niethammer of N. N. 2.00, by Mr. Father Lenk 10.50, by Mr. Treasurer Schmalzriedt 15.95.

H. W. Schröder.

FSr da- lattz. Waisehaas Hei St. LarriS, ">., received since Sept. 22: Harvest Festival collection of the parish k Weselohs in Kimmswick, Mo., -12.00. From N. in Crete, Ill, by Fr. Brauer 1.00. Bon Hartmann u. Debus in St. LouiS a bill of 13.50 donated. From the "worthy" Women's Club in the comm. P. B. Stever- in Cape Girardeau, Mo., 3 qutlts, 5 dresses, 2 aprons, 7 pr. underpants, 15 shirts, 8 pr. petticoats, 2 petticoats, 4 waistS, 7 pr. stockings. Bon R. N. at Renault, Ill, 1.00. Bon of Fr. Süß's SalemS congreg. at Black Jack, Tex, 6.10. Subsequent by Fr. Biltz at Concordia, Mo, 1.60. Christian teaching collections of Fr. Quehl's St. John's congreg. at Last Minneapolts, Minn, 2.00. Bon of Fr. Betters' branch congreg. at Babbtown, Mo, 5.10. Fr. Roschke's congreg. at Pierce City, Mo, 9.75. N. R. by?. I. Schaller in Arkansas 1.00. F. by?. Polack in Uniontown, Mo., 5.00, of B. & s. three oldest children 1.00 each. P. Krämer's comm. in Independence" Kans, 19.75, in Humboldt 10.75. Harvest Festival collection by Fr. Gräbner's congreg. in St. Charles, Mo., 12.50. Mrs. KretSler Sr. by Fr. Rethtng in Lincoln, Mo., 1.00. by?.. Muller in Beaufort, Mo., coll. sr. Gem. 4.30, by Bro. Kappelmann 2.00. N. N. in Wittenberg, Mon., 1.00. Mrs. Lerch in k Weseloh's Gem. .50 and a lot of children's clothes. Mrs. Geisel at St. Louis .50, Mr. Heilbrink 1.00. R. N. tn St. Charles, Mo., 1.00. From Serbin, Tex. by A. Wünsche 2.00, R. R. 1.00. From Central, Mo." by P. Winkler from W. Wiebracht .25, Augusts Wiebracht.85. By P. Demetro at Perryville, Mo., 5.00. P. A. H. T. Meyer to Indian Creek, Mon, .50, by his wife 2.00, B. Müller .25, H. Schumacher sen. .30, jun. .50, Claus Stelljes .50, D. Bruns .25, Haßfur- then .25, Wilshusen .10, L. Müller .25, Heinr. Lütjen .25, Dö-scher .20, Dietrich Lütjen .50, by Hrn. Riebrügge at Des Peres, Mo., 8 Bush. Apples. Martin Sonntag at Ellisville, Mo., 9 bush. Beans. From St. Louis: from Mr. Tepe 1 sack of mebl, from deceased. Nettmann 1 package of clothing, desgl. from N. N. Mrs. Wiebracht in Central, Mo., 2 kegs of apple butter, 1 bush. Beans, 1 Bush. Potatoes, 1 bush. Cucumbers. Ernst Lindemann in Addison, Ill, 1 bible. From the Jmm. congregation in St. Louis: by Th. Guenther 5.60, desgl. from Adolph Hermann for school building 8.00, by Henning 8.85, from W. Westermann 4 pairs of stockings. From P. E. Lenks Gem. by F. Schlichting 14.30, by F. Hörmann 6.70. From P. Links Gem. by Gebner 12.40. From P. Stöckhardt Gem. by teacher Körner 4.00, by I. G. Schumann 5.40. From the school children of?. Bergholz in Naugart, Wis. 2.25. From P. Hanser's Gem. in St. Loms: by F. Senf 3.25, wedding coll. at Reinb. Günther 10.80. Gem. of P. Schröders in Macrdonia, Ill, 4.75. E. F. W. Frank in Richmond, Ba., 5.10. By P. Bartels in West St. Louis, wedding coll. at Bro. Wolter, 7.65.

Correction.

In my receipt of October 1 was missing: Bon H. Ehlers u. Elise Frerking each 2.00, of Mich. Merz .50 u. von P. GrtmmS Gem. it should veißen 16.35 instead of "6.35".

Warmly thanking all dear donors on behalf of the orphans and wishing them God's blessing
 St. Louis, 8 Rov. 1882. I. M. Estel, cashier,

before. 3ä L Kötzer Street".

FSr -the Taaßstammea-Anstalt in Narrt-, "I.:

By cashier Schmalzriedt in Detroit -18.86. By k. Melcker in Menno, Dak, from the congregation at Heilbrunn 25.30, in Friedrichsthal 6.00. By P. Hügli, part of a bequest of the bl. Johann Heß, 83.35. By Mrs. Johanne Striker 1.00. Johann Schröder 1.00. H. Henicke in Magnoteke, Iowa, 2.00. Durck?. T. Pechtold in Long Green from etl. members of the former congregation in Bayonne City 3.00. Durck H. Bartling in Addison 28.60. By P. Grüber in Golden Lake from Mich. Loy 2.00. Durck?. Franke in Leslie, O., by sr. Thomas-Gem. 9.00, by Ph. Germann 1.00. D. Jung's Gem. in Mascoutah 7.40. P. Estel's Gem. in Pierce, Nebr-, 1.75. By Treasurer Grahl in Fort Wayne 322.00. Durck P. Jäkel in Macon City, Mo, by H. Magnus .50, Mrs. Gitte .25, Tr. Brakmann .25, by Fr. Meier in Oshkosh by Mrs. Vogt 1.00. by Treasurer Grahl in Fort Wayne 611.50. by Fr. Flach in Detroit by Mrs. Skwemsberger 1.00, Clara Flach .50, Krau Haupt 1.00. By cashier Schmalzriedt in Detroit 28.00. By cashier Eißfeldt in Milwaukee 84.87. By cashier Bartling in Addison 31.27. By P. Steyer in Ahnapee, Wis, 6.50. By P. Ramelow at Arlington Heights, Ill, Ernlefest coll. 22.38, for Becker's pamphlets 5.00. By Treasurer Schmalzriedt at Detroit 27.25. Durck H. Tiarks, Treasurer of the Iowa Dist, 75.00. By Treasurer Menk in St. Paul, Minn. 29.58. By Fr. Schadrgg in Prescott, Wis. of Frtedr. Krumfleg 2.00. By Fr. Goldammer's Gem. in Wilmot 2.25. By k. Pfotenhauer in Odessa, Minn. coll. sr. Jmm. and Bethle- Hems. comm. 13.20.

To Bonds was given by: Heinr. Tonfing in Rewburg, O., 10.00. Peter Zalow in Detroit 5.00, Peter Pramer 5.00, Ferd. Schulz in nHowards Grove, Wis. 5.00, Alb. Chope sel. in Detroit 5.00. Mr. Ketel, interest, 1.00.

C. D. Strubel, Treasurer. 207 ^elldrson Detroit, kckio.

An" Se "inor - Hau stop in Springfield:

By Mr. Heinrich Kriel from the parish of Hrn. k. Mertner in Rew Berlin a wagonful of food, consisting of apples, potatoes, cabbage, onions, sweet potatoes, dried apples, beans and meat. A second wagonful, delivered by Mr. Düver, consisting of apples, potatoes, cabbage and meat. From the comm. of Mr. P. Häbnels in Tallula 4 sacks of potatoes, 1 bushel of wheat, 9 pieces of chicken, -1.00 worth of rice and 1.00 worth of coffee. From Springfield: from Mrs. Selle, 30 heads of cabbage; from Mr. Winskey, 1 sack of potatoes and Bu. Onions.

Many thanks to the kind donors. G. Pfau.

The undersigned received with heartfelt thanks for his son Samuel from L. Schlaudraff 5.00 and from H. Adrens, G. Schmidt, Ph. Dönges 1.00 each.
Traugott Glaser, teacher.

Fiir^armr Stvtzirrestze from Nebraska.

The following gifts have been received by the undersigned: By K. Müller, ges. at the Nebraska Pastoral Conference - 13.10. at the wedding of J. B. Müller in Lyons 18.46. Bon Fr. I. Frese 1.00. Fr. A. Leuthäuser 1.25. Fr. I. Hügendorf 8.00. By Fr. Leuthäuser, ges. at A. Pasewalk's wedding 4.50. By Fr. Estel of sr. St. Johannis-Gemeind 3.15. Fr. Müller's Trinity congregation 5.25. By Fr. Leuthäuser, on H. Buckenthal's Hockzeit 6.25. Through Fr. Bergt Jr. communion collection sr. Gem. 2.05. surplus from conference travel money .75. From the kk.: Bürger 2.00. Tonjes, Hoffman, Adam each 1.00. Müller 1.60. Harms 2.00. By Fr. Bergt communion coll. sr. Gem. 1.00. By Fr. Müller's Dreieinigkeitsgem. 4.66. By Fr. Hügendorf by sr. Gem. 45.50. surplus from conference travel money .50. half of surplus from travel money, at Nebraska District Synod ges. 10.75. By Fr. Müller of sr. Dreieinigkeitsgem. 5.84. By Joh. Schwanke 5.00. surplus from conference travel money .30. By K. Leuthäuser, ges. at W. Bokelsmann's wedding, 8.60. by N. N. 40.

With sincere thanks!

P. Müller.

For poor students at Michigan

has been received since July this year: From the congregation in Roseville (especially for Alfr. Görlach and O. List) -9.02. Wedding coll. with M. Kränzle in Amelith 6.50. Part of the Missionfestkoll. in Adrian 14.00. Reformationfestkoll. in Mika 3.63. Wedding coll. with Mr. Kaps in Utica 4.84. Wedding coll. with Mr. Bauer in Amelith 11.18. Wedding coll. with Mr. Körner in Amelith 1.60. Child coll. with Mr. St. Roth in Monitor 2.00. The undersigned is compelled to inform the dear congregations and pastors of this district that at present there is nothing in the caste, and that several requests for support have already been received, which therefore had to remain unconsidered until now. No doubt, this reminder is all that is needed, and the charitable gifts for the support of poor children will soon flow more abundantly again.

Roseville, Nov. 20, 1882.

I. List.

Obtain"

for student Otto Gemmingen in Springfield; communion collection by Christ Parish of St. Louis, Mo. 4.50, by the singing choir of the same 4.60. Collected at an evening social 1.60. By Fr. Mary's, wedding collection on Mr. H. Tem-mes wedding, 6.00. St. Louis, Nov. 3, 1882.

I. A. Mayer.

New printed matter.

Just left the press and is available in the "Concordia Publishing House":

Proceedings of the Ninth Session of the Evangelical Lutheran Synodical Conference of North America at Chicago, Ills, Oct. 4-10, 1882. - Price 35 cents.

Third Synodal - Report of the Canada District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1882.

This report contains a discussion on two important subjects, namely 1. on the right use of the means of grace in the work of conversion, according to 6 theses, and 2. on the question: "What is to be thought of associations that have exclusively or partially **life insurance as their purpose?**" It is explained with 4 reasons that they are sinful and displeasing to God and that one therefore has to work against them with word and work. The Lord of the Church let this synodal report also bring much blessing for the sake of His name. Price, postage paid, 20 Cts. G.

Life and work of the Honorable Ernst Gerhard Wilhelm Keyl, former pastor of the Synod of Missouri, Ohio, etc. St. At the request of his survivors and many others, submitted to print by J. F. Köstering, Lutheran pastor at Altenburg, Perry Co., Mo. With the portrait of the blessed Keyl. St. Louis, Mo. Printed by the "Luther. Concordia Publishing House." 1882.

This work of Mr. Pastor Köstering is not only an exceedingly interesting, but also a very valuable one: an important contribution to the history and prehistory of our synod. The same Pastor Keyl was one of the Saxon pastors who immigrated in the year 1839 and afterwards with other like-minded brethren from Bavaria 2c. came together in the year 1847 as the Lutheran Synod of Missouri, Ohio and other states. He served the Lord faithfully and tirelessly in the church for 42 years. For a long time he was the president of the "Eastern" District of our Synod and also served beneficially as such. He was an important connoisseur of Luther's writings and contributed much to the advancement of the study of the same, leaving behind two splendid works as an escape from his Luther studies: "Catechism Interpretation from Dr. Luther's Writings and the Symbolic Books," 4 volumes, and: "Draft Sermons on the Sunday and Feast Day Gospels from Dr. Luther's Sermons and Interpretations." We agree with the author when he says in the "Preliminary Note": "The life and work of the welland Ehrm. Pastor Keyl was all the more significant because it fell at a time when important and significant events were taking place in the Kingdom of God on earth, and especially in the Lutheran Church, in which the Blessed One himself took the liveliest part. Therefore, in the history of the church of the 19th century, but especially in the history of the American Lutheran Church, his name will be among those dear men of God. Among the ranks of those dear men of God and are called those who have heeded the word of the Psalm: 'Make yourselves round about Zion, and compass her; number her towers; put diligence upon her walls, and exalt her palaces; that they may declare of them unto their seed, that this God is our God for ever. He guides us like the youth.' In the course of our story we will see that the blessed Keyl helped to build the walls of Zion with such diligence and with such activity - even in miserable times, in storms of tribulation and in hard disputes - that it is well worth the effort to tell posterity about it and to inspire the servants of the church in particular to emulate his example. Through his faithful service, many have been added as living stones to Zion's walls, that is, have been converted to Christ. He has directed many to righteousness. Therefore he has also obtained the promise that is written: 'But the teachers shall shine as the brightness of heaven; and they that direct many to righteousness as the stars for ever and ever.'" Certainly many will know thanks to Father Köstering for taking on the work and erecting a monument of honor to the faithful, tireless worker. The first chapter directs us to Keyl's youthful and student years; the 2nd tells us of his strangely blessed nine years of activity in the Saxon State Church; the following describe his emigration, his faithful work in Perry County, Mo., in Milwaukee, in Baltimore, and in Willshire, O.; the 8th chapter portrays him as a preacher, presider, and theologian; the 9th gives an account of his private and family life, and the last of his last days and blessed end."

May the Lord of the Church also accompany this writing with His blessing.

The price of the manuscript bound in beautiful canvas binding is 50 cents, with postage 55 cents. G.

Comfort and refreshment for the sick. By Hugo Hanser. St. Louis, Mo. "Concordia Lutheran Publishing House." 1882. 97 pages plus appendix of 6 pages. Price 25 cents. Sent by mail 30 cents.

This booklet, which appeared for the first time in 1865, is now available in a second edition. After a short introduction, in which Matth. 8,14-17 is given as the text on which the following treatise is based, the author moves on to his subject and now deals in an easily understandable, genuinely evangelical manner with the three main parts into which he has divided his subject: Disease, Physician, Recovery. In this second edition, each of these main sections is also divided into smaller parts by special headings, an improvement that will be of benefit to weaker patients in particular. The section "Doctor" for example, is treated in the following subsections: Man cannot be his own physician; so-called good works do not heal; Jesus Christ is the only physician; our agony; Jesus' suffering and punishment; how Jesus becomes our physician; the remedies of this physician; wherein his cure consists; but his eyes look after faith. The scripture is accompanied by an appendix of prayers for the sick.

It is an extremely rich booklet and will "be a welcome gift to all sick people in general. It will also provide preachers with material for healing conversations with the sick during their visits to the sick," as stated in the advertisement of the first edition of this booklet ("Lutheraner" 22, 39.).

This second edition, apart from the already indicated division of the subject into subsections and the appendix now added for the first time, is distinguished by the equipment before the first edition. The booklet is printed in larger clear type on good paper, bound in canvas and bears on the front cover in gold print the words: "comfort and refreshment", surrounded by a tasteful gold decoration.

This is a Christmas gift for the sick, not expensive, but very precious.

The "Lutheran Concordia Publishing House",

Oor. üHauck 8tr. rmck luckmim

The Office of the Pastor as School Superintendent. A paper by C. A. T. Selle. Second edition. St. Louis, Mo. "Lutheran Concordia Publishing House." 1882.

This paper deals with the subject stated in the title in 10 theses with more detailed reasoning, scriptural evidence and testimonies from the church. In order that the readers may see what an important subject is offered to them in this pamphlet, we share some of the theses: 1. Although parents are required to instruct their children in God's Word and to educate them in discipline and admonition to the Lord, the church cannot do without the school for its blessed continuance. 2. If the instruction of children in the Word of God is entrusted to another person, the latter, because official, also teaches publicly, and therefore here administers a part of the public ministry of preaching. 3. Since the preacher is entrusted by God with the public ministry of preaching to all the souls of his congregation, thus also to those of the children, the care of Christian schools is first of all incumbent upon him. 4. Already in the first church, the teaching of children in God's Word was considered a matter for the care of the church servant. 5. In the Lutheran church of the 16th century and in the following time, the schoolmaster, insofar as he teaches the children God's word and performs church functions, and thus administers a branched off part of the public preaching office, has been counted as belonging to the so-called clergy. 6. The branching off of the Christian school office from the preaching office does not release the pastor from his responsibility in regard to the Christian instruction and education of the youth, which is why he is entitled to the supervisory office over the school and its faithful exercise is a sacred duty. The following theses now show how far this supervision extends, how the pastor is to conduct himself in it, and what is the duty of the school teacher. "No preacher," said the "Lutheran" in the announcement of the first edition of this splendid work, "no school teacher, no congregational leader, no congregational member at all who has an interest in the right arrangement of our church in America, should ignore this paper. and leave it unchecked. We are convinced that only if the principles laid down therein concerning the mutual relationship of school and church, of school teacher and preacher, are applied, will school and church remain in an indissoluble covenant and the former will bring to the latter the blessing that this covenant should bring according to God's will and order."

The pamphlet consists of 43 pages and will be sent by the "Concordia-Verlag" on receipt of 15 cts. G.

The Pagans' Christmas Nights. A steeling of life in the far West. By Hermann Fick. St. Louis, Mo. published by Reitz and Jung. 1882.

With this booklet, our dear friend Pastor Fick in Boston again presents young and old with an exceedingly lovely fruit of his splendid gift for storytelling. The tale describes the strange experiences of two immigrants who have established a new home in the far West. **One** of the main characters of this story is a former officer who, having fallen into grave sin, struggles in vain for a long time to convert himself, but finally despairs of all his will and finds in God's free mercy the peace that this world cannot give. At the same time, in simple, but noble language, a whole host of different attractive scenes in a newly settled region are described to the reader in the most vivid and lively way. Whoever begins to read the booklet cannot get tired of it and will not easily put it down until he has read it through. It is suitable for all ages and is as inspiring and appealing to young inexperienced Christians as it is to old experienced ones. We could hardly recommend a more suitable booklet for a Christmas gift. It contains 84 pages in small paperback format and costs neatly boxed (with a tasteful title on the paper cover) the copy 25 cts, the dozen -2.65. It can be obtained at the following address: 8vttr L^anx, Soou^ ock^ lod Printers, 2923 ^vtvrsou ^ve., 8ti. Douls, Ao. W. [Walthen]

Luther's Reformation and its influence on America. A lecture by Rev. Adolphus Biewend. Sullivan & Parsons,

Printers of "The Lutheran Witness." Zanesville, O. 1882.

This interesting lecture by Pastor Biewend, which was published in the "*Lutheran Witness*", is now also available in pamphlet form and will thus find an even wider circle of readers. The proceeds will go to the treasury of the English Mission. Price 10 cents. To be obtained from the "Dutderrur Mlt-uss", LnnsvUls, O.

Flowers. Stories for children. Six different numbers, each with 2 pictures, in chromo cover. Published by F. Dette. Price 5 cts. each. 12 copies 45 cts. Postage 5 Cts.

Bouquet of flowers. Stories for the youth. 3 volumes with 4 pictures each. Published by F. Dette. Price 15 Cts. each. 12 pieces *1.40. Postage 13 Cts.

Mr. Dette has again organized a collection of stories for the youth for this year's Christmas table. The 6 booklets "Flowers" (each 32 pages) contain 27 stories that can be given into the hands of Christian children without hesitation. Each 2 numbers of the "Flowers" form "in beautiful" 8 volumes "Bouquet" of 64 pages. One address Llr. U. Dette, 710 b'ruuklin ^vs." 8t. Douis, ilo.

JESUS, the Child Friend. A Christmas booklet.

For children ages 3 to 7. Reading, Pa. Published by Pilgrim Bookstore.

A rather pretty booklet in small paperback format of 38 pages. Each page contains on one side a picture, on the other side the text in rhyme, describing the life of the Savior until his Ascension. The pictures are nice, the whole decor friendly and clean. PriS: 1 single copy 10 Cts, by the dozen 8 and by the hundred 6 Cts.

W. Walther
==>> Due to lack of space, the indicated church dedications and mission festivals had to be left behind, as well as the receipt of the orphanage in Addison.

Ber""sterte "stresse":

krot. Otto Duussr, jr." 19 Last 7tk 8tr." I7srv?ork, 7.

Rsv. O. M. SrueAmnon, Ooockrivd, Lnnknks" Oo." III.

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R. L. ^ismur, Llxio, III.

The "Lutheran" appears two times every month for the Ltrichun subscrrip. ttoneprei" of a dollar for the au "w "rty signers" bathing the same "orauHub "ablen where the same is brought in" Hau" by LrLgeni, the Noomnenni have 25 Esut "ragenonni striz, 754000.

Rach Deitschiad the "Lutheran" by mail, postage paid, for 1f. 25 "El sandt.
For you letters, which contain messages for the "sheet. Ad to the editorial staff, but all others containing "business" orders, cancellations, funds, etc., at the address: Dutd. t^mooräla-Vol-au -Sl. 6. sartuel, ^xeot), Corner ok Etiumi Street L loalao ^vemav. St. lxmis, Alo. anher,usende ". - 3n Germany is this "sheet, refer Heinrich Z. Naumann, 36 Pirnaische Strasse, Dre ^den.

Lutereck "t tds cost OLo" at 8t. Louis, ilo." s SHcoyck-vlass rykttvr.

Volume 38. St. Louis, Mo., Dec. 15, 1882, No. 24.

The Gospel of Christmas. *)

Luc. 2, 1 - 14.

Augustus.

There on Roma's hills Augustus is enthroned proud and noble, He looks with ruler's gaze far over land and sea.

At his feet lies the overcome world

And millions listen to what pleases his word.

Since from the emperor's mouth a commandment of power resounds, that all the world stand up to be judged at once.

He would like to know the greatness, the weight of his power

And gladly looked even deeper into his kingdom's splendor.

O mighty Lord, you appreciate the world

And you do not know the Most High, who carries and holds everything: He has long since weighed you and valued you far too lightly.

How poor is your greatness and glory at last!

You are a mere tool in his hands;

In what you decide lies the trace of his wisdom: In Bethlehem the Promised One shall be born - Therefore the estimation takes place according to his advice alone.

Mary and Joseph.

We descend quickly from the heights to the depths:

Two people we see walking on a simple walking stick, it's Mary and Joseph, they go to Bethlehem;

What is despised in the eyes of the world is pleasing to the Lord.

Maria probably sprouted from a princely lineage,

Another daughter of David by all rights;

But for the sake of sins, all glory is gone

And only in deep silence still few sprouts bloom.

Mary was such a sprout, whom the Lord chose, that from the pure virgin the Savior was born;

He has highly pardoned and blessed them:

The fruit of the chaste body is our bliss.

The virgin was entrusted to the poor carpenter

And to him the messenger of God faithfully commanded them.

So they, the pious, go to the God-given goal, Their way is full of joy, even though the thorns are many.

The following songs about the Gospel on Christmas Day are taken from the wonderful collection of songs: 'Harp and Sword. Poems left behind by F. Weyermüller. Gotha, by Schloßmann. 1881.'

God in the manger.

O mercy so overflowing, O holy miraculous love, Which sinks into the deepest womb from the purest impulse!

O deep mysterious night,

Who brought us the greatest treasure, O gift like no other, Before you all must give way.

O lowliest lowliness, into which the Lord has risen!

Who was eternal before all time, Will lie in the manger!

The God of God and light of light, The eternal Father's face, Who rules over all, Who lies in a stable.

The great God a little child, God Son a man born, Christ for us made sin, For us all' lost!

Who should this love council

And this great deed of God, of which the heavens bear witness, bend judgement to the dust?

Yes, God became man, too good for me too, In faith I will grasp it.

God takes on my flesh and blood:

O love without measure!

God in the manger, God on the cross:

This is the end of my suffering, This helps me from sin, Makes me God's child.

Thou great wisdom of this time, Go away with thy scribbling!

You will be on the rock of eternity

Truly shake in vain!

God and man, he alone can be my Savior, my Reconciler, I hold him fast in faith, no enemy shall rob him from me.

Lord Jesus Christ, let me only remain in the right faith and let no world or creature drive me from your word.

Thou true God and virgin son, Let me stand before thy eternal throne As thy redeemed and see thy clarity.

The shepherds.

Who first heard the great word of joy:

The Savior is born, the sinner's comfort and refuge?

Whom did the messenger of heaven greet with such delight?

Are they great ones of this earth, honored, learned at the same time?

Is it the Pharisees, is it the priests who were ready to sacrifice in the holy temple?

Oh no, to poor shepherds asked in the holy night

The wonderful news of the angel's mouth brought!

The last before the world, whom the Lord has chosen

And poor shepherd servants added to the first.

His mercy embraces the poorest and the least:

The Savior is born to bear all guilt.

O Lord, give us all the right shepherd's sense, Take away all self-confidence and all arrogance!

Thus, even today, we are filled with the great joy that is to come to all the people of the earth.

The heavenly host.

O what a brightness from heaven, the clarity even of the Lord Illuminates the earth's darkness and shines near and far!

What can Augustus offer against this glory?

Before such majesty all earthly greatness fades far away.

The gates of the eternal city of God open, We see in the Christmas light, what it has delicious.

The host of holy angels descends from on high, Before their blessed choirs the earth's woe melts away.

Hark, how mightily it sounds: To God in the highest be honor, To men peace on earth, - No more the spell of sin!

And God's good pleasure to those who reconcile, Dte he crowns with salvation and grace in his Son!

We join with the shepherds in that hymn of praise

And in the holy church many-voiced harp sound:

Praise be to the great God who considered our salvation, and to him who became man and accomplished it for us!

History of Concordia Seminary.

(Continued.)

On June 11, 1850, the solemn inauguration of the institution building, the Concordia Collegium, took place. At the inauguration ceremony, after an adagio had been performed by a music choir and a psalm had been sung by singers, the blessed pastor F. C. D. Wyneken held a German speech, then, after the intonation of a song composed by pastor H. Fick, Professor Walther held a Latin speech. After the hymn "Ein feste Burg ist unser Gott" (*Turris Deus fortissima*) had been sung in Latin, Pastor Schieferdecker gave an address to the Jünglingsverein, which among other things had set itself the purpose of supporting poor students, and the blessed Pastor Bünger concluded with a heartfelt prayer of thanksgiving and supplication. On the morning of the following day, an after-celebration was held. School speeches were held in the classroom. Studiosus O. Eißfeldt spoke first in German, then Rector Gönner in Latin. The celebration closed with the old hymn: .

The staff of the institution moving into the new building, in the south wing (42 feet long and 36 feet wide, containing 2 floors besides the first floor) consisted of 2 teachers with families, the caretaker with family, and 16 pupils (6 students of theology and 10 high school students). Despite the limited circumstances, the joy of those moving in was a great one. The building cost \$4266.58, with a debt of \$684.45 remaining.

In this year the institution made a good requisition in the person of the blessed Prof. A. Biewend, who had held the second teaching position at the practical seminary at Fort Wayne on an interim basis and was called here as professor of philosophy and English.

At the synodal assembly held in October of the same year, the formal transfer of the institution took place on the part of the congregation in Altenburg and the local congregation. Among other things, the following conditions set by the congregations were accepted by the synod: "1. that it (the college) serve the Lutheran Church forever and educate only its preachers and teachers. 2. that the German language be adopted as the sole means of teaching in the college and remain unbreakable. However, we are content that the use of the Latin language, which takes place in the grammar schools and universities in Germany, is also applied in the seminary in certain lectures. 3. that the institution remain what it is at present, namely a grammar school in the sciences preparing the study of theology and for the education of teachers for higher and lower schools, in connection with a theological seminary, in which the pupils devoting themselves to scientific theology receive their final education." In the following it is also stipulated that young people who do not intend to devote themselves to Lutheran theology can also use the Gymnasium, but that the bequests and donations made to the institution should only benefit those who are preparing themselves for the service of the Lutheran Church, and that if the institution were to be extended to other faculties, the present purpose would always be kept in mind and would not be disadvantaged in any way, but that all property would remain with the Lutheran theological institution and would only be used for its benefit. The synod drafted

at the same time statutes for the Collegium and appointed a supervisory authority, whose members were also to act as trustees.

The Gymnasium, which until then had only served the theological seminary in preparing young people for entry into it, was now designed in such a way that those who later wanted to devote themselves to other specialized studies could also be admitted. Therefore, already since 1851 some boys, also some of English tongue, entered, who did not want to prepare themselves for the preaching profession, among others also the present Mayor of our city, Mr. [Will. Lane Ewing](#).

Already in the second year after the completion of the first wing, the need for more space became apparent. The staff of the institution at that time consisted of three teachers with families, the house administrator with family and 34 pupils. The blessed Prof. Biewend with his family and 8 pupils were forced to live away from home. The building commission then proceeded with the construction of the second wing, the northern one. In the fall, it was completed, also like the southern wing, with two floors in addition to the first floor, and the entire staff now had the pleasure of being together in the institution. The southern wing was designated for teachers' apartments, while the northern wing was occupied by the students and high school students and the caretaker. On February 23, 1853, "Concordia College" was incorporated by the Missouri State Legislature.

The first dismissal after the first St. Louis triennium took place in April 1853. Six had completed their studies: M. Stephan, O. Eißfeldt, G. Volk, C. Metz, M. Günther and Th. Grüber.

The growth of the institution soon made the need for more teachers felt. The synod therefore decided at its meeting in 1853 to employ a second teacher of theology in the seminary as soon as a suitable man could be found.

Since the steps taken for this purpose were unsuccessful, the discussion of this important matter was resumed at the synodal assembly of the next year (1854). As necessary as it was considered, according to the information given to the synod, to employ two teachers, one at the Gymnasium and one at the Seminary, it was nevertheless decided, in view of the costs, to be content with the employment of only one teacher, and that at the Gymnasium, who for the time being should also fill the gaps in the Seminary. At the same time, it was decided to establish the office of a president and that of a director of the Gymnasium for a better internal organization of the institution. The former was assigned to Prof. Walther, the latter to the newly elected high school teacher.

Meanwhile, the number of students had grown again. There were 9 students in the seminary and 36 in the high school. There was again a lack of space, and housing had to be found for the expected director. The two wings were no longer sufficient. The building commission therefore issued a call for contributions for the construction of the middle building (56 feet of frontage).

Pastor Hoyer, who had been appointed director, declined the appointment. The synod now turned to Prof. Biewend and asked him whether he would be inclined to take on the directorship in addition to his professorship at the seminary, if another conrector were to be placed at Rector Gönner's side. Prof. Biewend agreed, and the electoral college carried out his election in the fall of 1855. The rector was Mr.

Pastor G. Schick was appointed. Both were solemnly installed in their offices on March 31, 1856. Until then - during the winter - Mr. Cand. A. Hoppe, who had come to St. Louis in the fall of 1855, had helped out in the Gymnasium.

The building commission decided, after a considerable sum had been received for the new building and the number of students had increased to 52 (9 in the seminary and 43 in the grammar school), to get down to work, but to carry out the construction of the

middle building - in a larger way and in a way more worthy of the purpose than was originally intended. The beginning of the construction was made in the spring of 1856.

In May (1856), 5 students had finished the seminary course: C. Groß, F. A. Ahner, G. S. Löber, J. A. Hügli, H. Hanser. Already in October of the year before, a student of the same class, J. P. Beyer, had entered the preaching ministry after passing his exams.

Around Easter, Rector Gönner was asked by the local Bible Society to provide the correction for the printing of the Altenburg Bible. He accepted the request and the supervisory authority provisionally hired Mr. A. Saxer in May. In July, Dr. G. Seyffarth, formerly professor of archaeology at the University of Leipzig, arrived here and offered to help work at the seminary without claiming a salary. The supervisory authority gave him an interim appointment. Both appointments were confirmed by the general synod in the fall of 1857. Mr. A. Saxer received the title of subrector.

The construction of the middle building had progressed so far in the fall of 1856 that the second floor could be used as a dormitory in winter. The complete extension was delayed until late autumn 1857, so that the living and school rooms could only be occupied in November. The whole building, consisting of three houses, now contained 5 family apartments for teachers, apartments for the pupils (48 in number), school rooms and all the necessary utility rooms. There was also an apartment for the caretaker.

(To be continued.)

(Submitted by Dr. Sihler.)

What alone does true faith have to do with the promises of God in His words?

(Conclusion.)

A fourth example of this faith is found in the life story of the prophet Elijah, as far as the Scriptures report it from 1 Kings 17 to 2 Kings 2.

As is known, the ten tribes, the kingdom of Israel, had all godless, idolatrous kings from Jeroboam I, who established the calf service, to Hosea, the last, when the Lord put an end to the kingdom of Israel through Salmanassar, the king of Assyria, who carried away most of the people captive with him. One of the most godless of these princes was Ahab, who moreover took Jezebel, the daughter of the pagan king of Sidon, to wife, who was completely fanatically devoted to the idolatrous service of Baal and also seduced her husband to it, so that Ahab did more to anger the Lord God of Israel than all the kings who had been before him.

In this time of horrible apostasy from the God of their fathers and sinking into the grossest idolatry in the kingdom of Israel, the LORD now awakened

Elijah, the prophet, who was a terrible instrument of God's vengeance and a reformer of his time in his burning zeal for the Lord and His law, in his bold testimony before hostile kings, in the fervor of his prayer, in his sharp punitive sermons, in his killing of the Baal monkeys in the name of the Lord and at His command.

What was the first prophecy and the announced judgment of God against idolatrous Israel, king and people, from the mouth of this mighty prophet? This is what 1 Kings 17:1 says:

"And Elijah the Thishbite, of the citizens of Gilead (that is, not the son of a priest, nor later the prophet Amos the cowherd), said to Ahab: As the LORD God of Israel liveth, before whom I stand, there shall be neither dew nor rain these years (namely, according to Luk. 4:25. and Jam. 5:17. three years and six months), I say."

These words and their content, the predicted drought, flowed from a prayer that God extraordinarily worked in Elijah with confidence and excludes all doubt about the answer (Jam. 5, 17.), and accordingly this judgment of God proclaimed by Elijah was literally fulfilled. And only on his prayer, according to 1 Kings 8:42, "the heavens gave rain and the earth brought forth its fruit," Jam. 5:18.

What did Elijah have to deal with from Ahab and especially his idolatrous murderous wife Jezebel, who, according to 1 Kings 18:4, exterminated the prophets of the Lord? Nothing else but persecution and murder. Therefore, according to 1 Kings 17:2, "the word of the LORD came unto him, saying, Depart from hence, and turn thee toward the east, and hide thee by the brook Erich, which floweth toward Jordan. And thou shalt drink of the brook; and I have commanded the ravens to feed thee there."

What did the natural reason in the prophet say to this promise of God? It could not but say that it was quite impossible and contrary to all experience and the common course of events that ravens, these greedy birds that even eat carrion, should bring fresh meat.

But what did Elijah do? He trampled underfoot such doubtful thoughts as rose up in him, and in faith and obedience held fast the promised good of bodily sustenance in the word of promise; for we read v. 5: "And he went and did according to the word of the Lord, and departed, and sat down by the brook Crith, which floweth toward Jordan."

And behold, the actual fulfillment of the divine promise did not fail to come; for v. 6 reads thus: "And the ravens brought him bread and meat morning and evening, and he drank of the brook."

This was the first test in which the prophet's faith proved itself by God's grace through the adherence to the divine promise and thus grew stronger.

But there was another before him. For when the brook dried up as a result of the continuing drought, again the word of the Lord came to him, saying, "Arise and go to Zarpach, which is near Sidon (that is, in pagan, idolatrous Phoenicia), and dwell there; for I have commanded a widow there to provide for thee."

Was not this a new strange command, a whimsical promise, and very offensive to reason and its thoughts? Yes, in part, as for staying with the pagan widow, during the time of the

The persistent drought and famine, which also extended to neighboring Phoenicia, was even against divine law, which firmly forbade the children of Israel to fellowship with the Gentiles.

Furthermore, with regard to the promised provision by this widow, who was presumably poor, as experience also showed afterwards, it could hardly be otherwise than that various anxious misgivings and doubtful thoughts of the old man arose in his heart.

But the prophet pressed them down, holding fast the word of the LORD, according to command and promise, in obedience and faith. For we read v. 10: "And he arose, and went to Zarpach." At the gate of the city he met a widow who was gathering wood, and when he asked her for a morsel of bread, she told him that she had only a handful of flour left in the cad and a little oil in the jar; so she wanted to prepare this last piece of bread for herself and her son and then die.

But how did Elijah come to demand of the widow that she should first make him a small baked dish and then feed herself and her son? According to the appearance this was a completely unreasonable desire that she should satisfy him, the stranger, first, while she would come thereby in danger of not being able to satisfy her and her son's hunger any longer. But since the widow did not contradict this request as unnatural and unjust and was well prepared to fulfill it, Elijah recognized from this that it was the widow through whom the Lord wanted to provide for him and to whom he had thus directed the heart to do so willingly; for He, the Lord, directs all men's hearts like streams of water.

And thereupon God put into the mouth of Elijah, from a special revelation, the comforting promise to the widow: "Thus saith the LORD God of Israel, the flour in the cad shall not be consumed, neither shall the crucible of oil lack anything, until the day that the LORD shall cause it to rain upon the earth."

And as Elijah himself trusted this almighty promise of the Lord, so at the same time, against all appearances, it kindled faith in

the heart of this Gentile widow; for she raised no doubt or even contradiction, but "went and did as Elijah had said. And the flour in the cad was not eaten up, neither was the crucible of oil wanting, according to the word of the LORD which he spake by Elijah."

From these four facts from the sacred history in the Old Testament, then, my dear Lutheran reader, you can clearly see that true faith always and everywhere has the same nature, namely, that in the word of the divine promise that works it, it grasps the good promised in it and holds on to it against all objections of reason, against appearances, against common experience and the ordinary course of events.

But the same is the case with the historical facts in the New Testament, which are given by God to the faith.

For does it not contradict the reason of the natural man to the utmost and is, according to 1 Cor. 2,14, foolishness to him, that in Christ God and man, the creator and the creature, are one person, since, according to her judgment, both exclude each other? Does it not seem to her to be most absurd and absurd that the baby Jesus in the stable and in the manger in Bethlehem should be the almighty Son of God?

And again, doesn't this reason be shocked to the extreme and appear to it as the greatest nonsense, even madness, that God has died, that the Jews have killed the Prince of Life and crucified the Lord of Glory?

Can it do otherwise than declare it to be the greatest folly that he, who is called the God-man, by a meritorious life, suffering and death in the place of men and for their salvation, redeemed Adam and all his children from the guilt of sin and acquired forgiveness for them all, and rose from the dead as proof and testimony of this?

Does it not also seem to this reason to be the greatest folly that this vicarious twofold satisfaction of Christ in his fulfillment of the law and his endurance of punishment should be imputed to the individual sinner through faith, as if he had performed both himself, and that Christ, the God-man, dwells in the heart of every believer?

What do you have to do, my dear reader, in the face of this objection and contradiction of natural reason, which also dwells in you? If you are not yet a true believer, you must not resist the ministry and work of the divine law, and thereby come to a penitent confession of your sin, and then not refuse the Holy Spirit to kindle true faith in Christ as your Savior in your heart through the gospel, this word of grace, and to take your reason captive into obedience to this word of gracious promise.

But if you are already a believer, it is important to hold on to these divine salvation things in Christ, which have been decided in the word of grace, in faith against all kinds of objections of unbelieving reason, which has not yet completely died out in the believer.

And I would like to draw your attention to one more thing. We live in a time of morbid emotional faith, since many believers, good Methodists but bad Lutherans, believe only as far as they feel, and adhere more to the lovely impressions of the gracious gospel than to this word itself. If they feel particularly well, if they taste the kind word of God and how friendly the Lord is in it, they will want to jump over the wall with their God and say: "I will never lie down again. But if the Lord withdraws the candy and the sweet taste in it, with which he lured them as children into his school and made them feel and taste the difference between the joy in the world and the joy in him through his word, they feel dry and arid and have the sensation as if the Lord had not yet given them the word of God, If they feel dry and dry, and if they have the feeling that the Lord has hidden His gracious face from them without their having knowingly fallen back into sin, they are frightened, complain and tremble, and conclude from their feelings that the attitude and heart of their God toward them is as if He did not want them and had closed His mercy in anger.

But what is God's gracious purpose in this? He wants to direct them to his word and teach them without, even against the feeling of clinging to it, to trust this word from the heart and to conclude from it only the attitude and the heart of their faithful and true Father in Christ towards them.

Therefore, in order to comfort, cure and follow the sick emotional believers, e.g. also the Methodist Lutherans or Lutheran Methodists, the Holy Spirit has also, apart from the example of King's Jn. 4, the two glorious histories

The Roman centurion in Capernaum Matth. 8 and the Canaanite woman Matth. 15, both of whom were born Gentiles.

Against this the Lord declared himself willing to come to his house and to make his seriously ill servant well. The centurion, however, first testified to the deep humility of his heart, for he said that he, moreover, being a born Gentile, was not worthy that the Lord, the Son of God and of David, should come under his roof. But then he testified just as much to his healthy, strong faith by saying: "Speak only one word, and my servant will be healed"; as if he wanted to say: "You are the almighty Son of God and David, who does not need to come into my house and heal my deathly ill servant by bodily touch, but speak only one word, and my servant will be healed. And in this he shows his faith, that Christ's will and word work even in the far country.

This faith of the centurion, as a born Gentile, received from the mouth of Christ a praise that put his disciples to shame; for the Lord said to those who followed him, "Verily I say unto you, I have not found such faith in Israel."

No doubt equally glorious was the faith of the Canaanite woman, also a born Gentile. She lived outside the Jewish country in the region of Tyre and Sidon. But from the same, as Mark 3 and Luke 6 report, also people came to Jesus in Galilee to get healing from their diseases and pestilences and deliverance from unclean spirits from him, which also happened. At the same time they had the opportunity to hear his sermons.

So it was impossible that these healed Gentiles, after their return to their homeland, should not have told their countrymen about the mighty and gracious miracles of this Jesus of Nazareth. These words ignited the faith in this Jesus, as the promised Messiah of the people of Israel, of whom the news had already reached her earlier, in her heart, whom she later also called by the traditional name "Son of David".

But in order to keep this faith alive and active, God caused the heavy cross to come upon them, so that their daughter was physically possessed by the devil and badly afflicted. Then the Helper also appeared, for the Lord Christ came to the same region. When the poor afflicted woman heard this, she cried out to him, saying, "O Lord, Son of David, have mercy on me; my daughter is afflicted by the devil."

How did the Lord react to this cry for help and fear? Was he as willing to help this distress as he was to help the Roman centurion? Not so. And why not? Because he, the heart-teller, who knows what is in man, recognized a strong and powerful faith in the heart of this woman, which he wanted to let come to full outbreak through his apparent resistance. For at first he acted as if he did not hear the woman's cry of distress, for it is said, "And he answered her not a word." And when the disciples put themselves into the means, he gave a negative answer, that he was not sent to the Gentiles, but only to the Jews. At last the woman comes and falls down before him, and maketh way for him, and crieth unto him anew, "Lord, help me." But what does Christ do? He gives her a seemingly harsh and thoroughly dismissive answer, such as he would never give to someone begging for help.

For the blind man at Jericho, who also called to him urgently for help, he had him brought to him especially to help him and make him see. But what does he answer the woman? "It is not right to take the children's bread and throw it to the dogs," that is, it is not right for me to deprive the children of Israel of my blessings and give them to the Gentiles.

What would this woman have done, if she had given room to her feelings and had deduced from them with her thoughts the heart and the will of this Messiah, who is otherwise so gracious and merciful to all miserable people? She would have returned to her house in despair and would have thought to herself: "I am too great a sinner that he does not want to help me"; and thus her feeling and thinking would have suffocated the faith in her.

But what does she do? Against all her feelings and thoughts she holds on to the word of grace, that this Jesus is the gracious and merciful helper and savior, and catches the Lord in his own words. For she answers him: "Yes, Herr," that is, I am indeed a thoroughly unclean heathen and guilty of eternal wrath and judgment; "But yet the little dogs eat of the crumbs that fall from their masters' tables," that is, though I am an unclean heathen and not a daughter of the house of Israel, you do not deprive it of the abundance of your spiritual and bodily benefits and blessings if you grant me poor, miserable woman the crumbs and help me out of my distress.

At last she received not only the help she had longed for, but also the glorious testimony from the mouth of the Lord: "O woman, your faith is great! - A testimony that none of his disciples, who were still of little faith, could receive at that time.

Now behold, my dear believing reader, you must follow this example, especially in the distress of sin, when you are afraid and anxious because of the multitude and greatness of your sins, and moreover the devil is at work to drive the law into your conscience with his cursing and condemning, to kill your faith and to tear Christ out of your heart, so that you feel no other way than that your sin is greater than God's grace.

Then it is important that you adhere firmly and unwaveringly to the word of grace, to absolution, against all your feelings and thoughts, and say to yourself: "I believe what Jesus promises, I feel it or I don't feel it" and likewise: "Even if my heart says no more loudly, your word shall be more certain to me. Then you are no longer a pathologically emotional Methodist, but a healthy Christian believing the Scriptures or - a righteous Lutheran.

(Submitted.)

Dedication of the new church for our Negro Mission in New Orleans, La.

Many reports about church dedications have already been published in the "Lutheran" and all other church journals of our Evangelical Lutheran Synodal Conference. And we rejoice in them. They are a sign that the Lord Jesus, according to his promise, always keeps a people who eagerly receives his message of grace and, full of thanksgiving for his grace, builds houses of worship, so that in them, through the preached word, more and more people are brought to the eternal truth and kept in it.

will. However, the willingness of our Lutheran Christians to make sacrifices is not only for themselves and their closest neglected fellow believers, but the grace of God that has befallen them moves them to let the bright light of the Gospel shine even further into

the lands. The love of God is eternally to be praised, which makes our Lutheran Christians willing to take a lively interest in the work of the mission, especially in these last, sorrowful times. The inner mission continues to cast its nets over almost all the states of this country. However, the work of the English and Negro missions has also been vigorously pursued. And it is the latter from which a cheerful message is to be reported. On the first Sunday of Advent, the new church purchased for the Negro Mission was dedicated to the service of the Triune God. How wonderfully God's promises have become truth in our Negro Mission and all the scornful prophecies of our enemies have been put to shame! While our opponents looked down contemptuously on this missionary work of ours; while some triumphed that we were only working into their hands, since no Negro would remain with our firm confession of the truth, but all would soon fall to them; while others sneered that the stiff-necked and orthodox Lutherans would not win even one Negro for the Word of God: the work here has gone on quietly and without appearance, - and God's Word has accomplished great things. If it could ever be said of men that God's Word has transformed them, this must be said of the Negroes who have fallen for the eternal truth of the pure Word of God. This could also be seen quite clearly at the dedication of our new Negro church. It was indeed a celebration of joy for everyone, for the dear missionary, for his assistants, for his Negro congregation and for all Christians of our local congregations. It was already a great joy that in place of the old, dilapidated, dirty and unhealthy building, in which the "Zion congregation" of the Negroes had had to hold their school lessons and church services, a large, respectable house of worship had been erected. The Negro Mission Committee has made such a cheap purchase with this new church as it will not easily make a second time. Not only is the place commodious, and situated on a fine, broad, pleasant street, and in a city neighborhood very convenient and accessible to the Mission, but the church building itself, after some repairs, is so handsome that it may be put to the head of the best and most splendid churches which the Negroes have here. Eighty feet long, thirty feet wide, with tall, gothic windows, simply but graciously furnished inside, it has room for so many listeners that a missionary would have work enough if all were under his pastoral care. If the former, disreputable establishment had frightened the better class of Negroes away from attending our mission services, this is no longer the case with the new church.

The dedication service had been moved to 7 o'clock in the evening so that our local white congregations could also participate. At the door of the church, which was illuminated from the east, each person arriving was greeted by some Negroes who volunteered for such service, and then led to a seat. Such a service was all the more necessary because in a short time the entire church was filled and those who arrived a little late could only find a seat with a little difficulty. In lovely harmony sat black and

white listeners of the divine word next to each other, on one side the women and girls, on the other the men and boys. The attitude of the Negroes was calm, their demeanor had nothing conspicuous, the clothing was very decent. In spite of the very large attendance of our local white congregations, many of whom were women and men, boys and girls, in response to the invitation proclaimed from the pulpits, there were still at least three times as many Negroes present as there were whites. It was without doubt the largest gathering of Negroes that has yet come under the sound of pure doctrine here in the United States.

The service began with the song: "Allein Gott in der Höh' sei Ehr". After that, President Th. Stiemke read out the dedication form. After the song: "How shall I receive you" Missionary Bakke held the sermon on the Gospel of the first Sunday of Advent. His theme was: "Stand, your King is coming to you. 1. Who is coming? 2. to whom is he coming? 3. how will he be received?" It was concluded with the hymn: "Praise the Lord, the mighty King of Glory," closing prayer, benediction and doxology. As far as the singing was concerned, there was no trace of wild shouting; the festive songs rang out in an extremely sweet, solemn manner, strictly according to our rhythm, with clear, pleasant voices. Blacks and whites united sang with one mouth to the King of honors, and bowed their heads in prayer before the Lord of hosts, who made his entrance by his gospel of grace. During the sermon there was a soundless silence, interrupted only here and there at particularly strong and moving passages by a quiet sign of applause. And one has to give our dear missionary credit for having the right gift, by God's grace, to take the poor Negroes by the heart and conscience. Although in lively and vigorous language, as the Negroes like to hear it, he nevertheless recited the eternal, delicious truths of salvation in a clear, simple and understandable manner, and kept his listeners so tense and captivated that they followed him with the greatest attention and did not take their eyes off him. In former times it would have been considered almost impossible to captivate so large a crowd of restless Negroes in a sermon lasting almost an hour; the Negroes here would gladly have listened longer, and from some lips fell the words after the close of the service, "Here I always want to go to church." After the service, many Negroes stayed behind to be introduced to the various pastors of our white congregations who had attended the dedication. There one also heard many a declaration that by God's grace they wanted to remain firm in the pure doctrine of the Lutheran Church. These Negroes are also aware that they are our fellow believers and belong to us. When our missionary recently wanted to confirm and admit a Negro to the Lord's Supper after having given him instruction, his congregation members explained that this Negro had once been drunk without the missionary's knowledge and had been seen in this state by a woman from one of our white congregations. Therefore, they could not allow him to become their communion companion until he repented and had lifted the given offense through repentance. These are truly joyful fruits of the mission. Pleasing also for our dear missionary, who has to work under great difficulties and has to struggle with the darkest superstitions and the most terrible sins and vices, especially among the Negroes. He needs the consolation

that comes well. The more the work of the mission increases, the more the enemies grate and rage. The Prince of Hell cannot accept that just now, when he seems to be triumphant as the God of the world, the poor Negroes should enjoy the blessing of the Lutheran Church Reformation, after they have so long been abandoned partly to the fanaticism of the idolatrous papacy and the work-saintly sects, partly to the most atrocious superstition and unbelief. All the more we should all be moved not to tire of promoting this missionary work among the Negroes without harming the other missionary works. We should do the one and not leave the other. And especially the holy Advent and Christmas message should make us quite willing and cheerful to do so. Just look deeply and devoutly into the joyful message: "Unto us a child is born, unto us a son is given, whose dominion is upon his shoulder; and his name is Wonderful, Counsellor, Strength, Helv, Everlasting Father, Prince of Peace"; consider the "us", to which also the Negroes belong; and you will then gladly help that this little child JEsu Christ's dominion may be great also among the Regem; you will help not only with sighs and shouts of Hosanna, but also with a willing offering of your poverty or your wealth.

But to Him, our Lord and King, be the glory for all that He accomplishes through His Word, which He has graciously given and entrusted to us. Amen.

P. R.

To the "ecclesiastical" chronicle.

From the "English Lutheran" Conference of Missouri we have to bring our readers one sad and one happy news. The sad news is that the young and zealous pastor J. E. Räder has been afflicted by the dear Lord with weakness in his body and has felt compelled to resign his office for a short time, God grant. The happy news is that the vacant position could be filled again, namely by the candidate of the holy preaching office Mr. A. S. Bartholomew. The same has studied in the seminary of the Ohio Synod at Columbus, but for conscience' sake could not accept office in that synod because of its rejection of the pure doctrine of election by grace, and therefore accepted the call of the congregation at Springdale, Ark. On the 24th Sunday after Trinity he was ordained according to the form of our agendum, and on the 28th of last month he took charge of the parish school. The congregation has decided to meet on Sunday evenings to go over the Augsburg Confession. G.

Luther. A correspondent of the "*Lutheran Observer*" (General Synod) takes offense at the fact that the "Lutheran" in No. 21, in the heading of the poem, called Luther a saint. The man does not seem to believe that Luther is now a saint; he seems to assume that only he whom the pope canonizes is a saint. G.

Jews and Baptists. On "Thanksgiving Day" the various American sects usually hold joint services. In Philadelphia, they went even further this time. Listen and be amazed! The Baptists held a joint "service" with the Jews, these declared enemies of the Lord Jesus. The Baptist preacher Magoon preached in the Jewish synagogue. He was introduced by the Jewish rabbi. In the opening of his sermon, he stated that the call to preach here (in the Jewish school) was an "innovation that signified a lovely epoch in religious progress." He further stated that by asking the Jews to preach in their synagogue, the Jews were He preached that the Christians who attended did not give up anything of their faith. He preached that God is the Father of all men and that all men are brothers. - What a terrible denial of the name of our Lord Jesus Christ! G.

Among the Unitarians, who deny the mystery of the Holy Trinity, the divinity of Christ and the Holy Spirit, the redemption of sinners through Christ, and yet refer to the Holy Scriptures and therefore distort them, - there is at present no small excitement. One of their vocal leaders, Dr. G. E. Ellis, has made the statement in the Unitarian Club at Boston that after 50 years of Bible study he has come to the conviction that one does violence to the Bible if one wants to prove the Unitarian doctrines from it, that the Bible as

it stands is against them - and for those who believe the mystery of the Holy Trinity 2c. True, Dr. Ellis now by no means professes to be a Christian, but remains a Unitarian, but his statement will no doubt serve with many Unitarians to stop them brazenly appealing to the Bible for their unbelief. With some non-Unitarians, too, this concession will no doubt serve to make them realize what the Lutheran Church has always recognized and confessed, namely, that the deniers of the mystery of the Holy Trinity are not Christians, that they are, as our Apology of the Augsburg Confession says, "idolatrours, blasphemers, and outside the Church of Christ." (Art. I.) G.

Christmas thoughts, taken from Luther's collected sermons.

"The sermon of the angel is the first and best sermon, because it is the first that happened in the New Testament, and from which the others are all taken in the whole New Testament." (XU, 2137.)

"Should not this make one's heart, that the angel calls Christ a 'Lord'? For truly he calls no one a Lord, unless he be greater than he is." (XII, 2143.)

"Although no more than one angel has brought this message, there have been more angels than there are now men on earth. (Ib.)

"If Christ had come with trumpets, and had a cradle of gold, it would have been an excellent thing. But that would not be comforting to me; but he should lay himself in the lap of a poor maiden, and be lowly in the sight of the world; then can I come to him." (XII, 2141.)

"Augustine says that Mary was much more gracious and blessed in receiving Christ in the heart through faith than in the flesh." (XII, 1458.)

"Each one must take care of the child, so that he says and believes that the child is his, as the virgin did when she conceived it; each one must act as if it were born to him alone. Whoever does not accept the child in this way, this birth is completely lost. Thus the prophets, especially Isaiah, wrote: A child is born to us, a son is given to us. This one (Isaiah) takes care of the child, like the mother; and all who do not keep it with him and say so with him, they must convert or be lost. Unfortunately, we find this spirit in very few people nowadays. It is almost extinct. In former times, it may well have existed in those who sang the Christian hymn: Ein Kindelein so löblich ist uns heute geboren" 2c. (XII, 1458. f.)

"It must be a great seriousness, and God must love (human) nature very dearly, that He would have such a

190

This work makes us hear that God not only loves me, but also draws so close to me that he becomes one man with me. He enters into nature and (becomes) what I am. Before this all hearts should melt with love." (XII, 2127.)

"O that I also might be in the stable where my Lord is laid to dwell!" (XII, 2130.)

"Christ shall never be sweet unto thee, except thou be bitter unto thyself first". (XII, 1462.)

Inaugurations.

In accordance with orders received, Mr. S. H. Hunziker, having accepted a call from the churches at Edgerton, Williams Co., O., and at Mark Centre, Defiance Co., O., was inducted on the first Advent by undersigned.

G. W. Schumm.

Address: Rsv. U. SuorUcer, SckKertoo, IVlllnws Oo., v.

Mr. S. H. Cämmerer, after being without office for 3 years due to his sickly condition, was installed in the congregation at Battle Creek, Madison Co., Nebr. by order of Mr. President Hügendorf on the 23rd Sunday after Trin. by the undersigned with the assistance of Mr. S. Leuthäuser.

I. Hoffman." Address: Rev. Uuxo Onemwerer,

Sattle Oreek, Llaüisou Oo., Nebr.

Church dedications.

In the rapidly growing town of Logan, Hocking County, Ohio, there is an old Ohio Synod congregation which was formerly served by Mr. H. Henkel. Unfortunately, the congregation allowed itself to be miserably deceived and seduced by some of the Co-lumbus professors last year and accepted the new, false doctrine of the apostate Ohio Synod in spite of the earnest remonstrances of their pastor, who had remained faithful to the Lutheran truth. There was nothing else for Mr. k. Henkel had no other choice but to resign from his office in the deceived congregation, and in the face of a number of "congregation members" who would rather lose their church property than fall away from the Word of God and its true church, he immediately proceeded to found a new, truly Evangelical Lutheran congregation. In spite of the rage and bluster of the enemies, and regardless of the disgrace and blasphemy they had to taste, the dear fellow believers, strongly supported by their Lutheran fellow Christians, soon strengthened to such an extent that they were able to build a new spacious "Backsteinkirche". On the 24th Sunday after Trinity, November 19, they finally had the great joy of being able to consecrate it for worship. This was a day the Lord had made, and our brethren in Logan were rejoicing in the faithful God who had preserved them by grace in His dear word, and had helped them hitherto above supplication and understanding. Their festive joy was attended by many fellow believers from the surrounding area, "so that the church could not contain the devout audience. The sermon was preached by Mr. S. Brand of Pittsburgh, president of the Concordia Synod, to which the Logan congregation also belongs, on Eph. 2, 19-21. In addition, Mr. S. C. A. Frank of Zanesville preached in the morning in English on Rom. 1, 16, in the afternoon the undersigned preached in German on Phil. 3, 18, and in the evening Mr. S. Rauh of Sugar Grove on Ez. 11, 86 in English. The consecration prayer was said by the local pastor. Praise and thanks be to God for preserving his orthodox church even in that hopeful field. The Hocking Valley is a large mission area, one part of which is cultivated by Mr. S. Henkel with praiseworthy eleven. There is much hope that several more "Lutheran congregations" will gradually be established there. May the Lord bless the efforts for the expansion of His kingdom also in that region and may many godly hearts be awakened, so that they may continue to remember the dear Logan congregation, which is still in urgent need of support, with active love. E. W. K.

On the 22nd Sunday after Trinity, the Lutheran congregation of St. Paul's near Chenoa, Ill, had the joy of consecrating their newly built beautiful church with tower and bell to the Triune God. In the morning the undersigned, and in the afternoon his son, preached in English on justification by faith alone.

C> H- G. Schliepsiek.

On the 28th Sunday after Trin. the congregation of the undersigned at Belvidere, Goodhue Co., Minn. consecrated their newly built church (26X42), with a 58-foot steeple, altar ntscke and vestry, to the service of the Triune Godc. The festival preachers were Pastors G. Schaaf and I. Horst.

Chr. Mäurer.

On the 22nd Sunday after Trin. the newly built church of the German Lutheran congregation of St. Paul at Mattoon, Coles Co, Ill, was dedicated to the service of the Triune God. In the morning S. F. Brunn preached in German and in the afternoon S. W. Lewerenz in English. F. W. Schlechte.

On the 28th Sunday after Trin. the newly built Lutheran church (30X40) at Andersen, Grimes Co., Tex. was dedicated. Mr. P. Trinkleth, traveling preacher in Texas, was the celebratory preacher. Undersigned said the dedicatory prayer. Fr. Klindworth.

The Lutheran Zion Parish in Town Olive, Saline Co, Nebr. dedicated its little church (18X26) to the service of the Triune God on the 23rd Sunday after Trin.

S. Meeske.

On the 23rd Sunday after Trinity, the Lutheran congregation at St. Ansgar, Iowa, consecrated its church purchased from the Baptists. Speakers were S. Grumm and the undersigned. The former preached in English. - The church is a nice frame building, 22X54. G. Mezger.

On the 24th Sunday after Trin. our new Immanu- els Church at New Haven, Ind. was dedicated, a beautiful brick building (36X72) with a 100 foot steeple. The festival preachers were: Mr. S. Sauer in German, Prof. Dieterich in English. The consecration ceremony was performed by undersigned.

F. Kleist.

On the 24th Sunday after Trinity, the Lutheran congregation of Lonaconing, Md. consecrated their new church to the service of the Triune God. In the morning the former pastor of this congregation, Mr. S. C. Lauterbach in Johnsburg, Pa. preached, in the afternoon the undersigned.

W. Hanewinkel.

On the 25th Sunday after Trinity, the Lutheran congregation in Washington, Mo., had the great joy of consecrating their newly built church (42 x 75, with tower and bell) to the service of the Triune God. Besides some guests from the neighboring parishes, a large number of them - probably about 400 - had come from St. Louis on an excursion organized by worthy young men's associations to rejoice with us. In the morning, Fr. O. Hanser from St. Louis, in the afternoon S. W. Matuschka, the founder of the congregation, in the evening S. A. W. Frese and at the end of a conference on Monday evening S. A. W. Müller. The confessional speech was held by S. W. Sandvoß. A. G. Grimm.

On the first of Advent, the church of Trinity Lutheran Parish in Erie, Pa. was dedicated to the service of the Triune God. The building is 28X44 feet. The dedication sermon was preached by S. Joh. Steck, S. E. Leemhuis said the dedicatory prayer and in English preached H. Sieck.

Mission Festivals.

On the 23rd Sunday after Trin. the congregations of the undersigned, the First Lutheran Church of the Holy Trinity at Wellsville, N. A., and St. Paul's Church at Allen Centre, Allegany Co. A., and St. Paul's congregation at Allen Centre, Allegany Co., N. A., celebrated their community mission feast at Wellsville. Festival preachers were prevented from coming, and of guests from neighboring sister congregations only four had arrived. The collection was -63.30. Of this, -38.10 was given for the mission at Erie, N. A., and -30.20 for poor students. G. Buch, S.

On Nov. 5, the Lutheran Trinity Church at Oshkosh, Wis. celebrated its annual mission feast in fellowship with the dear congregation of Mr. S. Dowidat of the Wisconsin Synod. Mr. S. Löber juo. and Prof. Hamann of Milwaukee preached on this occasion. The collection, intended for inner mission, was -32.75. I. G. Nützel.

On the 20th Sunday after Trinity, the Lutheran congregations of Wilberforce, Alice and Gratton, Ontario, Canada, celebrated a mission festival. In the morning Mr. S. R. Eifert preached on external mission, in the afternoon the undersigned on internal mission. Col lects: -83.00. H. Bruß.

On Oct. 18, my congregations at Madison and St. Bernard, Nebr. celebrated their community mission feast at Madison. The Battle Creek and Norfolk congregations participated in large numbers. In the morning S. Baumhöfener preached, in the afternoon SS. Leutbäuser and Tönjes. The collection was -40.00 after travel expenses were deducted. I. Hoffmann.

The St. Stephen's congregation at Milwaukee, Wis., celebrated its annual mission feast on the 19th Sunday after Trin. In the morning Prof. E. Hamann of the local Progymnasium preached, in the afternoon Mr. S. I. G. Nütze! of Ojhkosh preached, and Mr. S. Sprengeler of here gave a nnsions- geschichtlick lecture- The collection, intended for inner mission, bekug -70.50. Lh. H. Löder.

Announcement.

Our local college building is now so far completed that the day of the inauguration can be fixed. This will take place, s. G. w., on Wednesday after New Year's Day, January 3, and the solemnity will commence in the afternoon ½2 o'clock. We expect our dear brethren, especially those from the Illinois, Wisconsin and Minnesota congregations, to attend in quite large numbers.

In the name and on behalf of the supervisory authority
Milwaukee, December 7, 1882. c h. H. Löber.

Conference displays.

Buffalo Pastoral Conference held January 3 and 4, 1888 tn Buffalo.

A. S.

The general teachers' conference of Milwaukee, Wis-, will meet, s. G. w., Thursday, Dec. 28, at the Grace parish school. Main subject: does an Evangelical Lutheran parochial school teacher administer any part of the parish office?

All out-of-town colleagues are kindly invited.

S. I. Richter.

The New York Distrct Pastoral Conference will meet, s. G. w., January 9-11, 1888, at S. Körner's Church, Williamsburgh, N. A. The conference will commence on the morning of January 9, 10 o'clock. G. A. Henkel.

The La Porte Special Conference meets, s. G. w., January 3 and 4, 1883, at South Bend, Ind. P. Heid.

The Southern Michtgan Conference meets at the home of Mr. S. K. L. Moll in Detroit, January 8 and 4, 1883.

H. G.

The Indianapolis-Seymour Special Conference will meet, s. G. w., Jan. 9 and 10 in Jonesville, Ind.

F. Meyr.

The Arkansas and Tennessee Conference will meet, s. K. w., Wednesday, Dec. 27, at the home of Mr. S. Obermeyer at Little Rock, Ark.

F. W. Herzberger.

Bom Dec. 27-29, the Missouri Teachers Conference of New Uork, Albany, Philadelphia 2c. will be held in New York City at the corner of Broom and Elizabeth Sts.

For quartering, contact Director E. Bohm, 298 Lroom 8tr, U. 15. A. Bräuhahn.

Eiv-eko***e* iu the coffee of the illinois district:

For the synodical treasury: Collections at W. Gübert's silver hock time in Rev Bud -5.00. By S. Müller's congregation in Echester 6.80. Communion coll. by S. Sckurich's congregation in St. Paul 17.45. Part of the milt. coll. by S. Schalter's congregation in Red Bud 15.00. Abb. coll. at the Reform. By Jens Johnson of S. Katt- hain's congregation at Hoyleton 9.00. P. Bartling's congregation at Chicago 20.00. Communion coll. of S. Flachsbart's congregation at Dorsey 4.50. S. Hememann's congregation at Okawville 9.00. Reform.Coll. of S. Wolbrecht's congreg. at Okawville 13.95. Lebrer Rosen's contract at Addison 2.00. (S. -111.20.)

For inner mission: Coll. at W. Gübert's wedding in Red Bud 5.00. Part of Miss. coll. by S. Schalter's congregation there 20.00. By S. Noack in Dalton, Ermeferst coll. sr. Gem. there 2.00, thank offering by Mrs. L. 3.50 and by R. 1.00. (S. -43.50.)

For inner mission in the West: S. Bötticher's congreg. in Mount Pulaski 10.00.

For Emigr. Mission in New York: S. Bötticher's Gem. in Mount Pulaski 10.00.

For emigr. mission: S. Kollmorgen's Gem. in Rash-"ille 3.35. By S. Succop in Chrcago by Joh. Köh" 2.00. (S. -5.85.)

For poor students in St. Louis: S. Wolbrechts Gem. at Okawville for C. Sckubkcgel 15.00.

For poor students in Springfield: By S. Succop in Chicago from Jungfrauenverein 20.00 and by S. Schieferdecker in Neu-Gehtenbeck from G. Steinmann 2.50. Ges. bei W. Güberts silb. Wedding in RedBud for F. Skballer u. H. Hansen each 5.00. Coll. of F. Irelde's wedding in S. Litckfield for E. G. Schröder 14.20. Durck S. Schieferdecker in Red - Gehlenbeck from L. B. for M. Grüber 50. (S. -47.20.)

ToHousehold in Springfield: part of Miss. coll. of k. Schalters Gem. in Red Bud 10.00. Harvest Festival Coll. of S. Hahn's Gem. in Staunton 9.00. (S. -19.00.)

For poor students in Fort Wayne: Through S. Winter in Hampton for F. & G. Möller 14.75.

For poor students in Addison: By S. Trautmann in Adrian, Mich-, for F. Prange 17.00. Part of Mrff. coll. of k. Sckallers Gem. in Red Bud for Th. Deimer 4.00. By S. Wagner in Cbicago from the Jungfrauenvere n for R. Erdmann 20.00. Durck Treasurer I. Birkner in New Dort for . G. Frincke 25.00. for F. Klein 5.00. (S. -71.00.)

For sick pastors and teachers: By S. Schieferdecker in Neu-Gehlenbeck from N.N. 1.00.

For Regemisson in New Orleans: Ges. bei W. Güberts silb. Wedding in Red Bud 5.00.

For heathen mission: Ges. bei Wm Güberts silb. Wedding in Red Bud 5.00. Teacher Ttmf's student in Danville 4.70. (S. -S.70.)
For the Negro Church in New Orleans? Bötticher's Gem. in Mount Pulaski 6.70.
For Negro mission: Kollmorgen's Gem. in Nainville 1.30. E. L. Miff coll. of 1?. Schaller's Gem. in R,d Bud 15.00.?. Bötticker's Gem. in Mount
Pulaski 15.00. By k. Engelbrecht in Chicago by Jod. R idke 1.00. (pp. 34-35)
For the widow's fund: By? Kollmorgen in N.shville from Mother Oblemeyer 5.00. Durck C. L. Wi-lte, R-form. coll. of? Strich's Gem. in New Minden,
14.00. Ges. at W. Güberts silb. Wedding in Red Bud 5.00. By? Noack Harvest Festival Coll. of Gem. in Lanstng. 16.50. By? Schroeder in South
Litchfield uon N. N. 5.00. From N. N. 1.00. By? Bötticher in Mount Pulaski from etl. members of sr. Gem. 5.00. contribution by? Flachsb. in Dorsey
5.00 and wedding coll. at E. Zimmermanm 3.90. contribution by? Wmter m Hawpton 2.25. by? Skallner in Red Bud by Chr. Gübert 5.00. contribution
by? Bergen in his own nankes sr. Gem. 3.00. (pp. 13-6)

For the poor:
For the progymnasium in Milwaukee: by? Milles' Gem. in C hester 25.00? Dear's comm. in Wine Hill harvest coll. 25.05 reform coll. 9.45. For d.
household: Schroeders Gem. in North Litchfeld 9.00. For Ledergelalte: by G. Brauns of? Brauers' Gem. in Crete 23.27. For construction: com.
Chicago: durck? Wynder of C. F. Wohlhuiter 25.00. H. Brockickmidt 25.00. W. Kohinke 5.00. I. Kruse 2.50. of? Engelbrechts Gem. 117.00.?. Succop's
Gem. 2nd z. 120.75. I. Holters' Gem. 2nd z. 54.00.?. Böttichers Gem. in Mount Pulaski 10.00. Du ch? Roeder in Anington Heights by W. Kir
noffs 5.00. A. R. 1.00. W. 1.00. E.B. 1.00. By H.-B. in Addition 2.00. By G. Brauns in Crete by? Brauer" Gem. 113.00. Durck? Baumgartner by sr. Gem.
in Belvedere 6.35. in Hampshire 2.75. (p. -383-87.)

For the deaf and dumb: by? Kollmorgens Gem. in Nasb-ville 5.55. Ges. at Wm. Güberts silberner Hochzeit in Red Bud 5.00. By? v. Schenck m
Rockwell St. Louis 1.00. By? Kollmorgen's Gem. in Nasb-ville 5.55. Ges. at Wm. Güberts silberner Hochzeit in Red Bud 5.00. By? Bartling in Chicago from Herm. Sockiplock 2.00.

Through? Wagner there from Mrs. Riepel 1.00. (p. -22-35)

For the orphanage bet St. Louis: Ges. at Wm. Güberts silver wedding in Red Bud 5.00. Part of Miff. coll. from? Schaller's congregation there
10.00. Durck Jens Johnson from?. Kattbain's congregation in Hoyleton 9.00. Durck?. Flaxbeard in Dorsey from C. Bohlmeier and H. Fil. each 50. (S. -
25.00.)

For the Gem. in South Chagan, Ill: By Jens Johnson of?. Kattbain's Gem. in Hoyleton 6.00.
For the comm. m Logan, O.-?: Schurichts Gem. in St. Paul 10.25.
For the Gem. in Omaha, Neb.:? Schurichts Gem. in St. Paul Oct. 11.?. Flaxbeard in Dorsey and C. Bohlmeier there each 50. (S.-12.10.)
Engelbrecht by Emma & Alwine Blumfont each .50. (pp. 4-00.)

For the student A. Grambauer in Milwaukee: By? Wagner in Chicago from N. N. 5.00.
For new construction in St. Louis: Ges. bei Wm Güberts silberner Hochzeit in Red Bud 5.00. From Chicago: through? Bartling von H. Pfister 2nd
Zahlg. 10.00. H. Jockim 25.00. Karl Bandemer, Ferd. Schulz 2nd Zahlg. Ludw. Boldt and Lubw. Metz 5.00 each. Karl Sklatke 10.00. by? Holters
Gem. 9th Z. 25.00. by? Succop by Joh. Redmann 15.00. Wm Conser, 2nd z. 5.00. Karl Plümmer, 2nd z. 5.00. Albert Haan, 2nd z. 10.00. by? v.
Vandermon 10.00. Backschmidt 25.00. W. Kodnik 10.00. Kruse 2.50. Bokt chers Gem. in Mount Pulaski 10.00. By? Bohlmeier's Gem. at New Minden, 1st
Hauptstr. 10.00. ? Bohlmeier's Gem. at Oakdale 4th cadig. 4.00. By? Bohlmeier's comm. in Crete, 2nd cadig. 1.00. By? Bohlmeier at
Hampton 8.00. by Durck Ernst Kaiser of? Schuricht's gem. in St. Paul 225.00. Durck teacher Otto von? Krebs Gem. in Aurora 35.00. (p. -102-106.)

Addrson Jll. Dec. 1. 1882. H. Bartling. Treasurer.

Entered the coffee of the Java - district:

To the synodical treasury: From: Crämer's congregation at Fort Dodge -7.58.?. v. Strohe's congregation at Monticello 15.70.?. Maaß's congregation at Fenton-7.20.?. Trust's gem. at Dubuque 5.25.?. Herrmann's gem. at State Centre 3.25.?. Sirol- bels Gem. in Bauer 5.00. (Summa - 43.98.)

To the new building in St. Louis: By ? Günther in Boone 2nd Sendg. sr. both parishes 30.00 3rd Sendg. 25.00 By ? Grafelmann nachträglich of sr. Gem. in Freach Settlement 4.00. by August Böhme 3.00.?. I. Fackler in Lyons 10.00. By ? Baumhöfener, 3rd Sdg. sr. Gem. at Homestead 23.32. (p. -95.32.)

For inner mission: Through? Baumhöfener from Herm. Wittbold 2.00. By? Guenther at Boone, part of a mission festival coll., 32.30. By? Brust at Dubuque, part of a mission festival coll., 22.30. part of mission festival coll. at Lowden 38.00. Crämer's congregation at Fort Dodge 7.59. By? Stephen at Waverly, part of a Mr. Mission Festival coll., 29.25. White at Fort Dodge 2.00. By? Guenther at Boone, harvest and thanksgiving offering by some members of the congregation 1.00. By? Durck, Grafelmann of August Böhme 1.00. (p. -132.14.)

For you English mission: By? Günther in Boone, coll. sr. Gem. 10.28.

For Negro mission: Marg. Edzards in Monticello 1.00. By? Brammer in Lowden, thank offering of N. N. 5.00. Durck?. Stephan, part of mission feast coll., 12.50. Durck?. Zürrer of Einst Rickler 1.00. By? Bretschler in Demson, part of mission feast coll. sr. Gem., 8.25. (p. -27.75.)

For the Negro Church in New Orleans: Through? Gün-ther in Boone, part of the Mission Feast Coll., 4 p.m. Durck?. chest in Dubuque, part of the Mission Feast Coll., 6 p.m., part of the Mission Feast Coll. in Lowden 8 p.m. (p. -42.00.)

For the emigr. mission in New York: By? Ste phan, part of Mission feast coll., 12.50. Heir. Vogel in Sher- rills Mount 1.00. (p. -13.50.)

For the Emigr. Mission in Baltimore: Durck?. Zürr-ler by Mrtha Richter 1.00. F. L. Weiß at Fort Dodge 2.00. (S. -3.00.)

For heather mission: By? Studt from Joh. Krummer 1.00. By? Matfleidt from sr. Gem. in Centre Tshp. 1.87. (p. -2.87.)

For Jewish mission: Heinrich Vogel in Sherrills Mount 1.00.

To the Hausbal in Springfield: By? Stephen at Waverly, part of Mission Fest coll., 12.50.

For old & sick pastors and teachers: By? Günther from widow Goepfinger 2.00.

For the widows' fund: By? Baumhöfener from H. Schäfer 1.00. By? Günther from N. N. 1.00.?. Seßler and? Matfleidt, contribution 4.00 each. By? Zürrer from Georg Rickler 1.00. Studt, Bntr., 4.00. Matfleidt, Bntr., 5.00. H. Hanken in Monticello 5.00. Georg Vogel in Dubuque 1.00.?. Evers, Baumhöfener, Hermann, Bntr., 5.00.?. von Strohe 1.00.?. Monticello 13.00. (S. -46.5.)

For orphanage sr. ouis bet. Through? Günther in Boone, from Skulkind in ges. 2.00.?. Strobels Gem. (for the extension of the orphanage) 7.00. By? Aron, collection sr. Gem. 8.72. by Hermann Sallach 2.00.?. Reinhardt's Gem. in Emton 10.00. Georg Vogel in Dubuque 1.00.?. Reisin- ger, thank offering for recovery of sr. Frau, 5.00. Reformation feast coll. sr. Gem. 9.10. Hockze's coll. 5.50. (p. -50.32.)

To the orphanage at Addison: By? Stretchfoot at Davenport, by Mrs. Maria Meyer 5.00.

For the deaf and dumb: By? stretching foot from Bertha Stahmer's piggy bank 1.52. By? Reinhardt from Elia Bröndel 2.00. confirmation coll. 27.00.?. Reisinger, thank offering for recovery of sr. Frau, 5.00. wedding coll. 1.30. By? Stephan, part of missionary feast roll, 12.50. By? Seßler from congregation in Sheridan, township 8.85. from congregation in Lincoln 3.40. By? Matfleidt from Bels 1.00. By? Streckfuß from Krau Maria 1.00. By? St. Paul's Riform, from St. Paul's Gem. in Illinois 1.35. Durck?. Eblers, members of sr. Gem. 1.00. (p. -91.91.)

For poor students from Iowa: By? Günther of the Women's Association ir. Gem. in Boone 8.00. coll. at Karl Stoll's wedding 10.50. Part of mission festival coll. in Lowden 20.00.?. Grafelmann's comm. at Sherrills Mount 6.00. (p. -44.50.)

For poor students in St. Louis: H. Heinecke in Magnoketa 3.00. By?. von Strohe from August Töl 5.00. (S. -8.00.)

For poor students in Addison: H. Heinecke in Magnoketa 2.00.

For? Niemeyer? Fackler at Lyons 1.00.?. von Strohe at Monticello 1.00. (p. -2.00.)

For the Gem. in Fenton: Waw. by cashier Bartling 1.95.?. Brupes Gem. in Eisenbe, Mo. 13.50.?. Strobels' Gem. in Bauer 7.00.?. Händsvke's parish in Fenton, 9.00. By? Cashier Bartling 1.95.?. Haid 1.00. By? Konig in Grol, Mo. 1.00. By? Günther by widow Goepfinger 2.00. coll. Gem. Boone 10.50. By? cashier Bartling 5.00. Studt's Gem. in Luzerne 12.75. Through cashier Paar of Trinity Gem. in St. Paul 37.40. Through? Crämer of members of Gem. in Fort Dodge 34.65. or? O. Spedr 2.00. By treasurer Grab 21.00.?. Matfleid's Gem. in Pomeroy 6.84. in Lincoln Townsh. 4.85. in Centre Townsh. 2.11. by F. Ram- lhuu 25. by cashier Bartling 52.70. by? Mallon, ges. on s. Prebigt Square in Borrier Townsh. 7.00. Durck cashier Bartling 16.90. Durck?. Grumm of sr. St. Johan- nis Gem. 25.00. (S. -452.13.)

For the Davenport congregation: By Treasurer Grahl 10 a.m. By Treasurer Bartling 8 a.m. (S. -18 p.m.)

For dre Gem. in Logan, O.: By L. White of St. Paul's Gem. in Fort Dodge 14.70. By? Stephen of? Hantsckke's Gem. 1.00. (S. -15.70.)

Kür die Gem. in Friedens- Nebst: Durck?. Gün-ther von H. Buchwald 1.00.?. v. Strohe's Gem. bei Montic- cello 13.65. (S. -14.65.)

For the comm. in Omaha, Nebst: Baumhöfener's comm. in Homestead 10.00.

For the congregation in Rockville, Conn. Baumhöfener's Gem. in Homestead 9.00.

Monticello Iowa, Dec. in 1884. H. Jark's, treasurer.

Proceeds to the treasury of the Minnesota - "vd Dakota" District:-

For inner mission in the Northwest: Missions' Kollekte tn? Radekes Gem. in Carver 11.50. From? Schultzes Gem. in Courland 27.73? Handecks Gem. 0.00. Müller's Filialgem. at Lake Crystal 1.40??. Ross' Gem. in Arling ton, R.formation coll. 13.00??. Krumstiegs community 55.75??. Clotiers comm. 1948. Harvest coll. from? Skulenburg's comm. in JoSo 15 50. DeSgl. from? Sprengeler's comm. in Wüten 13.00??. Sievers in Minneapolis 1.00. Hoist Korta in Mm-neapolis 1.00??. A. Düberstein's congrec. in Wykoff 5.75??. Zahn's St. Peter's congrec. in Elysian 7.00. By? Horst of Mrs. H. Helmke at Hay Creek 2.00. Reformation - Coll. of? Skultzes Gem. in Courtland 21.64 and from Krau L. Bode 5.00. Harvest Festival coll. from? Anners Gem. in Grien Isle 5.60. From T. H. M. in St. Paul 2.00. (Summa -220.35.)

For the treasury: Landeck's Gem. 2.00??. Kollmorgen's congrec. in Anvarer 6.88. Reformationist congrec. of Zwms congrec. in St. Paul 14.00. Düberstein's congrec. in Valtham 4.20??. 36. Kollmorgen's congrec. in Anvarer 6.88. Reformationist congrec. of Zwms congrec. in St. Paul To the seminary building in St. Louis??. Ross' Gem. in Ar-lington, 1st Sendg., 25.00??. Pfotenhauer 2.00??. Sievers' Gem. in M nneapolis 50.00. Friedrich Streick in Mounville 5.00??. Clotiers Gem. 27.00. (L. -109.00.)

For negro mission??. Streckfuß' Gem 2.50. By? Müller from Mrs. Krause .25. (p. -275.)

For the deaf and dumb: By? Schultz of Mr. Dopping in Fairbault 5.00??. Radeke's Gem. at Spring Lake 11.60??. Koches Gem. at Lewiston 10.00. (p. -104.02.)

For the progymnasium in Milwaukee??. Hitzemann's Gem.- in Long Prairie, Missions coll. 5.00??. Landeck's Gem. 7.00??. Friedrich's gem. m Waconia 10.50??. Mueller's gem. to Willow Creek 5.00??. Düberstein's comm. to Wykoff 10.00. comm. to Aaltbam 6.75. Mr. W Meyer 10.00??. Profenhauer 1.00??. Skultzes Gem. in Courrland, Harvest Festival coll. 26.72. C. Harms m Benton 5.00. Thanksgiving Day coll. of Zion congrec. in St. Paul 13.50. (L. -100.47.)

For the widows' fund??. Sieoers 5.00. Gek. from H. Weaigs H. chzeit m Courtland 7.27. DeSgl. on John Preiß' wedding in Waconia 15.75??. W. Friedrich's contribution, 4.00??. Landeck 10.00. deiff n Gem. 9.00??. Profenhauer 2.00. ??. Z. Horst 4.00. August Stvlt in Courrland 5.00. ??. A. Müller 2.00. (S. -64.02.)

For poor students??. Streckfuß's Gem. for J. Harsch in St. Louis 2.50??. Hitzemann's Gem. m Long Prairie, Missions coll. for Minnesota students, 7.85. T. H. M. in St. Paul 2.00??. Clotiers Gem. 1.50. (p. -13.85.)

For the Addison Orphanage. By? Schultz from Mr. Doppmg in Fairbault 5.00.

For the household in Springfield??. Mueller's branch office at Perck Creek 4.20.

For the orphanage near Boston??. W. Friedrich 10.40.

For the orphanage at St. Louis??. Clotiers Gem. 4.43.

For parsonage building in Jackson Co. Minn.??. Horst's Gem. at Hay Creek ö.00??. Johl's Gem. at Hart 4.00. (S. -9.00.)

For beathan mission. By? Johl of L.M. Erdmann 1.00.

Correction

In my previous receipt ("Luth." Ro. 21.) instead of "for the church building in Atwater 1.74" read: From? Kollmorgen's Gem. in Atwater for the church building in Jackson Co., Minn.

St. Paul, Minn., Dec. 1, 1882. T. H. Menk, cashier.

188 Last! 5th Street.

Revenue to the Western District's coffers:

For synod treasury: From F. W. Butzke at Webster, Minn., -1.00. Collection of the Gem. ? Birkners at Sordonsville, Mo., -5.00. From Trinity Distr. in St. Louis, 14.00. ? Miesler's Gem. at Des Peres, Mo., 6.25. bequest from weil. Kaspar H. Plackmann in Port Hudson, Mo., 50.00. Coll. of Gem. ? Sappers in S. St. Louis, Mo., 9.50. ? Grimms Sem. in Washington, Mo., 10.00. Coll. of the Gem. ?.. Germanns at Fort Smith, Ark., 7.80. coll. of comm. ?.. Zschoches at Atchison, Kans., 9.50. (Summa -125.05.)
For inner mission: ?.. Lenks parish in St. Louis 10.00. ?.. Rohlfing's congreg. in Alma, Mo. 9 a.m. Miss Jdler by ?.. Germann in Ft. Smith, Ark. .50. (p. -19.50.)
For external mission: Gottf. Mertz through ?.. Mreßler in Des Peres, Mo., 50.
For the Taudstumpfen: Coll. of the Gem. ?.. Lohr's in Jackson, Mo., 5.55. ?.. Michels' Gem. in Franklin Co, Mo., 6.00. Ges. on Selig's hock time by ?.. Germann in Ft. Smith, Ark. 4.60. (S. -16.15.)
For poor sick pastors: Conr. Stunkel by ?.. Biltz in Concordia, Mo., 1.00. ?.. Brandt at Clarmda, Iowa, 5.00. ?.. Ponitz at Sigel, Ill., 1.00. R. N. at Falls City, Nebr., 3.00. Coll. of the Gem. ?.. Matthias at Paola, Kans., 10.95. (S. -20.95.)
For emigr.mrssion in New Dork: ?.. Janzows Gem. in Frohna, Mo., 14.20.
To the construction fund: ?.. Roschkes Gem. bet Pierce City, Mo., 6.85.
On new construction in St. Louis: ?.. Biltz's Gem. in Concordia, Mo., 4th Z., 20.00. Fritz Melzer in Goldendale, Washington 3>r., 3.45. ?.. Köstering's gem. in Altenburg, Mo., 3rd Z., 29.1.00. ?.. Rohlfing's Gem. in Alma, Mo., 2nd t., 4.00. ?.. Miesler's Gem. in Des Peres, Mo., 2nd t., 48.00. John Hacker in Tipton, Kans., 5.00. ?.. Rich ers Gem. at Ellsville, Mo., 2ndt., 40.00. ?.. Willes Gem. at Brownsville, Mo., 4th p., 30.00. (p. -436.45.)
For the seminary in Addison: Ges. auf Seligs Hochzeit durch ?.. Germann in Ft. Smith, Ark. to purchase an organ 4.60.
For the Gem. in Omaha: ?.. Michels' Gem. in FranNtn Co., Mo., 6.50.
To the church building of the Gem. in Planitz, Saxony: Collection of the Gem. ? Polacks in Marshall Co, Kans, 11.39.
On the building of churches in Chemnitz, Saxony: C. A. Hermann in St. Louis 5.00.
For the widow's fund; contributions: ?.. Lohr in Jackson, Mo., 4 p.m. ?.. Jben in Farmington, Mo., 2.00. Prof. Pieper in St. Louis, Mo., 4.00. ?.. Schwemley in Ford Co. Kans. 1.50. H. L. Schw-n in Cleveland, O., 10.00. ?.. Nützel in West Ely, Mo., 5.00. gift. from R. L. Ronnenmæver >n Lock Haven, Pa., 5.00. from the bell bag in ?.. Biltz's Gem. in Concordia, Mo., 10.00. H. Miesner by ?.. Janzow in Frohna, Mo., 2.00. Coll. by ?.. Profit's Gem. in Sole Co. Mo., 5.50. ?.. Profit, 50th F. R., in St. Paul, Minn., 1.00. M. Friedrich in Bellevue, Ill., 8 90th ?.. Grimm's Gem. in Washington, Mo., 8.00. Dr. Schade in St. Louis, 5.00. H. Steink by ?.. Hafner in Leavenworth, Kans., 1.50. Mrs. C. H. in Carondelet, Mo., 1.00. August Gast in St. Louis 10.00. Coll. of ?.. Pennekamp's Gem. in Topeka, Kans., 9.50. F. Werfelmann by ?.. Germann in Ft. Smith, Ark., 1.00. ?.. Schwemley's Gem. in Ford Co. Kans., 2.40. Ges. on K. Lindarten's hock time durch ?.. Falcon in Glasgow, Mo., 5.25. ?.. Nützels Gem. in West Ely, Mo., 5.75. Mrs. Johanna Körner in St. Louis 5.00. Coll. of ?.. Willes Gem. near Brownsville, Mo., 15.90. (S. -124.70.)
St. Louis, Mo., Dec. 8, 1882. E. Roschke, cashier.
For poor students from the Women's Association of the Lutheran Trinity Parish in St. Louis 1 dozen bust shirts. Bon Mrs. Schramm dozen. Bust shirts, dozen, Undershirts, doz. Collars and 1 dozen. Underpants. From the virgins club -10.00.
St. Louis, Dec. 11, 1882. c. i. Otto Hanser.

Entered the Sofie of the Nebraska District:

For the seminary building: By Fr. Hälsler from I. Sckeve -50.00. By Fr. G. Endres from his St. Paul's parish 21 00. By I. P. Müller from Fr. Drämel 3.00. from Wilb. Uebe 10 00. By Jacob Froster in Hampton, Nebr. 5.00. (Summa -89.00.)
F. C. Festner, Treasurer.

Kür d's Orphanage in Addison, Ill.,

in gifts of love since March of this year: From Chicago, Ill.: From "Anna" 4 woolen shawls, from N. N. 1 package of aetraaener clothes; from P. Wunders Gemeinde from R. N. 1 Rott, 8 pairs of gloves and several Spielacben, Fraulein Zach and Frau Schütler each 5 Dd. Muslin, Mrs. Stumpfhaus 2 tr. hats, 1 dozen blifers, 4 spools of twine, 1 box of playthings, 2 tr. caps, 6 ge tr. Dresses, 2 pairs of boots, 7 dresses, 5 aprons, 6 shirts for boys and 6 for girls, Mrs. Kaiser 2 pateie tr. garments, Mrs. Kirchnof's 2 Kiffen, 4 weed covers, 5 dd. Mysl'n, 7 Sbaurs, 10 Pr. Stockings, 1 Pr. Skube R. N. 12 Ho. Gingham, 2 petticoats, 2 nuthatches, & miscellaneous kled ngs; from Louise Weststedt 5 woolen cloths, 12 pocket-cloths, Mrs. D. fib calicoats to 2 dresses; from P. Waaneis Gem. from Mrs. Howalt 1 package tr. Mrs. Kunig 1 quilt, Mrs. Ueber 10 pounds of coffee, Mrs. Zutter-meister 8 pieces of woolen yarn, Mrs. Bruns 1 dress and 1 coat Mrs. Schramm 8 caps for girls and 8 hats, N. N. 2 separate skirts & 1 cap by Mrs. Zuttermeister of John York 12 sfid, Trouser stuff & 1 parcel aetr. K e dungs pieces, from P. Bar- ngs Gem. of H. Wasdausa 2 Pr. stockings, Mrs. Heis 12 H. Dv. Muslin, 10 Ao. cotton flannels & 1 dress, Mrs. Greig 12 Dd. Muslin and 10 Dd. cotton flannels, Mrs. Ib Reinhard 1 Qu tr. 2 shirts & 2 Pr. stockings, Wm. Jakobs 125 cabbages, Fritz Jakobs 125 cabbages, W. Genellig 100 cabbages, 1 sack onions & 1 s. roots, Karl Scklarke 60 cabbages & 1 s. onions, F. Schütte 25 cabbages, Karl Kemnitz 25 cabbages, Mrs. Sackmann 1 package tr. clothes, 3 dd. Zeug u. 1 Pr. Strümpfe, D. Wrocklage 5 Dd. Zeug u. 1 Sbaul; from k. Suceops Gem. of N. R. 6 aprons, Frau Düsing 3 Pr. Strümpfe, 1 Pr. Skube 1 Sbaul u. 1 Unterrock, Frau Krickow 9 Dd. Kattun; from P. Engelbrechts Gem. of Mrs. Plabm 10 Dd. Kattun u. 2 caps, Mrs. Pinnow 1 package tr. dresses, Mrs. Engel 3 pr. stockings, 3 undershirts u. 17 dd. Kattun, Mrs. Redmann 11 Dv. Kattun u. 4 shirts for girls; from ? Reinke's congregation from Mrs. Krock 1 package of separate clothes; from St. Vetr's congregation from the Women's Association 12 sheets, 9 towels, 17 kitchen covers and 4 jackets for boys, from C. Bräsk 1 basket of grapes, 3 towels and 5 dv. calico. From Addison Ill.: from Av. Buckholz 3 shirts & 1 package tr. boots, H. Nebus 1 pr. stockings, En. Heilemann 6 p. potatoes, H. Rokenwikel 4 p. potatoes, F. Mesenbrink 30 H. Dd. Bedding, Ferd. Bartling 2 sack potatoes, H. Wegner 1 pair boots, Wm. Fenne 1 package tr. clover, Fr. Gehrike 11 gal. canned beans and 6 sack potatoes, H. Heuer 1 sack apples, Widow Stünkel 1 p. apples, N. N. 2 p. turnips, from P. Traup's comm. in Peoria, Ill.: from the Women's Club: 3 quilts, 2 dresses, 10 aprons, 3 pants, 2 west.n. 2 shirts, 2 pr. boots, 1 woll, Sbaul, 2 combs, 3 collars, 2 handkerchiefs, 3 wool, Caps, from Oak Park & Hard, Ill.: G. Forrest 4 scraps stuff, A. Westfahl 1 box soap, Wittwe Wood 1 skirt and vest, Mrs. Amling 1 shirt & 1 S. apples, Mrs. R. N. 1 receipt. From? Mangelsdorf's comm. in Geneseo, Ill. v. women's club 6 pr. Hosea for boys & 4 gingham shift-n. From Fort Wayne, Ind.: from the Women's Association in P. Gross's congregation, 13 pr. stockings, 2 bosom shirts & 16 gingham sock aprons; from the Women's Association in St. Paul's congregation, 10 bed sheets, 21 pillow cases & 8 pr. stockings. From Reynolds, Ind.: from N. N. 3 pants 3 vests, 1 skirt, 1 jacket, 3 caps, 4 caps, 3 box collars, 2 pr. suspenders and 4 bows. From some women in k. Nuvifer's Gem. near Eagle Lake, Ill. 8 pr. stockings, 2 pieces wool yarn, 2 remnant calico and 1 remnant muslin, Bon H. Bader at York, Pa. 4 shirts, 4 aprons, from k. Brauers Gem. in York, Pa. 10 aprons, 2 shirts, from women's club 16 shirts & 3 pr. stockings, Mrs. Winter 16 Mockendüte, I. O. Piepenbrink 58 lbs. cheese u. from the Napvegin 2 shirts, from k. Brewer's Gem. in Beecher, Ill.: from Mrs. Cd. Kolling 2 quilts; from P. Abners Gem. in Pittsburg, Pa.; from Mrs. N. N. 25 Dd. Calico u. 20 Dd. Gingham. From the women's club in? Rades Gem. near Dorky ille, Ill. 8 shirts, 1 pair of trousers, 2 jackets, 2 pr. stockings, 1 sheet, 2 kiffen covers, 3 skürzen and 1 kled. From Mattheion, Ill.: from N. N. 100 dd. Calico, 26 dd. Gingham, 24 dd. Pants, 15 dd. Cotton-flannel, 15 Dd. Cambric, 10 Dv. Muslin, 12 handkerchiefs, 8 Pr. shoes, 2 Pr. stockings, 25 Sirohbüte, 5 Filzbüte (for, scratching), for fairy tales 9 hats, 1 box flowers, 4 rolls ribbon u.

Hey z'icken thanks to all l'ben heretics!
Addison, Nov. 14, 82. I. Harmening, orphan father.
For the Lutheran Orphanage at St. Louis, Mo., received since November 8: By Fr. Biltz in Concordia, Mo., from the Women's Association there -15.00, from the collection box of his parish 10.00. From Miss Lydia Wollager in Milwaukeee .50. Martin Sonntag in Ellisville 9 beech Beans, From North St. Louis: from W. Walcke 5 boxes of soap, from I. G. Haas and Co. 5 boxes of se-te, from N. N. 2 bags of soap. From C. Willbardt in St. Louis 12 hats and 1 cap; by C. H. Betderweden in P. Links Gem. for schulbau 8.00; likewise by H. Hafmann for maintenance 24.50; durck I. G. Schumann in Kreuzdistr. 2.00; by C. Willbardt in Imm-Distr. 3.00; from the Norm. Gem. P. Johansens to the Schulbau 15.00; from the Dre-enick Distr. durck C. Brockmeier 3.30. By 2. Netting in Lincoln, Mo. 1.00. Ed. Matbias and Clara Kruger in Decorah, Iowa, 3.00.. P. Grieb-Is Gem. in California, Mo., 5.22. P. Lobrs Gem. in Jackson, Mo., 3.50. Mrs. Stienhaus m Washington, Mo., 1.00. Mrs. M. Skaap in St. Louis 5.00. P. Hüscsens Gem. in Drake, Mo., 10.30. k. Nickels' Gem. in Franklin Co. Mon. 6.50. Fr. Matuschka in New Welle, Mon. 1 keg apple butter, Mrs. Dietrich (corner of 16th and Norrb Market Str) m St. Louis, 7 gal. busts; G Beckmann, 2 sack flour; Brockmeier and Sieving, 4 p. Mehl H. Steinkr in Leagenwyrch, Kans., 1.50. P. Alexander's gem. in Clinton Co., Iowa, 4.50. P. H. C. Senne's Gem. in Alma, Kans., 3.50. Women's Club in Collinsville, Ill: 12 boy- hemts and 4 pairs of srirvrch; from the Maiden's Club, 10.00. E. Ambrose for happy!! Delivery of sr. From the Kreuzdistr. in St. Louis from H. Ellermann 5.00. Mrs. Hage 3.00. St. George Sewing Society in St. Louis 24 boys' undershirts, 8 boys' shirts, 14 waists, 3 tights, 4 underpants for asylum men, 9 sheets, 8 pairs of stockings, 5 towels.
Sincere thanks to all the "side givers" on behalf of the orphans ' St. Louis, Dec. 7, 1882. I. M. Estel, Treasurer.

For the preachers-- and teachers widows" vud orphans kafe

(of the Illinois District)

have been received:

1. contributions:
Bonden kk.: F. Wolbrecht -6.00; P. Baumgart, H. H. Succo 5.00 each; from the teachers: F. Fathauer, I. H. Rade-macher 4.00 each; L. Waschlewsky, A. Dorn 2.00 each; from the Chicago Teachers' Conference 27.00.

2. gifts:
By P. Succop: by A. Franke, H. Hedder 5.00 each, H. Studtmann 1.00, Bon A. W. by P. Wagner 3.00, By L. Durck P. Engelbrack t 2.00. P. Grupes Gem. 21.00. Mrs. N. N. in Chicago 2.00. H. Obermann durck P. W. Heinemann 2.00. By P. M. Große: D. Kornpaas 2.00. F. L. Weiss, W. Knüppel each 1.00. P. L. Lochners Gem. 25.00. Durck k. Elsfeld: from the poor box of the Gem. 9.05. colli. at a fa' lienfest 6.00. from L. Wenzlaff 1.00. from Lottcken's piggy bank 75. Mrs. R. epe! through P. Wagner 1.00. P. Piffel's Gem. 9.50. St. Paulusgem. in Chicago 26.15. - Durck Hm. Kassierer H. Baking 93.20 were delivered. (S. -271.65.)
Chicago, Ill., Nov. 30, 1882. H. Wunder, Treasurer.

Cold for the seminar household in St. Louis: From Messrs. Melzer and Bruckhäuser 2 barrels of flour. From Messrs. Gardeners Robling, Frerck, Mühlehof and Lindemann, various vegetables. Bon to Mr. Sckürmann in Jefferson Co. Mo. 5 bush. Apples. Durck Mr. P. Matuschka, collection from his parish on Thanksgiving Day -16.00. From the parish of Mr. P. Grupe -4.50. From Mr. P. C. H. Becker's parish of Wm. Lansckil 30 lbs. of butter. From Mr. Lörck in Jefferson Co, Mo, potatoes, apples, corn and cabbage, 1 bag each; from Mr. Huber there 1 bag potatoes and 1 bag turnips.

God's blessings to the dear givers!
St. Louis, Dec. 8, 1882. H. Jungkuntz.
For poor students received with sincere thanks by Mr. P. F. W. Brüggemann in Darmstadt, Ind. from his Vreieinigketts parish the Thanksgiving collection in the amount of 18.45 and from his Petrus parish the same in the amount of 5.70. By Mr. P. C. F. Voigt in Perry Co., Mo. collected at the wedding of Mr. Heinr. Lüders in Diffen, Cape Girardeau, Mo., 9.00. C. F. W. Wa! ther.

FUL poor students

cold from the Women's Association of the congregation of Mr. P. Gross in Fort Wayne -10.00. -From the congregations of the Weavers and Demetrio in Perry Co. for Stud. H. Mueller -10.16. - For Stud. Schrieter 10.00 by Mr. P. Brömer of the women's association sr. Gem. G.

For the English - Lutheran Misfiou in the Wefieu "rbalten: Durck Hm P. A. G. Grimm of sr. Washington congregation, Mon, -8.00. C. F. Lange, Treasurer.

New printed matter.

Evangelisch - Luth. Chorbuch, 103kirchlicheChor- gesänge aus alter und neuer Zeit, für gemischte Stimmen, gesammelt, bearbeitet und herausgegeben von W. Burhenn und H. Ilse. Chicago, Ill. 1880.

"With sincere joy," wrote Dr. Walther in the "Lutheraner" when the first edition of the above work appeared, "we hereby call attention to the appearance of this Chorbuch." With this book, a need that has been painfully felt by many choir leaders for a long time has finally been met. For here a large selection of choral songs are presented, which are not only suitable for performance in terms of melody and harmony, but also in terms of the text.

The chorus is not only well-suited for church services, but also presents no insurmountable difficulties for less experienced choirs. For each type of church celebration, one can find a whole quantity of one song composed for it and, in addition, an equally large supply of general choral songs desired for any occasion. The collectors and arrangers have spared neither effort nor expense to create for our Lutheran

Church a lasting rich treasure of good church music in this genre. Since the above was written, the third improved edition of the work has already appeared, and it has thus proven to be highly recommendable. - Price -1.75; for dozen -18.00.

The Luth. Conrordia Publishing House.

Proceedings of the Ninth Assembly of the Lutheran Synodical Conference of North America. 1882.

Although the proceedings of the Synodical Conference have already been briefly reported in this paper, many will certainly want a more detailed account. Such should acquire this report. It can be obtained from the Concordia publishing house against payment of 35 cents.

1st Youth Blatter. A picture book at Christmas for the dear little ones. Reading, Pa.

The booklet contains 2⁴ pages in quarto together with a colored cover with a lot of really beautiful pictures corresponding to the text, some of which are already old acquaintances. Price: 1 copy 15 cents, the dozen -1.50u.s.f.

II. pictorial delight. A pretty booklet, which should be dedicated to dear little children. Reading, Pa.

A similar booklet to No. I., with the difference that it includes only 18 ropes. The price is the same.

III The Luther Jubilee Booklet on the 400th Birthday of Dr. M. Luther. Reading, Pa. In commission of the Pilgrims - Bookstore. 1883.

This booklet is intended for the youth. It contains the life story of Luther with 20 really nice illustrations. It is remarkable that nothing is said about Luther's fight against the sacramentarians. Without this, however, one does not get to know the complete, the true Luther. If Luther had opposed the papal church statutes with great seriousness, but if he had not also opposed the rationality of the Reformed just as unbendingly, then he would not have been a true reformer, just as little as Zwingli; then there would also be no Lutheran church. The book contains 40 rarities in large paperback format. The price in school volume H 20 Ct. the copy. W. [Walther]

Tempeklange. New collection of four-part chants for church singing choirs, collected by I. C. Haas. Booklet 5. price 25 Cts.

Published by Schäfer and Koradi, 8th VV. Oorner H'ourt.tr nnä Wooä 8trs., kbiadelplua, ka.

The Silk Christmas. A tale from life in the Far West. By Hermann Fick, published by Reitz and Jung. 1882. price per copy 25 cts, the dozen \$2.65.

Address: RcltrLckunx, 3923 (not 2923 as stated in previous number) ckctkcrsou ^vc., 8t. L.ouls, Lcko.

Blossoms from Eden. Ten illustrated Bible words in the finest chromo printing. Published by Brobst, Diehl and Co. Allentown, Pa. Price 5<" Cts.

A selection of the most beautiful Bible verses in black, red, Blue and gold print with flowers, fruits 2c. on 10 cards.

12 cards of honor. Palestine - flowers in fine color printing. Published by Brobst, Diehl and Co. Allentown, Pa. Price 40 Cts.

If equal the title on the cover is not exactly appropriate, but the "flowers in his color printing" contained therein are very beautiful. Also these 12 cards contain beautiful sayings of the holy scripture. G.

The Brobst'fche calendar

for 1883 is before us. It is well furnished and again contains the popular Stat st P. weaves the most accurate of all. Available from Brobst, Diehl and Co. Allentown, Pa. Price 10 Ets.

Wasted Address":

Uev. L. Ichndlderd, Drsvnsdurxd, Oo.,

Ksv. U. Walker, 114 IV. Kinx" 8tr., Vork, i>u.

Uov. ck. Fackler, ^clrinn, klicli. (previously: I^cms, lorr".)

Oka", P. Lruncit, 734 Oirurck 8tr., OkicnZo, III.

ck. P. Lmricd, Lima, ^Vadruiusee Oo , Luns.

ck. P. L-inäoerker, Oupe Olrurtteuu, Llo.

The "tznitzeruer" appears every mona" twice for the Jadrlichea Sudscril"-tlonrpel" of one dollar for the auowarki-en Uncerfchreiber. the densrlclr" ""rau", "be,adltln baden where the same" or vehicles in "Hau" gebrache We", the subscribers 25 Lenk. Trägenlobn erkra "u dezablen.

Räch Germany will "he Lutheran by mail, ppstage paid, for tl,25 "invented".

Lntereck ut tde kost ODce "t 8t. l,ortis, Llo., s seconcl-cluiss wntter.